Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1172, 6th September 1918

Epigraphy

ecording, with remarks, the progress report of the Assistant Archæological Superintendent igraphy, Southern Circle, for the year 1917–18.

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Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1172, 6th September 1918

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1917–18.

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 17th July 1918.
No.—383.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1917–18. A duplicate copy with the necessary corrections and Appendix E containing the dates calculated by Mr. L. D. Swamikannu Pillai, which has not been received yet from him, will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

Part II of the report was exclusively drawn up by my Senior Assistant Mr. G. Venkoba Rao while he acted for me during my absence on leave for three months.

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 31st July 1918.
No.—D. 415.

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 twenty 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. 414, dated 3rd August 1918.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1918.

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PART I.

Office Routine.

As directed in G.O. No. R. 180, Home (Education), dated 13th August 1917, I was in charge of the current duties of the office of the Superintendent of Archæological Survey from 22nd August to 11th September 1917. Mr. K. V. Subrahmanya Ayyar returned from his long leave of one year and three months, on 4th December 1917. The two Epigraphical Students Mr. C. R. Krishnama Achari and Mr. G. V. Srinivasa Rao were also granted privilege leave—the one for two months and fourteen days from 4th December 1917 to 18th February 1918 and the other for one month and seven days from 3rd January 1918 to 9th February 1918. Mr. K. R. Srinivasa Ayyangar, who was appointed on probation for one year from 2nd February 1917, has been given an extension of probation for still another year.

Distribution of Work.

2. The three Epigraphical Students and one of the Senior Assistants are generally deputed for tour work from three to four months in the year by turns, the tours commencing from the first week of August and closing with the last week of February. Every one of these, after his return to headquarters, is engaged for about two months in arranging and pasting—a process which has to be scientifically attended to in putting together the several pieces, often hundreds, of an inscription, to enable one to handle it completely. They next transcribe the records and draw up a preliminary list of the collection made by them severally. The average collection of the four assistants together in a year comes to about 600 stone inscriptions. The transcripts are carefully checked and reviewed in the *Annual Report* drawn up between March and June, part of June and July being taken up in reading through and correcting the proofs of the report.

3. The publication work which consists mainly of the issue of the *South-Indian Inscriptions* and also sometimes of such special work as may be assigned to this office by the Government, is attended to by me assisted only by the other senior assistant at headquarters, since the rest of the staff is almost always occupied with the current work of collection and transcription. Often too, it is found necessary that my senior assistant at headquarters and I have also to go out on short tours to inspect personally some important monuments. Such absence from headquarters combined with the long leave availed of by the assistants clearly accounts for the delay in publication or the shortage in collection and it is easy to see that in a scientific department like mine a trained hand absenting himself on long leave could not be readily replaced and as such the outturn of work must in one form or other suffer.

Progress in Publication.

4. Since writing paragraph 3 of part I in my *Annual Report* for 1917, I sent to the press Volume III—Part III of *South-Indian Inscriptions* consisting of 479 manuscript pages including texts, translations and introductions of 116 Tamil inscriptions, on 21st December 1917. The whole of the manuscript was returned by the Superintendent, Government Press, for revision and was re-submitted on 19th February 1918 after careful reading, together with material for six *facsimile* plates. Volume III—Part IV, which is taken up on hand, has advanced to 100 pages of clean manuscript of the Tiruvālaṅgāḍu plates. About fifty pages still remain. A general index and introduction to Volume III will also go into this part and would, when completed, comprise about 350 pages of manuscript. The six *facsimile* plates that go with the Tiruvālaṅgāḍu inscriptions are also ready. Volume IV of *South-Indian Inscriptions* has also advanced to 125 pages of clean manuscripts and about 250 pages more, including an introduction and index, have to be added, to issue the volume.

5. Scholars appear to be somewhat concerned with the delay in the publication of *South-Indian Inscriptions* by this office. In a separate communication I have explained to Government that so long as I am held directly responsible for the regular issue annually of the report on the collection in its present form and the issue simultaneously of *South-Indian Inscriptions* on the lines laid down by Doctor Hultzsch, the first editor of the series, no higher rate of progress is possible but that with a revision of the staff, the re-distribution of collection and publication work and the conversion

of the series of *South-Indian Inscriptions* into a quarterly journal—for securing also the co-operation of outside scholars—could alone expedite the progress of publication of these inscriptions.

Tours of the Establishment.

6. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical Student with Mr. G. V. Rangarajayya, the then acting Telugu Epigraphical Student, went to inspect certain villages in the Kurnool district to which the Deputy Collector of Koilkuntla had drawn my attention. They started on 3rd July 1917 and after working together for some time they started for the Madakasīra taluk of the Anantapur district to finish the remaining firka in the villagewar survey of that taluk. Mr. Rangarajayya was asked to proceed to Teṇkāśi and Mr. Srinivasa Ayyangar finishing the villagewar survey of the Hindupur taluk returned to headquarters on 30th December 1917. Mr. Rangarajayya joined the Tamil Epigraphical Student Mr. G. V. Srinivasa Rao at Teṇkāśi, who left Madras on 5th September 1917, and both working together for about three months in that taluk finished the survey of two firkas and 3 villages of the third firka and returned to headquarters on 2nd December and 19th December 1917 respectively.

7. The Senior Assistant Mr. G. Venkoba Rao accompanied me on my special tour (*vide* next paragraph) and was deputed to finish the other places of the Tamil districts. He started on 11th January 1918 and copied inscriptions in about a dozen villages, five of which were not included in the printed programme but were brought to my notice by the Archæological Superintendent and required my immediate attention. He also examined between the 2nd and 11th of November 1917 with Mr. C. R. Krishnama Achari, the faintly visible Nāgarī, Grantha and Telugu inscriptions in the dark interior of the *vimāna* over the Yudhishṭhirēśvara shrine on the Mahēndragiri hill in the Ganjām district. These inscriptions written on a very rough surface almost as with the point of a pin are altogether impossible to copy on paper and the attempts of Mr. Venkoba Rao and Mr. C. R. Krishnama Achari to read them direct from the stone in strong Kitson lights have also been unsuccessful inasmuch as there was absolutely no space for the adjustment of the eye so necessary in reading inscriptions. The flash-light photographs of these taken by Mr. Longhurst did not help us any way better in deciphering the characters. The Raja Sahib of Mandasa very kindly secured for my assistants when these were there two sets of copper-plates, one of which is clearly of the Gaṅga king Anantavarman Vajrahasta who was crowned in 1038 A.D. The other plates are very faintly written. Both the sets will be noted below in Part II. Mr. Venkoba Rao further examined the date-portions of certain Tamil inscriptions in the Pudukkōṭṭai State which are in the possession of Diwan Bahadur T. Desika Achariyar, M.A., B.L., Trichinopoly, at the special request of Mr. L. D. Swamikannu Pillai.

Assistant Superintendent's Tour.

8. The Brāhmī cave inscriptions of Southern India which were brought to the notice of scholars about ten years ago and which were also submitted to some for critical study, still remain uninterpreted. I published a *facsimile* plate of a large number of them in my Reports for 1912 and 1915. Scholars engaged in the study of South-Indian history of the first centuries of the Christian era and earlier, have not paid to these ancient records the attention they deserve. In order to stimulate fresh inquiry in this connexion, I took advantage of the presence in my office of Mr. Ramaprasad Chanda, B.A., Honorary Secretary of the Varendra Research Society, Eastern Bengal, and a brilliant scholar of ethnology, who was specially deputed by the Director-General of Archæology to study epigraphy in my office. I induced him to take up these curious Brāhmī documents of Southern India for study and make an attempt, however slight it may be, to interpret them. We accordingly started together with the Senior Assistant Mr. G. Venkoba Rao on 4th September 1917 for the caves near Madura and Tinnevelly, incidentally visiting also the Pallava cave at Trichinopoly, the Nelliyappar temple at Tinnevelly and the rock-cut sculptures and inscriptions at Kalugumalai.

9. Some fresh Pallava writings on the upper cave at Trichinopoly were discovered, which further confirm the excavation of the cave by the Pallava king Mahēndra I in the 7th century A.D. The lower cave at the foot of the hill has two cellars on either side of a rock-cut hall as in the case of the upper cave but has on

PLATE I.

ANCIENT INSCRIPTIONS IN THE CAVERNS OF SOUTHERN INDIA.

Mettuppatti.



Varichchiyur.



Muttupatti (c).



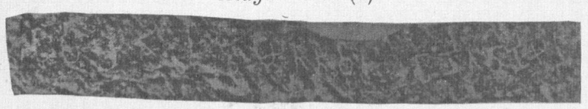
Alagarmalai (a).



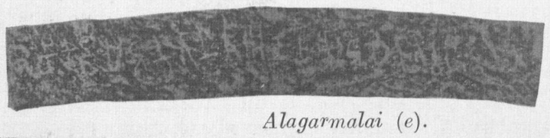
Alagarmalai (b).



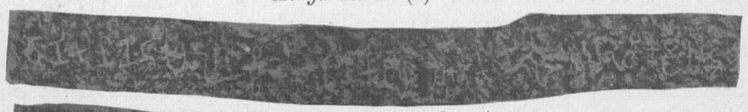
Alagarmalai (c).



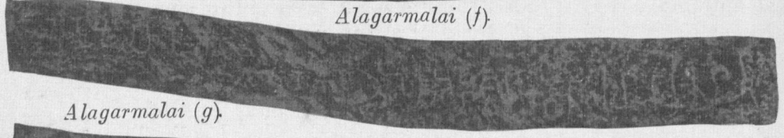
Alagarmalai (d).



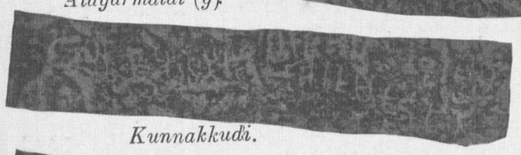
Alagarmalai (e).



Alagarmalai (f).



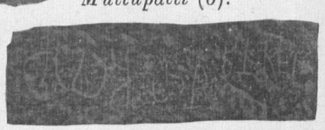
Alagarmalai (g).



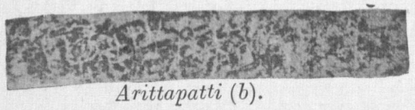
Kunnakkudi.



Muttupatti (b).



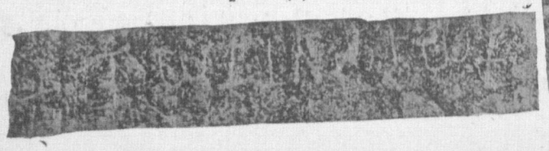
Arittapatti (a).



Arittapatti (b).



Arittapatti (c).



Muttupatti (a).



Phulta.



Arittapatti (d).



its back wall huge sculptures of Ganapati, Śiva, Durgā and the Sun-god in place of the Tamil inscription which we see in the upper cave. No Pallava-Grantha inscriptions are seen in the lower cave. The signatures of three private individuals in later Tamil of about the 13th century on one of the pillars, the sculptures noted above, and some details of architecture suggest a much later origin of this cave. One or two fresh inscriptions not copied in previous years were also discovered at Kaḷugumalai and all the labels in Vaṭṭeḻuttu characters beneath the magnificent rows of Jaina images on the rock were directly read from the stone in order to facilitate publication at some future date.

10. To go back to the Brāhmī inscriptions: careful readings directly from the stone and from the estampages were prepared on the spot of almost all such records as had been hitherto collected by the department and a few fresh ones were also discovered on the Siddharmalai cave at Mēṭṭuppaṭṭi. A *facsimile* plate of these fresh inscriptions and of others not already published, is appended hereto. Mr. Ramaprasad Chanda is shortly going to publish a monograph on these inscriptions which is expected to throw some fresh light on these hitherto obscure documents.

11. I returned to headquarters from this short southern trip on 25th September 1917, and started again on 5th October 1917 for Berhampur at the request of Mr. T. C. Rath, B.A., a very earnest scholar much interested in the Epigraphy of the Uriya country. Mr. Krishnama Achari also accompanied me and we together visited all the places of the Ganjām district noted in the printed programme together with some others mentioned by Mr. Rath; but, to our great disappointment we found that this tour yielded no interesting results except certain indications as to the spread of influence of the Telugu kings of the Gaṅga line of Mukhaliṅgam far into the interior of the Uriya country almost as far as Rambha on the outskirts of Orissa. Mr. Rath, however, secured for us five sets of valuable copper-plates, four of which belong to the Bhañja line of Uriya kings and one to Indravarman of the Gaṅga dynasty of the 9th century A.D.

On returning to Bezwada from Berhampur I again examined with Mr. Krishnama Achari the antiquities of the place and discovered close on the south side of the Kanaka-Durgā temple a rock with sculptures of about the 17th century with labels indicating the names of gods and goddesses cut below them. Most of the figures are forms of Durgā, the very popular deity of Bezwada at present. A *facsimile* plate of these figures also is published with a view to give an idea of what fantastic forms the goddess Durgā was capable of assuming according to the *Mantraśāstra*. Many rock-cut caves on this same side of the Indrakīla hill point to their Chālukyan origin by the writings in distinct Chālukyan characters which they bear here and there. At one such cave called Gōvinda-Bāvāji-*maṭha* was discovered a record of the early years of the 9th century A.D. which confirms the remarks made by me already about the antiquity of Bezwada in paragraph 77, page 149, of the Annual Report for 1916. I returned to headquarters on 30th October 1917.

12. Mr. Krishnama Achari before proceeding to Mahēndragiri with Mr. G. Venkoba Rao—vide paragraph 7 above—to examine the inscriptions there, visited Peḍana near Masulipatam and copied an Arabic inscription kindly read for me by Mr. Yazdani of His Highness the Nizam's Government in whose opinion the record is not of any epigraphical or historical importance. After returning from Mahēndragiri he copied some more inscriptions at West Vipparru, Ghaṇṭasāla and Masulipatam securing also a set of copper-plates of a local chief who was probably a Reḍḍi subordinate. His further tour for the villagewar survey of the Tenali taluk was suddenly stopped on account of his ill-health and he went on leave from camp on 4th December 1917.

The Year's Work.

13. The *Annual Report* for 1916–17 was submitted to Government on 20th July 1917 and the tours described above commenced on the 3rd July 1917 and extended over a period of nearly seven months, during which period 490 villages were visited and as many as 687 inscriptions were collected. One hundred and eighty-nine inscriptions copied in the last touring season from sixteen villages in the Tanjore, Trichinopoly and South Arcot districts and a village in the French Settlements, Pondicherry, but not included in the report for 1917 have also been examined. The total number of the inscriptions included in Appendices B and C thus comes to 876,

the highest number on record. Tentative transcripts of all these inscriptions have been prepared and index tickets have been drawn up for the listed collection of last year.

14. Appendix A contains a list of twenty-two copper-plate inscriptions examined during the year. In addition to the few already acknowledged I have to express my thanks to M.R.Ry. J. Ramayya Pantulu, M.R.Ry. M. Kalidasu and Professor V. Rangacharya for six sets of copper-plates secured by them for my examination.

15. A single copper-plate with two written sides in modern Tamil characters has been sent for examination by the Superintendent, Government Museum. It is a forgery similar in contents to the one described on page 11 of the *Annual Report* for 1910. The *Añju-pañchāḷattār*, i.e., the five sects of the artisan class, viz., blacksmiths, carpenters, workers in brass and copper, masons and gold and silversmiths, constructed a bronze car for the goddess Kāmākshi Amman of Conjeeveram and in the course of taking it round in procession the car was obstructed by some vicious magical influence by a member of the weaver class. A certain Vegalitōṭṭiyan Marudaśiṅganāyakkan of Kochchi-Malayāḷam came to the rescue and detecting the persons who had obstructed the running of the car offered them up in sacrifice to the evil spirits whom they had invoked. In return for this service he was granted in the presence of Appurāja Kaśirāja and others a fee of rupee 1 per head on the artisan community and an annual income in grain.

16. An interesting fact which is recorded in the copper-plate inscription (No. 2 of Appendix A) is that prior to the claim of the Srī-Vaishnava Brahman the image of Hanumanta in the village was worshipped by a shepherd (*kuruba*) called Madale Horaka. The Brahman reconsecrated the image according to the *Pāncharātra* ritual and took possession of all the property belonging to the temple. Among the other copper-plates examined during the year under review are some (Nos. 19 and 21) which are evident forgeries, and appear to have come into existence under circumstances similar to those of the copper-plates from the Madaksira and Dharmavaram taluks mentioned in the *Annual Report* for 1917.

17. Two sets of copper-plates noticed already in the previous Annual Reports (viz., No. 11 of 1914–15 and No. 12 of 1916–17) have been acquired for the Madras Museum and deposited there.

18. Of the miscellaneous work done at the request of the outside public I have only to mention a short note on the work accomplished by this office in Epigraphy in this Presidency since its inception, and furnished to His Excellency the Governor of French Settlements, Pondicherry. Another note on the worship of *Sati* in Southern India was also sent to the Director-General of Archæology for the information of the Hon'ble Mr. Walsh (Member of the Board of Revenue in Behar and Orissa) for a paper to be written by him on that subject. A palm-leaf Sanskrit manuscript in Telugu characters was read for Dr. Sukthankar, Assistant Archæological Superintendent, Western Circle, which deals mostly with *stōtras* like Lalitāsahasranāma, Navaratna-mālikā, Bagalāstavarāja, etc., and some curious *mantras* like Śarabhasāḷva-*mantra*, Pañchamukhi-Hanumatkavacha-*mantra*, Bagalāmukhī-Brahmāstra-*mantra* and Bagalā-mālā-*mantra*, etc. Mr. Narasimha Rao, a vakil of Tenali, sent me a few palm leaves impressed with stamps ("annas four" on the right side and "treasury కొళ్ళము" on the left back of the palm leaf) which I transcribed and translated for him. The contents reveal a hopelessly forged tradition expressed in a most confused style regarding the acquisition of a gold image of Viṭṭhala by Rāghavēndrasvāmi, one of the pontiffs of the Dvaita school of Mādhvas.

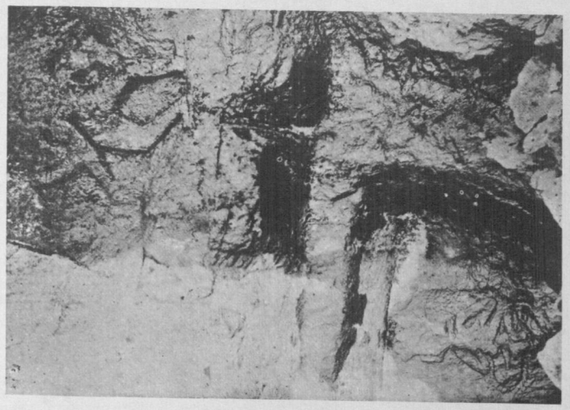
Conservation.

19. As regards conservation I have to mention only the two temples noted below:—

(1) The temple of Puṇyanāthēśvara at Tiruvaḍavāyil in the Nannilam taluk of the Tanjore district contains many inscriptions and is epigraphically important. One of these records contains the eleven verses in Tamil of the *Dēvāram* hymns of the Saiva saint Tirujñānaśambandar cut on stone. Printed editions of the *Dēvāram* do not make mention of this temple nor do these verses find a place in them. This is the first

PLATE II.

CARVINGS IN RELIEF ON THE HILL-SIDE NEAR THE KANAKA-DURGA TEMPLE AT BEZWADA.



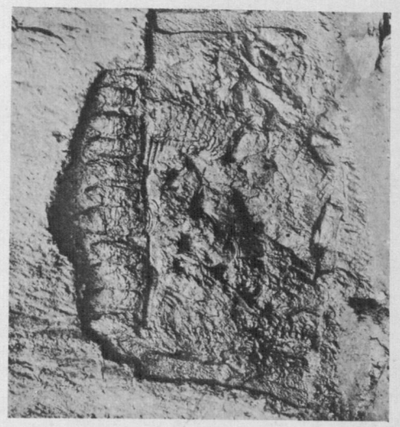
Some faint carvings.



Matamgesvari and Prathama-Durga.



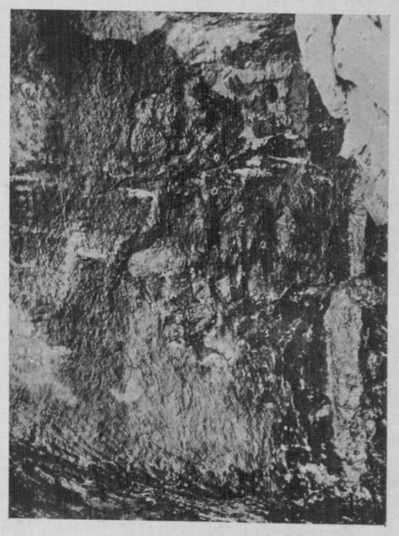
Varahi.



Chintamani-Durga.



Raudra-Mahakali.



Sumbhasuramardini-Durga and Chamundesvari.

instance in which the *Dēvāram* verses are found engraved on the walls of a temple. The temple whose existence was brought to my notice by Mr. Jagadisvara Ayyar, Manager, office of the Archæological Superintendent, is very much neglected and richly deserves the subvention of Government.

(2) The temple of Brahmēśvara at Brahmadēśam, one mile south-west of Mandagappattu in the Villupuram taluk of the South Arcot district, is also epigraphically important. The central shrine is covered all round with Chōḷa records of the first quarter of the eleventh century A.D. Many other inscriptions were found buried below the earth and could not be copied for want of time and convenience. The temple deserves early conservation.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1917–18 :—

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,000	0	0
Establishment	9,059	7	5
Temporary establishment	94	3	1
Assistant Superintendent's travelling	717	13	0
Establishment travelling	1,906	6	6
Contingencies	4,261	12	8
Total ..	22,039	10	8

Receipts.

Sale of garden produce	5	12	8

21. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *Anantapur district.*—Twenty-three * villages in the Madakasira taluk and forty-nine † villages in the Hindupur taluk.

II. *South Arcot.*—Paṇaiyavaram, Eṇṇāyiram, Kaṇḍamaṅgalam, Vṛiddhāchalam, Kugaiyūr, Tiruvaraṅgam and Brahmadēśam.

III. *Ganjam district.*—Athogodo, Pratāpūr, Pālūr, Phulta and Mahēndragiri.

IV. *Kistna district.*—Bezwada, Peḍana, Doṇḍapāḍu‡, West Vipparru, Ghaṇṭasāla, Ghaṇṭasālapālem‡, Dharmaghōshṭam‡, Ennammapāḍu‡, Pennērammapāḍu‡, Kōṭadibbalu‡, and Masulipatam.

V. *Kurnool district.*—Kolimiguṇḍla, Kōṭapāḍu, Perusōmula, Yerraguḍi, Hanumantaguṇḍam, B. Uppalūru, Kōvelakuṇṭla, Ākumaḷḷa, Ardavīḍu and Rēmaṭa.

VI. *Madura.*—Kaḷḷuppaṭṭi‡, Tirupparaṅguṉṟam and Mēṭṭupaṭṭi.

VII. *Ramnad district.*—Lakshmīpuram (Ramnad).

VIII. *Tanjore district.*—Perumuḷai, Korukkai, Ambaḷ, Kōyil Tirumāḷam, Tirukkoḷḷambūdūr, Tirumakkōṭṭai, Kūhūr, Tukkāchchi, Tiruviḍavāyal, Mādarvēḷūr and Tiruvādi.

IX. *Tinnevelly district.*—Kaḷugumalai and Marugāltalai and sixteen § villages in Teṇkāśi and Kaḍaiyanallūr *firkas* and three villages in Āḷaṅguḷam *firka* of the Teṇkāśi taluk.

X. *Trichinopoly district.*—Tirumāṇūr ‖, Tirumukkūḍal, Sōmūr, Nayināmalai and Kaḍambarkōyil.

XI. *Vizagapatam district.*—Rāmatīrtham.

XII. Pondicherry, French Settlements—Tiruvāṇḍārkōyil.

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* Thirty-nine other villages were also examined but contained no inscriptions.
† Two hundred and sixty-six other villages were also examined but contained no inscriptions.
‡ Visited but contained no inscriptions.
§ Fifty-four other villages were also examined but contained no inscriptions.
‖ Visited but contained no inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1918–19.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.		
1	Ālattur	South Arcot	Reported to contain old temples with inscriptions.
2	Āvūr	North Arcot	Contains many inscriptions.
3	Ayyampālayam	Do.	Reported to contain inscriptions.
4	Bāradamaṅgalam	Salem	A stone with inscription.
5	Chittoor	Chittoor	Rock inscription.
6	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the river Gōdavari.
7	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
8	Dāḍāpuram	South Arcot	Reported to contain inscriptions.
9	Gaṇapavaram	Kistna	Inscriptions in the Suvarṇēśvarasvāmin temple.
10	Ilavampaṭṭi	Salem	Reported to contain inscriptions.
11	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
12	Kattuvappallaipaṭṭi	Salem	Stone in a field containing inscriptions.
13	Kiḷiyanūr	South Arcot	Reported to contain old temples with inscriptions.
14	Lōkanahaḷḷi	Coimbatore	To copy certain Kanarese inscriptions reported by L. A. Cammiade, Esq.
15	Maḍam	North Arcot	Temple containing inscriptions.
16	Madura	Madura	Temple with inscriptions.
17	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
18	Mailavaram	Guntur	Reported to contain inscriptions.
19	Marakāṇam	South Arcot	Reported to contain old temples with inscriptions.
20	Munnūr	Do.	Do. do
21	Nelakōṭa Āva near (Pōlavaram).	Godavari	"A Buddhist stupa" and inscriptions.
22	Niśśaṅkadurga	Chittoor	Reported to contain inscriptions.
23	Olagāpuram	South Arcot	Reported to contain old temples with inscriptions.
24	Ponnēri	Salem	Stone on the road side contains an inscription.
25	Puḷal	Chingleput	Reported to contain old inscriptions.
26	Śakkōḍi	Salem	Reported to contain inscriptions.
27	Salem	Do.	Old inscriptions on a boulder in a reservoir.
28	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
29	Śiṅgaperumālkōyil	Chingleput	Rock-cut cave with inscriptions.
30	Śuṇampaṭṭu Villivākkam	Do.	Reported to contain old temple with inscriptions.
31	Tāḍuvāyi	Guntur	Reported to contain inscriptions.
32	Tennēri	Chingleput	Reported to contain inscriptions in the irrigation tank.
33	Tirukaṇḍji	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
34	Tirumalpāḍi	North Arcot	Reported to contain inscriptions.
35	Tribhuvani	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
36	Trichinopoly	Trichinopoly	To copy the Pallava Grantha inscriptions newly discovered.
37	Veligoṇḍa	Nellore	Reported to contain inscriptions.
	B.—Places taken from Mr. Sewell's lists of antiquities or otherwise expected to contain inscriptions of historical value.		
1	Āvaḷur	South Arcot	....
2	Āyal	North Arcot	
3	Bhadrāchalam	Godavari	
4	Śembēḍu	South Arcot	
5	Veḷḷūru	Do.	

C.—Detailed survey for inscriptions, talukwar.

Guntur district—Tenāli taluk.
Tinnevelly district—Tenkāśi taluk (Āḷaṅguḷam firka).
Tanjore district—Shiyāli taluk.
Bellary district—Harpanahaḷḷi taluk.

APPENDIX.

A.—List of copper-plates examined during the year 1917–18.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Superintendent, Government Museum, Madras.	..	....	Śaḷivāhana-Śaka 431, Sarvadhārin, Pratipāśi 13.	Tamil ..	Returned to the owner.	..	The date is wrong. But Kali 4081 curiously enough corresponds to the cyclic year Sarvadhārin. This is evidently another forgery of the type of No. 1 of Appendix A to the Annual Report for 1909 and No. 6 of Appendix A to the Annual Report for 1910. See above part I, paragraph 16.
2	The Reddy of Sivaram, through the Tahsildar of Madakasira, Anantapur district.	..	....	Śaka 1665, Rudhirōdgārin, Śrāvaṇa, *śu. di.* prathama, Monday.	Kanarese ..	Do.	..	Refers to the foundation of a village called Chandraśēkharapura by Medakeri-Nāyaka son of Mahānāyaka Kamagēti Kasturi Hanumanna-Nāyaka, on which occasion the right of worship in the temple of Hanumanta at Chitrapuri was claimed by a certain Raṅgachārya, the priest of the Pombolala-Gopālasvāmin temple, which the Nāyaka granted. Similar to No. 12 of Appendix A to the Annual Report for 1906. The inscription is evidently a forgery. The name of the village granted is not clear, three to four lines at this place being written on erasure. See below Part II, paragraph 7.
3	M.R.Ry. J. Ramayya Pantulu Garu, Retired Deputy Collector, Madras.	Western Chāḷukya.	Vinayāditya-Satyāśraya Narēndradēva.	Śaka 512, Śādhāraṇa, Māgha, *śu. di.* trayōdaśi, Monday.	Sanskrit (Nāgarī).	Will be acquired for the Museum.	..	Incomplete. Registers the gift of the village Kanmaḍuru on the bank of the Tuṅgabhadrā by the king on the occasion of the installation of his two sons Agastīśvara-Chōḍa and Shaṇmukha-Chōḍa as yuvarājas. The village was divided into four shares two of which were given to the gods Agastyēśvara at Mandhara and Kumaraswāmin at Tāmrapura. The third was given to his own purōhit and the fourth to the worshippers, servants, etc., of the two temples.
4	M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur.	Telugu-Chōḍa.	Śambhu-Chōḍadēva of the Kuśa family, residing at Nellimāpura.	50th year ..	Do.	Returned to the owner.	..	These are the missing third and fourth plates of No. 24 of Appendix A, to the Annual Report for 1917 with which the grant is complete. Registers the grant, with all the incomes, of the village Marripūḍi surnamed Raghunāthapuram situated in the Valanāḍu division of the Kōḍavīḍu-sīma to the great scholar and astronomer Sarvā-Bhaṭṭa, who belonged to the Yāska-gōtra and Āpastamba-sūtra and was a Yajurvēdin. He was the son of Kōḍa-Bhaṭṭa and grandson of Sarvā-Bhaṭṭa and was a resident of the village Penumpnāḷi as also a devotee of the god Gōkarṇadēva. The gift was made on the representation of the king's minister Rāmarāja.
5	Do.	Vijayanagar.	Sadāśiva-Mahārāya ..	Śaka 1478, Nala, Śrāvaṇa, *ba. di.* aṣṭami, jayanti, Thursday.	Do.	Do.	..	

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
6	M.R.Ry. Tarini Charan Rath, B.A., District Munsif, Aska, Ganjam district.	Bhañja ..	Nētṛibhañjadēva alias Kalyāṇakalaśa.	..	Sanskṛit (Nāgarī).	Returned to the owner.	..	Registers the tax-free gift of the village Arātaha in the Vāsudēvakhaṇḍa-vishaya by the king to some Brāhmaṇas some of whom were of the Vājasanēya-charaṇa and Kaṇva-śākhā while the others were of the Vatsa-gōtra. The king was the son of Raṇabhañja-dēva, the grandson of Śatrubhañjadēva and the great-grandson of Śīlabhañjadēva.
7	Do.	Do. ..	Mahārāja Vidyādharabhañja-dēva alias Avāyyakalaśa.	..	Do.	Do.	..	States that the king granted, tax-free, the village Mula-Māchhāḍa in the Māchhāḍa-khaṇḍa-vishaya to a Brahman named Bha[ṭṭa]-Purandara, son of Dēvadaśarman and grandson of Hariśaśarman of the Vājasanēya-charaṇa and the Rauhita-gōtra. The king was the son of Śīlabhañjadēva, grandson of Digbhañjadēva and the great-grandson of Raṇabhañjadēva.
8	Do.	Do. ..	Nētṛibhañjadēva alias Kalyāṇakalaśa.	..	Do.	Do.	..	Records the tax-free gift of the village Machchhaḍa in the Machhākhaṇḍa-vishaya by the king to Bha[ṭṭa] Ruḍaḍa, the son of Kēśava and the grandson of Charamvasvāmin of the Vājasanēya-charaṇa and of the Vatsa-gōtra. The king's ancestry is the same as in No. 6 above.
9	Do.	[Eastern Gaṅga].	Mahārāja Śrī-Indravarmadēva	..	Do.	Do.	..	Registers the grant of some land in the village Amēraśiṅga of the Jalamvōra-vishaya by the king to Svāmiśarman, son of Bhaṭṭaputra, of the Vājaśana (*i.e.*, Vājasanēya)-charaṇa, Kanma (*i.e.*, Kaṇva)-śākhā and Jātukarṇa-gōtra. The king is said to have been the lord of Kaliṅga; and Śvētakādhishṭhāna is mentioned.
10	Do.	Bhañja ..	Yaśabhañjadēva, ruling over the [Khi]ṇjalidēśa.	[3]rd year Kārttika, śu. di. ēkādaśī	Do.	Do.	..	Records the grant of the village Komyāṇa in the Vōḍa-vishaya with all its income to the Dīkshita Jagadharaśarman, of the village Paḍhuvāḍapāḍhaka in the Koṇṭaravēṅga-vishaya. The donee belonged to the Bhāradvāja-gōtra and Mādhyandinīya-śākhā and was a student of the Yajur-vēda. He was well-versed in the Śrauta and Smārta rituals and was strong in astronomy (j[y]ōtiś-śāstra). The grant was made on the uchchayana-ēkādaśī day in the bright half of the Kārtika month when Vishṇu is believed to wake up from his four-months' sleep.

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original	Where and by whom to be published.	Remarks.
11	M.R.Ry. V. Rangacharya Avargal, M.A., Presidency College, Madras.	Eastern Chāḷukya.	Jayasiṁhavallabha-Mahārāja (*i.e.*, Jayasiṁha I).	Kārttika, Paurṇamāsyā, Vishuvadina.	Sanskṛit in Telugu.	Returned to the owner.	..	States that the king granted the village Kombaru lying one gavyūta to the south of the village Vlenṭūru in the Kanthēr[u]vaṭi-vishaya, to a scholar in the Vēdas and the Śāstras named Sōmaśarman, who was the son of Svāmiśarman and grandson of Dēvaśarman. The last was a Taittirīya Brahmachārin of the Gārgya-gōtra and a master of the four Śāstras.
12	Sri Raja Sahib of Mandasa, Ganjam district.	Eastern Gaṅga.	Anantavarmadēva	Śaka (navaśataka-saptarasa) 9[76]. 15th year.	Sanskṛit in mixed characters (Nāgarī, Telugu and Grantha).	Do.	..	Registers the gift of the village Madhipatharakhaṇḍa [in] the Mahēndra-bhōga to a certain Ujanaka by Rāṇaka Śrī-Dharmakhēḍi, son of Mahāmaṇḍalēśvara Rāṇaka Śrī-Bhāmakhēḍi of the Kadamva (*i.e.*, Kadamba) family, the lord of five vishayas (pañchavishayādhipati). The order of gift is addressed to the officials and people of the Pañchapātra-vishaya.
13	Do.	Do.	Rājēndravarmadēva, son of Anantavarmadēva.	342nd year of the Gaṅga rule.	Sanskṛit in Telugu.	Do.	..	The plates are so very faintly engraved in characters of about the 9th century that it is almost impossible to read them. Register the grant of the village Tāmvaḍḍi in [Śaila ..]-vishaya. The donee's name is not clear. The grant was issued from Kaliṅganagara.
14	The Andhra Sahitya Parishat-Patrika office, Madras.	Eastern Chāḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja alias Chālukya-Bhīma (I).	Śaka 814 manuvasu, Mēsha, Chaitra, *ba di.* dvitīyā, Monday, Maitra, Mithuna.	Do ..	Do.	..	Records the gift of a land growing 1,000 areca-nut trees, another land sowable with 50 khaṇḍikas of paddy-seed and a house-site in the village Attili in the Attili-vishaya, to the songstress Challavā who was the daughter of Mallapa, the son of Thuṇḍakā who was no less than an apsaras in beauty.
15	Do.	Do.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja.	..	Do. ..	Do.	..	Much mutilated and incomplete. One or two plates missing. The order of the gift made to a Brahman (name lost) of the Bhāradvāja-gōtra is addressed to the officials of the Varaṇāṇḍu (*i.e.*, Velanāṇḍu)-vishaya.
16	The Deputy Tahsildar of Pentapadu, Tanuku taluk, Kistna district.	..	Uṇḍirāja of the Solar race and the Hārita-gōtra.	Śaka 1304, Duṇḍubhi, Māgha, *śu. di.* daśamī, Thursday.	Do. ..	Do.	..	Registers the grant by the king of the village Rāvulaparti, surnaming it Uṇḍiśapuram, to a number of Brahmans as an agrahāra. It also records the names of a dozen other villages similarly granted by him to Brahmans. The king's capital is mentioned to be Śūravaram.
17	M.R.Ry. Venkatareddi, son of Nallapareddi, Buchepalli, Hindupur taluk, Anantapur district.	Vijayanagara.	Vīrapratāpa Rāmarāja Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1555, Śrīmukha, Chaitra, *śu. di.* pañchamī.	Telugu ..	Do.	..	This is a sale-deed executed by three individuals of the village Pōtulapuri to two other individuals waiving permanently the right of collecting certain taxes payable to them, for the consideration of 50 ghaṭi-varahālu received as the commutation amount.

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
18	M.R.Ry. Rama Rao, Contractor, Lepakshi (same taluk and district).	....	....	Śaka 1602 Durmati, Vaiśākha, *śu. di.* tritīya.	Telugu ..	Returned to the owner.	..	States that, while Liṅgōji-Paṇḍita was governing the Karnāṭaka kingdom from Penugoṇḍa-paṭṭaṇa as a subordinate of Akhanna-Paṇḍita, the younger brother of Mādanna-Paṇḍita who was the best of Brahmans and the chief officer of the king of Bhāgnagar, Nañjappa of the Kāmakāyana-Viśvāmitra-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā who was the sthaḷa-karṇam of Lēpākshi in the Roddhanāṭi-sthaḷa in Penugoṇḍa-rājya gave some land in that village to Kumārayya of the Bhāradvāja-gōtra, Āpastamba-sūtra and Yajuś-śākhā, who was the ārādhya at Lēpākshi. It registers also the gift of rates on pack-bullocks, shops, looms and marriages to the same Kumārayya by the samayins of Ayyāvaḷi, etc., the Vaiśyas of the 102 gōtras, the representatives of maṭhas the Yajamānas of the Lēpākshi-sthaḷa, etc., assembled in the temple maṇḍapa of that place for daily offerings and lamps to the god Nañjuṇḍēśvara.
19	The Village Munsiff of Somaghatta, (Hindupur taluk, Anantapur district).	....	....	Śaka 1415, Bahudhānya (wrong), Kārttika, *śu. di.* Paurṇimā, Wednesday.	Do. ..	Do. ..	..	States that a certain Pedda Ahōbalareḍḍi who was a divān under Mahāmaṇḍalēśvara Kṛishṇadēvarāya who was ruling at Penugoṇḍa built a temple to Ahōbala Mādhugiri-Lakshmi Nṛisiṁhasvāmin at Sōmaghaṭṭa in accordance with the direction given to him by the deity at Ahōbalam in a dream. Registers the gift of the village Kiniraḷḷapalle in the Gōraṇṭla-samutu by the king for offerings and some gold for lamps to the god and of certain contributions by the karṇam of Sōmaghaṭṭa.
20	The Shrotriyamdar of Yajnasettipalli (Hindupur taluk, Anantapur district).	Vijayanagara.	....	..	Sanskṛit in Nāgarī.	Do. ..	..	The record is incomplete, only the first 3 plates of the set remaining. It stops with the partial description of the qualities of king Śrīraṅga, the son of Pedda Veṅkaṭapati who was the second son of Śrīraṅga, the son of the great Rāmarāja who was the minister of Śadāśiva. See the genealogical table, Epigraphia Indica Vol. III, page 238. The king is stated to have been crowned by Tātayārya.

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	The Tahsildar of Madakasira (same taluk and district).	....	Mahārāja Bukkarāya	Śaka 1305, Prabhava, Phalguṇa.	Kanarese and Nāgarī	Returned to the owner.	..	The Śaka date falls into the reign of Virūpākṣha I predecessor of Bukka II. Registers in detail the incomes that the guarding officers (kāvulu-doregalu) of Maḍakaśīrya were to get from the several classes of people, residing in the village. Also specifies the incomes that the āyagāras (i.e., the village servants) of certain villages were to get since the tank at Harive was repaired.
22	The District Judge, Madura ..	....	Rāya Vijaya-Raghunātha Toṇḍaimaṇār, ruling over the Madurai-nāḍu.	Śaka 1687, Kali 4866, Pārthiva, Tai, 4, Friday, *śu. di.* pañchamī, Uttara (Uttara-Phalgunī), Anṛitayōga, Bālava-karaṇa.	Tamil ..	Do. ..	..	Registers the grant of land at Karaippaṭṭi, hamlet of Paḷanivaḍam made by the king for certain services and charities to be conducted at the time of the festivals of the god Bāla-Subrahmaṇya on the Paḷani-hill on the bank of the Shaṇmukhanadī in the Vaigāvūrnāḍu. The grant was executed in favour of Subrahmaṇya-Uḍaiyar, son of Pulittōlu Mallikārjuna-Uḍaiyar, residing at the Paḷanikshētra. A certain Ḍabīr Veṅkaṭarāyar was given land and entrusted with the charity. The coin Rājagōpali is mentioned.

B.—Stone inscriptions copied in 1917 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
189	On the north wall of the central shrine, in the Agastyēśvara temple at **Tirumukkudal.** (Karur taluk, Trichinopoly district).	....	....	25th year ..	Tamil ..	Records a sale of land as a tax-free dēvadāna by the residents of Iḷanagar, a village in Ādaṇūr-nāḍu a subdivision of Kē[ra*]ḷāntaka-vaḷanāḍu to the temple of Madurāntaka-Īśvaramuḍaiyār at Nagaram Madurāntakapuram in the same nāḍu. The vendors agreed to pay the taxes on the land.
190	On the same wall	....	....	....	Do.	Beginning and end lost. Seems to register a sale of land. Mentions Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam and the channel Mātru-vāykkāl.
191	Do.	....	....	25th year ..	Do.	Built in in the middle. Registers a sale of land by the merchants (nagarattōm) of Śāttaṉūr, a village in Taṭṭaikaḷanāḍu which was a subdivision of Kēraḷāntaka-vaḷanāḍu, to the temple of Madurāntaka-Īśvaramuḍaiyār at Madurāntakapuram in the same nāḍu.
192	Do.	....	....	....	Do. ..	Beginning lost. Seems to record that the assembly of Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam agreed to pay the taxes on certain lands sold by them to the same temple from the interest on the money received by them.
193	On the west wall of the same shrine.	....	....	25th year ..	Do.	Incomplete. Records that, in accordance with the order of Naḍuvirukkum Paśalai Kṛishṇa Bhaṭṭar who settled the district (nāḍū kūṟu śeygira), the merchants (nagarattōm) of Madurāntakapuram in Taṭṭaigaḷa-nāḍu, which was a subdivision of Kēraḷa-nāḍu, apportioned the tax-free dēvadāna lands of the temple of Madurānta-Īśvaramuḍaiyār which were situated in Kshatriśikhāmaṇi-chaturvēdimaṅgalam, Śāttaṉūr, and Iḷanagar in Ādaṇūr-nāḍu, for offerings, lamps, śribali and other services in the shrines of Śrīkaraṇaviṭeṅka and Umāparameśvari.
194	On the same wall	Chōḷa ..	Parakēsarivarman [*alias*] Uḍaiyār śrī-Rājēndra-Chōḷadēva I.	15 + 22nd (kḷ) year.	Do.	Incomplete. Records a sale of land to the temple of Madurāntaka-Īśvarattu-Mahādēva at Madurāntakapuram by the great assembly of Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam, a brahmadēya in Taṭṭaigaḷa-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu. The fragment below it seems to register a gift of land to a private individual who was found on examination fit by the officer (adhikārin) Irumaḍiśōḷa-Mūvēndavēḷār to have performed the consecration ceremony of the god Madurāntaka Īśvaramuḍaiyār properly.
195	Do.	....	....	27th year ..	Do.	End lost. Gift of gold for a lamp.
196	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	3rd ,, ..	Do.	Built in at the end. Seems to register a grant of 25 vēli of land, by Rājarājadēva who was pleased to take his seat in [Rāja]śraya, made at the instance of Dāmō[darabhaṭ]ṭaṉ of Kaḍalaṅguḍi who was the maḍhyasta (naḍuvirukkum), to the temple of Mahādēva at Tirumukkūḍal in Taṭṭaiy-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
197	On the north and west walls of the Añjalākshi Ammaṉ shrine in the same temple.	Koṅgu-Pāṇḍya.	Rājakēsarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	15th year ..	Tamil	Registers a gift of money by the Śivaṉpaḍaiyar (fishermen) community residing in the nāḍus on the two banks (of the river) for offerings and festivals to the temple of Āḷuḍaiya-Nāyaṉār at Tirumukkūḍal in Taṭṭaiyūr-nāḍu.
198	On the south wall of the central shrine in the Sōmēśvaramuḍaiyār temple at **Somur** (same taluk, and district).	Chōḷa ..	Rājarāja-Rājakēsarivarman (Rājarāja I).	21st ,, ...	Do.	Registers gift of land for offerings and other expenses on the ayana-Saṁkramaṇa days to the temple of Mahādēva, by a native of Dēvaṇappaḷḷi in Taṭṭaigaḷa-nāḍu, a subdivision of Kēra[ḷa*]ntaka-vaḷanāḍu.
199	On the same wall	Do. ..	Do.	17th ,, ...	Do.	Records the gift of a gold diadem to the temple of Tirunōmbalūr-Paramēśvara at Dēvaṇapaḷḷi in Taṭṭaigaḷa-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu. It was caused to be made out of the fines collected from the defaulting temple servants, by the survey officer (uḷagaḷavitta) Tiruvaḍigaḷ Śāttaṉ who inquired into the expenses of the temple.
200	On the east wall of the same shrine.	....	....	Kīlaka, Tai, 15 ..	Do.	Gift of land by a private individual to the temple of Tirunōṉbu-Āvuḍaiya-Nayiṉār at Dēvaganappaḷḷi.
201	On the same wall	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva I.	21st year	Do.	Registers a gift of land by purchase for offerings to the temple of Tiruṇōmbalūr-Mahādēva.
202	Do.	Do. ..	Do.	Do.	Do.	Gift of gold for a day-lamp to the temple of Tirunōmbalūr-Paramēśvara, by a lady of Dēvaṇappaḷḷi in Kēraḷāntaka-vaḷanāḍu.
203	Do.	..	....	Kīlaka, Tai, 15 ..	Do.	Registers the sale of a temple land, by the residents of Dēvaganapaḷḷi in Taṭṭaiya-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu who are stated to have renewed the temple and revived worship.
204	On the west wall of the maṇḍapa in front of the same shrine.	..	....	....	Do.	Records that a certain Nīrttalaivāyaṉ Tēnuṉikāmaṉ Eḷuvaṉ alias Dēvaganappaḷḷi-Araiyaṉ caused to be made the images of the dvārapālakas in the temple of Tirunōmbalūr-Āḷvār. The characters belong to the time of Rājarāja I.
205	On the south wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman	34th year	Do.	Gift of gold for a perpetual lamp to the temple of Tirunōmbalūr Mahādēva, by a native of Śiṟṟūr in Mīy-Maḷa-nāḍu.
206	On the same wall	..	....	....	Do.	Gift of cows for two lamps to the same temple. These were added to those already belonging to the temple and the managers of the temple agreed to take care of them and burn the lamps.
207	Do.	..	....	....	Do.	Unfinished. Mentions the dēvadāna lands of the same temple.
208	Do.	Chōḷa ..	Parakēsarivarman	6th year	Do.	Gift of gold for a lamp to the same temple, by Pirāntakaṉ Purushōttamaṉ of Dāṉatoṅgatteriñja-kaikkōḷar.
209	On the south side of the rock near the Varadarājasvāmin temple on the hill at **Nayinamalai** (Nāmakkal taluk same district).	..	....	Prajōtpatti, Vaigāśi, 26.	Do.	Much damaged. Mentions Rāmachandra-Nāyakkar-Ayyaṉ. Seems to record the privileges of the Pañchāḷapattargaḷ.
210	On the north and west walls of the Svayambhunāthasvāmin temple at **Perumulai** (Mayavaram taluk, Tanjore district).	Vijayanagara.	Vīrapratāpa Vīra-Kṛishṇadē[varāya] ..	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇimā.	Do.	Built in at the beginning. Records the remission of taxes in favour of a number of temples and mentions the conquests of Kṛishṇarāya as in No. 511 of 1905.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On the south wall of the same temple.	..	....	....	Tamil	States that this temple (tirumalai) was built by Ediriliśōḷar alias Pallavarāyar, the headman of Ukkal.
212	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do.	Records gift of 1500 kāśu by the wife and the daughter of Tirunaṭṭapperumāḷ, the headman of Kūḍal in Toṇḍaimaṇḍalam for offerings to the image of Dakshiṇāmūrti set up by them in the temple of Muḷaitta-Nāyaṇār at Perumuḷai which was a brahmadēya in Viḷai-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu.
213	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva.	37th year and 129th day.	Do.	Gift of 500 kāśu by the wife of the chief mentioned in No. 212 above for a lamp to the temple of Muḷaittadēvar.
214	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	15th year and 175th day.	Do. .. .	Fragments. Register a gift of land free of taxes to the temple of Vikramachōḷīśvaramuḍaiyār at Perumuḷai which was a brahmadēya of Viḷai-nāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
215	On the west wall of the maṇḍapa in front of the central shrine in the Viraṭṭēśvara temple at Korukkai (same taluk and district).	..	....	....	Do.	Beginning built in. Gives a list of lands probably belonging to the temple and mentions Rājanārāyaṇa-chaturvēdimaṅgalam in Virudarājabhayaṅkara-vaḷanāḍu.
216	On the south wall of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya	Saumya, Kārttigai, 15.	Do.	Built in at the beginning. Seems to refer to a settlement between the Valaṅgai 98 and the Iḍaṅgai 98 castes regarding the heavy and illegal rates of taxes payable by them.
217	On the same wall	Do.	Vīra-Bukkarāya, son of Vīra-Arirāya (*i.e.*, Haribara II).	Śaka 1327, Pārthiva, Mīna, śu. di. aṣṭamī, Friday, Mṛigaśīrsha.	Do.	Records the sale of (the village of) Kulōttuṅgaśōḷaṉ-Karuppūr to Tiruvambalamuḍaiyāṉ Toṇḍaimāṉār by Śellappiḷḷai alias Śembiyaṉ Kōṉār, the headman of Kiḻiñjalūr in Kurukkai-nāḍu, a subdivision of Vaḍagarai-Virudarājabhayaṅkara-vaḷanāḍu.
218	Do.	..	....	Pārthiva, Paṅguṇi 10.	Do.	Registers the gift of the village mentioned in No. 217 above, for worship and repairs to the temple of Tiruvīraṭṭāṇamuḍaiya-Nāyiṉār at Kurukkai by the same individual.
219	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	2[9]th year ..	Do.	Fragments. Record gift of paddy for meeting the expenses of maintaining the servants of Tiruppaḷḷiyaṟai, the construction of a cave (guhai) called Tirunāvukkaraśu-tirukkuhai, for feeding the destitute apūrvins who visited it and the Māhēśvaras who attended the festival of Tiruvaigāśi-tirunāḷ at Kurukkai alias Vikramaśōḷa-chaturvēdimaṅgalam in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu. Refers to the recitation of tiruttāṇḍagam in the temple.
220	Do.	Do. ..	[Tribhuvana]chakravartin Rājarājadēva (III).	12th „	Do.	Fragments. Register a gift of money for five lamps.
221	Do.	Do. ..	Tribhuvanachakra[va]rtin Rā[ja]rājadēva (III).	[1]3th year, Kaṇṇi, ba. di. dvādaśī, Thursday, Svāti.	Do.	Registers a gift of money for a lamp to the temple of Tiruvīraṭṭāṇam at Kurukkai, by a native of Kāvaṇūr in Pērāvūr-nāḍu, a subdivision of Uyyakkoṇḍar-vaḷanāḍu.
222	Do.	Do. ..	Tribhuvanacha[kra]vartin Rājadhirājadēva, 'who took Madura and Ceylon.'	13th year	Do.	Damaged. Seems to record a gift of land to the temple of Tiruvīraṭṭāṇam-Uḍaiyār at Kurukkai in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
223	On the north wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva .	19th year	Tamil	Records the names of a number of temple servants obtained by purchase and free gift by the same temple during the reign of this king and that of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva and Tribhuvanachakravartin Rājādhirājadēva. Mentions also Vāgūr alias Jayaśiṅgakulakāla-chaturvēdimaṅgalam, Ārrūr alias Rājanārāyaṇachaturvēdimaṅgalam in Kurukkai-nāḍu a subdivision of Virudarājabhayaṅkara-vaḷanāḍu and Vilainagar alias Nittavinōda-chaturvēdimaṅgalam in Viḷai-nāḍu, a subdivision of Jayaṅgoṇḍa [śōḷa]-vaḷanāḍu.
224	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva.	[6]th year, Mithuna śu. di. tritīyā, Saturday, Punarvasu.	Do.	Registers a gift of land, free of taxes, for offerings and flowers, to the temple of Tiruvīraṭṭāṇamuḍaiyār at Kurukkai alias Vikramaśōḷa-chaturvēdimaṅgalam in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, by purchase from the village assembly of Korukkai who owned it for a period of 50 years as it had neither claimants nor cultivators.
225	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the [Pā]ṇḍya, was pleased to perform the anointment of heroes and the anointment of victors'.	32nd year ..	Do.	Gift of money for two lamps to the same temple.
226	Do.	Do. .	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	11th year, Makara, śu. di. saptamī, Monday, Uttiraṭṭādi.	Do.	Records a gift of land for lamps to the same temple. These lands were variously situated and included those purchased during the 5th and 7th years of the king.
227	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon), Koṅgu, *alias* Vīraśōḷamaṇḍalam and the crowned head of the Pāṇḍya.'	26th year, Simha, ba. di. dvitīyā, Monday, Uttiraṭṭādi.	Do.	Unfinished. Records the sale of a house to the temple. Provision was made for the baling of water from an adjoining well and for taking water by digging a channel.
228	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Madura and Īḻam (Ceylon).'	13th year ..	Do.	Gift of money by a lady named Araiyaṉ Umaiyāḷvi belonging to the Periya-Agapparivāram for offerings to the temple of Tiruchchāmuṇḍīśvaramuḍaiyār and to the images of Tiruppaḷḷiyaṟai-Nāchchiyār and Āṭkoṇḍanāyakadēva set up by her in the temple at Paṇaiyūr which was a dēvadāna of Gaṅgaikoṇḍachōḷīśvaramuḍaiyar and was situated in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu. The supply of paddy for the said purpose by the lady was discontinued and the Śivabrāhmaṇas received the amount and revived the charity.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year ..	Tamil	Records that the servants of the temple of Uḍaiyār Tiruvīraṭṭāṇamuḍaiyār at Tirukkuṟukkai in Kuṟukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, ratified the grant by which they had paid into the temple treasury in the 19th year of Periyadēvar Rājarājadēva 60 kāśu and agreed to burn camphor to the image (?) of Abhimānabhūshaṇa from the interest accruing on it.
230	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Lost	Do.	Unfinished. Registers a gift of land by purchase, for lamps to the same temple, by a lady of Kaḍuvaṅguḍi who paid 2,000 kāśu for the purchase of the said land.
231	Do.	Do. ..	Do. ..	14th year, Mīna, śu. di. chaturdaśī, Wednesday, Makha.	Do.	Unfinished. Records that a certain Śivadavaṇa-Perumāḷ alias Kaliṅgarāyaṉ, made a gift of land in Kulōttuṅgaśōḷanallūr which was separated from Kuṟukkai alias Vikramaśōḷa-chaturvēdimaṅgalam, for the requirements of the service called Śivadavaṇaperumāḷ-śandi to be conducted in the interval of the early morning and midday services.
232	On the east, north and west walls of the Chaṇḍēśvara shrine in the same temple.	Do. ..	Parakēsarivarman *alias* Tri[bhuvana]-chak[rava]rtin Vikrama-[Chōḷadēva].	....	Do.	Damaged and incomplete. The introduction is the same as in the inscription No. 79 of South-Ind. Inscs., Vol. II, page 182 ff.
233	On the same walls	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura and Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, Makara, śu. di. ekādaśī, Saturday, (Rōhiṇī).	Do.	Records a gift of money by Neṉmalikiḻāṉ Tiruvēgambamuḍaiyāṉ Kaṇḍaiyabaraṇaṉ of Viḍaiyūr, a village in Paḻaiyaṉūr-nāḍu, a subdivision of Maṇavil-kōṭṭam which was a district in Jayaṅgoṇḍaśōḷa-maṇḍalam, for the purchase of land free of taxes for Tirujñānaśambandar monastery (guhai) and for meeting the expenses of the monastery out of the interest accruing on it.
234	On the west wall of the same shrine	Do. ..	Tribhuvanachakra[vartin] Tribhuvanavīra[dē]va, 'who having taken Madura, [Īḻam] (Ceylon), Karuvūr and the crowned head of the [Pāṇḍya], was pleased to perform the anointment of heroes and the anointment of victors.'	Lost	Do.	Seems to register a gift of land for lamps to the temple of Tiruvīraṭṭāṇamuḍaiyār.
235	On the north wall of the Gaṇapati shrine in the same temple.	Vijaya-nagara.	Vīrapratāpa Vīra-Kṛishṇadēvarāya-Mahārāya.	Śaka 1409 (mistake for 1439), Īśvara, Pushya, [śu. di.] pau[rṇa]mī.	Do.	Incomplete. Mentions the conquests of the king and the Śiva and Vishṇu temples in the Chōḷa-maṇḍalam to which he granted remission of taxes.
236	On the west and south walls of the central shrine in the Brahmapurīśvara temple at **Ambal** (Nannilam taluk, same district).	..	....	....	Do.	Fragments. Mentions Mēlūr alias Arittava-Neṟkuṉṟam in Amba-nāḍu, the tank Paḷiyaṅji-ēri and Kaḷappaḷarāyaṉ.
237	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do.	Fragments. One of the pieces mentions the conquests of Kulōttuṅga III viz. Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
238	On the left entrance into the Sōmāskanda shrine in the same temple.	Chōḷa ..	Rājarājadēva	10th year	Tamil	Gift of money for two lamps by a merchant of Ambar, to the temple of Edirilichōḷīśvaramuḍaiyār at Vaigāvūr alias Ediriliśōḷa-Neṟkuṉṟam in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
239	On slabs built into the east wall of the first prākāra of the same temple.	....	....	....	Do.	Fragments. Refer to gifts of land for worship made in the fifth and ninth years of Rājarājadēva.
240	On the south wall of the first prākāra of the Māgaḷēśvara temple at **Koyil Tirumalam** (same taluk and district).	....	....	....	Do.	Unfinished. Gives a list of lands sold by public auction (Rājarāja-peruvilai) and the purchasers thereof.
241	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	4th year	Do.	Records that certain lands in Irumuḍiśōḷanallūr which was a dēvadāna of the temple of Tirumāgāḷamuḍaiyār at Ambar in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu, were purchased for the requirements of the monastery (guhai) called Peliśāttaḷagiyāṉ and that Prince (piḷḷai) Kāliṅgarāyar ordered that the taxes on the said lands be assigned to it.
242	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-[Chō]ladēva.	9th year, Rishabha 8, Saturday, Pushya.	Do.	Records that certain garden lands, previously given to (god ?) Śavuri of Kaṇṇapuram free of all taxes, were now sold to the temple of Tirumāgāḷamuḍaiyār for the festival of the god, by the assembly of Kēraḷamādēvi-chaturvēdimaṅgalam, as the said Śavuri was dispossessed of all holdings in the country and the garden lands referred to were being misappropriated.
243	Do.	Do. ..	Do. ..	15th year, Dhanus, ba. di. Wednesday, Hasta.	Do.	Registers a gift of land in Aṟṟūr alias Śiṟuvēḷūr in Paṉaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu for conducting the Tiruvādirai-festival in the same temple.
244	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	21st year and 80th day.	Do. ..	In accordance with the order of the king, issued on the 20th year and 348th day of his reign, that the lands held by persons who proved treacherous should be sold in public auction (Rājarāja-peruvilai) for prices to be fixed by certain revenue officers, and that the sale-deeds should be given to purchasers signed by the officers of the taxation department, the holdings of two individuals at Guṇagaṇāntaḷimaṅgalam in Paṉaiyūr-nāḍu were forfeited. Mentions the temple of Guṇatāṅgīśvaramuḍaiyār.
245	Do.	Do. ..	Do. ..	5 + 1st year, Dhanus, ba. di. chaturdaśī, Wednesday, Anusha.	Do. ..	Records that the assembly of Muḍigoṇḍaśōḷa-chaturvēdimaṅgalam which was a brahmadēya in Paṉaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu, made provision for offerings to the goddess Ayyaṉmādēvi-Nāchchiyār in the temple of Tirumāgāḷamuḍaiyār for the welfare of the king Ulaguḍaiya-Perumāḷ and the prosperity of the village.
246	On the north wall of the same prākāra.	Do. ..	Do. ..	21st year and 80th day.	Do.	Refers to the order of the king as recorded in No. 244 above and registers the sale of land so forfeited.

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

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
247	On the north wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Tulā, ba. di. saptamī, Wednesday, Pushya.	Tamil	Records a sale of land by the wife of Arayaṉ Poṉṉambalakūttaṉ alias Nīlagaṅgaraya, the headman of Viḷattūr in Āvūr-kūṟṟam, a subdivision of Nittavinōda-vaḷanāḍu, to the temple of Tirumāgāḷamuḍaiyār. States that Vaḷavaṉ-Aṉṉiyūr and Irumuḍiśōḷanallūr in Ambar-nāḍu were the dēvadānas of the same temple.
248	Do.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Rājarājaṉ Sundara-Pāṇḍya.	13th year, Kumbha, śu. di. tṛitīyā, Wednesday, Śadayam (Śatabhishaj).	Do.	Gives the boundaries of Irumuḍiśōḷanallūr and other hamlets included in Ambar and registers the sale of a number of lands situated therein. Mentions padiyilār, dēvaraḍiyār and the temples of Avimuttīśvaramuḍaiyār, Nandīśvaramuḍaiyār, Sōmanā[tha]dēvar and Avaṉināṟāyaṇa-Viṇṇagar-Emberumāṉ.
249	Do.	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year, [Vṛishika] (Vṛiśchika), ba. di. shashṭi, Friday, Pushya.	Do.	Registers sale of house-sites by the merchants of Vikramaśōḷapuram (a part of ?) Ambar in Ambar-nāḍu, a sub-division of Uyyakkoṇḍār-vaḷanāḍu, to Sakaṭaṉār Moṉṉaiyar Akaḷaṅkanāḍāḷvār who was the hereditary chief of the city (nagaram) of Ambar and who also figures in No. 248 above.
250	On the south wall of the maṇḍapa in front of the central shrine in the Bilvanāthēśvara temple at **Tirukkollambudur** (same taluk and district).	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	6 + 1st year, Mēsha, śu. di. chaturdaśī, Saturday, Sittirai.	Do.	Records that Aruvandai Araiyaṉ Śvētavanapperumāḷ alias Kaliṅgarāyaṉ of Ambar purchased certain lands from the temple at Tirukkoḷḷambūdūr in Śerrūr-kūṟṟam, a subdivision of Arumoḻidēva-vaḷanāḍu and gave other lands in exchange.
251	On the same wall	Do. ..	[Tribhuvanachakravartin Rājarājadēva]	20th year	Do.	Damaged. Seems to register a gift of paddy for services in the temple of Tirukkoḷḷambūdūruḍaiyār. Mentions the temple of Rājarājēśvaramuḍaiyār and Abimuttīśvaranallūr.
252	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	16th year and 186th day.	Do.	Damaged. Refers to a grant made in the 29th year of Kulōttuṅga-Chōḷadēva 'who abolished the tolls'.
253	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Lost	Do.	Damaged. Gift of land by the individual mentioned in No. 250, above.
254	On the east wall of the same maṇḍapa.	Do. ..	[Tribhuvana]chakravartin [Kulōttuṅga-Chōḷadēva], 'who having been pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya performed the anointment of [heroes] and the anointment of victors.'	3* year	Do.	Built in at both ends. Seems to provide for offerings to the images of Tirunīlakaṇḍattuppāṇaṉār and [Śiva]chūḍāmaṇiyār set up in the temple.
255	On the east, north and west walls of the Saundaryanāyaki-Ammaṉ shrine in the same temple.	..	....	....	Do.	Stones missing and out of order. Gift of lands in several villages, for offerings to the images of Kuḻagāṇḍa-Mādēva and his consort Nīraḻittamēṉmulai-Nāchchiyār, Aṭṭampēṇiya-Aḻagar and his consort,' Aḻkoṇḍanāyakadēva and his consort, and Avimuktīśvaram-Uḍaiyār and his consort. The first-mentioned goddess was set up by Perumūruḍaiyaṉ Śaṅgaṉ alias Amarakōṉār.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the north wall of the central shrine in the Jñānapurīśvara temple at **Tirumakkottai** (Mannargudi taluk, same district).	Chōḷa ..	[Tri]bhu[vana]chakravartin Rājarājadēva (III).	10th year, Simha, śu. di. trayōdaśī, Sunday, Śravaṇa.	Tamil	Records a gift of land free of taxes to the temple of Tirumaiy[ā]ṇam-Uḍaiyār at Tirumaiyāṇa Mummuḍiśōḷanallūr, the western hamlet of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam, a brahmadēya of Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
257	On the same wall	..	....	Subhānu, Karttigai, 10, śu. di. ashṭamī, Monday.	Do.	Incomplete. Records that Timmappar, son of Mallu-Rāvuttar built a shrine for Periyanāchchiyār, in the temple of Meykku-Nayiṉār at Tirumēṟkōṭṭai in Vaṇḍāyunāḍu, set up an image of this goddess and made provision for repairs and services.
258	On the north and west walls of the same shrine.	..	....	Īśvara, Puraṭṭādi, 15.	Do. .. .	States that a certain Śēvagapperumāḷ-Piḷḷai appointed a person to look after a lamp.
259	On the same walls	..	....	Virōdhikṛit, Tai, 2	Do.	Registers an order to the mahājanas of Pālaiyūr alias Bhūpatirāyapuram, that the old method of levying taxes in grain for the protection of the country must be revived, instead of the then prevailing custom of collecting both in grain and money. Mentions Maṇali in Tirumēlkōṭṭaināḍu a subdivision of Vaṇḍaḻi-nāḍu.
260	On the west and south walls of the same shrine.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Bhuvanēkaviraṉ Kulaśēkharadēva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūśam (Pushya).	Do.	Registers a gift of land to the shrine of Śokkavināyaka-Piḷḷaiyār at Āvikōṭṭai by Meykundadēvaṉ Śokkaṇāyaṉ alias Vijaya-Gaṇḍagōpāḷaṉ of Araśavāgūr, a village in Vaṇḍaḻai-nāḍu which was a subdivision of Rājēndraśōḷa-vaḷanāḍu.
261	On the same walls	Vijayanagara.	Achyutadēva-Mahārāya	Dunmukhi, Tai 20, Makara, śu. di. prathamā, Monday, Saṅkramaṇa.	Do.	Gift of land to the temple of Mēkku-Nāyaṉār at Tirumēṟkōṭṭai by Paḷḷikoṇḍa-Mudaliyār, son of Narasaṇa-Mudaliyār of Kōyaṉ-pēḍu for the merit of the king.
262	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	31st year	Do.	Gift of land to a maṭha on the southern side of the temple of Tirumāyāṇam-Uḍaiyār by one of the mudaliyārs of the Vaḍakkilmaḍam at Tiruvārūr. The order registering the grant was issued by Tribhuvanakkāḍuveṭṭi.
263	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Bhuvanēkavīraṉ Kulaśēkharadēva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pushya.	Do.	Built in at the bottom. Seems to register a gift of land. Contents almost similar to that of No. 260 above. The record gives full power to the donee to alienate the land as he chooses. Mentions Vijaya-Gaṇḍagōpāla.
264	On the south wall of the same shrine.	..	....	Śaka 147[6], Ānanda, Tai 30.	Do.	Gift of land for offerings to the temple of Meykku-Nayiṉār by a certain Nayiṉār-Piḷḷai.
265	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	31st year	Do.	Records an order of Karpagapperumāḷ alias Rā[ja]rā[ja]kkāḍuveṭṭi remitting the taxes on certain lands granted to the mudaliyār of the maṭha on the southern side of the temple of Tirumeyyāṇam-Uḍaiyār (vide No. 262 above).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
266	On a pillar set up in the maṇḍapa of the same temple.	Chōḷa ..	Rājarāja-Rājakēsarivarman 'who destroyed the ships at Śālai.'	13th year	Tamil	The pillar is set upside down and the beginning of the inscription is built in. Records that the assembly of Paḷaiya-Śembiyaṉmahādēvi-chaturvēdimaṅgalam, which was a brahmadēya on the southern bank (of the Kāvērī), issued, in place of an old document which was lost, a new sale-deed to a certain Parakēsari-Viḷupparaiyaṉ, the headman of Puravar-Eḷilūr for certain lands which were irrigated by Kulamāṇikkappērēri in Korranallūr and which they had purchased from him. Refers to about the 4th year of the reign of king Rājakēsarivarman 'who was pleased to mount a wall (madiḷēri eḻundaruḷiṉa).'
267	On the same pillar	Do. ..	Kulōttuṅga-Chōḷadēva	3rd ,, ...	Do.	Gift of money for a lamp. Mentions Kulōttuṅgaśōḷa-chaturvēdimaṅgalam a brahmadēya in Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
268	On the north, west and south walls of the central shrine in the Raṅganātha-Perumāḷ temple in the same village.	Pāṇḍya ..	[Māṟavarman Kula]śēkharadē[va] ..	..	Do.	Fragment.
269	On the same walls	..	....	Kālayukta, Āvaṇi, 5.	Do	Seems to record a gift of land, free of taxes, by the order of Śāḷuva Kañja-Nambiyār to the temple of Tiruvaraṅgap-perumāḷ at Tirumēṟkō[ṭṭai] in Vaṇḍaḷi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
270	Do.	..	....	Vyaya, Arpaśi, 9 ..	Do.	Damaged. Seems to record a gift of land by Vīra Naraśiṅgarāya-Nāyaka to the same temple for a lamp.
271	On the east wall of the maṇḍapa in front of the same shrine.	..	....	Manmatha, Maśi, 20.	Do.	Records that a certain Tirumalai-Śeṭṭiyār constructed a new car to the same temple and conducted festivals.
272	On the east and north walls of the same maṇḍapa.	Vijayana-gara.	Achyutarāya	Śaka [1]45[8], Durmukhi, Puraṭṭaśi, 6.	Do.	Damaged. Records a gift of land for offerings to the same temple for the merit of Achyutarāya by a native of Toṇḍai-maṇḍalam.
273	On the north wall of the central shrine in the Āmravanēśvara temple at Kuhur (Kumbhakonam taluk, same district).	Chōḷa ..	[Tribhuvanachak]ravartin Kulōttuṅga-Chōḷadēva.	3[4]th year ..	Do.	Built in at the beginning. Records a gift of land to the temple of Tirumāmbaḷamuḍaiya-Mahādēva at Kūgūr in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu, by a native of Vaṅganagar in Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
274	On the same wall	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	38th ,, ..	Do. ..	Gift of land for expenses connected with the shrine of Tirappaḷḷiyaṟai-Nambirāṭṭiyār in the same temple by the merchants of Virudarājabhayaṅkarapuram in Tirunaṟai-yūr-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu.
275	Do.	Do. ..	Rā[ja]rā[ja]kēsarivarman, 'who destroyed the ships [at Śālai].'	12th ,, ..	Do. ..	Built in at the beginning. Gift of land by the residents of Kūhūr in Tirunaṟaiyur-nāḍu to (the image of) Piḷḷai Nambi-Āṟūraṉār who sang (i.e., composed) the Tiruppadi-yam hymns.
276	Do.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	26th ,, ..	Do. ..	Built in at the beginning. Gift of money for a lamp to the temple of Ādityēśvaramuḍaiyār at Kū[rū]r.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
277	On the same wall	Chōḷa ..	Rājarājakēsari[varman] (Rājaraja I) ..	9th year ..	Tamil ..	Records sale of land to the temple of Āditavīśvaramuḍai-ya-Bhashṭārakar at Kūrūr by certain persons who were unable to raise the money for paying the fines imposed on them.
278	Do.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	22nd ,, ..	Do. ..	Enumerates the lands made tax-free and given to the temple in the 20th, 21st and 22nd years of the king's reign and mentions Vijayarājēndra-chaturvēdimaṅgalam a brahma-dēya in Tirunaṟaiyūr-nāḍu which was a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
279	Do.	Do. ..	Rājarāja-Rājakēsarivarman (Rājarāja I)	14th ,, ..	Do. ..	Records a gift of land by purchase for a lamp to the temple of Āditta-Īśvaramuḍaiya-Mahādēva at Kūrūr by a merchant residing in (the street called) Tribhuvaṇamahā-dēvipperaṅgāḍi outside Tañjāvūr in Tañjāvūr-kūṟṟam. Mentions Viḍēlviḍugu Tukkāchchi-chaturvēdimaṅgalam a brahmadēya in Tirunaṟaiyūr-nāḍu.
280	Do.	Do. ..	Parakēsarivarman alias Adhirājēndradēva	3rd ,, ..	Do. ..	Damaged. Registers a gift of land to a certain individual who had daily to recite the Tiruppadiyam twice before Māmbaḷamuḍaiya-Mahādēva for (the recovery of the health of ?) the king. Mentions Viḷakkoḷimaṅgalam.
281	On the north and west walls of the same shrine.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	7th ,, ..	Do. ..	Gift of land for lamps to the temple of Ādityēśvaramuḍaiya-Paramasvāmin at Kūrūr in Tirunaṟaiyūr nāḍu by Naṁbaṉ Dīraṉ a resident of Tīyaṅguḍi in Iḍ[ga-nāḍu. Mentions the measure called Māpaḷavaṉ, the village Viḍēlviḍugu-Tukkāchchi-chaturvēdimaṅgalam a brahmadēya in the same nāḍu and refers to the 7th year of the reign of Parakēsarivarman.
282	On the same walls	Do. ..	Kulōttuṅga-Chōḷadēva	19th ,, ..	Do. ..	Built in at the beginning. Records a sale of land to the temple at Kūrūr by a native of Śattaṅguḍi in Tirunaṟai-yūr-nāḍu a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu. Refers to the shrines of Piḷḷaiyār-Vaḍuganādar and to a revenue survey.
283	On the north, west and south walls of the same shrine.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	18th ,, ..	Do. ..	Built in at the beginning. Registers a gift of land by a private individual for worship in the shrine of the goddess, Tiruppaḷḷiyaṟai-Nambirāṭṭiyār.
284	On the same walls	Do. ..	Rājakēsarivarman[alias] Tribhuvanachak-ravartin Kulōttuṅga-Chōḷadēva.	49th ,, ..	Do. ..	Fragments. Much damaged.
285	On the west wall of the same shrine	Do. ..	Rājarāja-Rājakēsarivarman alias Raja-rājadēva I.	22nd ,, ..	Do. ..	Gift of land to the temple of Āditta-Īśvaramuḍaiyār at Kūrūr in Tirunaṟaiyūr-nāḍu a subdivision of Kshatriyaśikhā-maṇi-vaḷanāḍu. Refers to a revenue survey of land.
286	On the west and south walls of the same shrine.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	7th ,, ..	Do. ..	Relates to the gift of land for 3 lamps by the same indivi-dual mentioned in No. 281 above and refers to gifts of land made in the 7th, 8th and 9th years of king Parakēsarivarman.
287	On the same wall	Do. ..	Uttama-Chōḷa	2nd ,, ..	Do. ..	Gift of land by purchase for offerings and worship to the same temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
288	On the south wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	Damaged	Tamil	Incomplete. Seems to register a gift of land to Kulōttuṅgaśōḷapperumpaḷḷi at Kūrūr alias Kulōttuṅgaśōḷanallūr in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅgasōḷa-vaḷanāḍu, and the dēvadāna of Tiruveḷḷerukkīśvaramuḍaiyār, and Tirumāmbaḷamuḍaiyār.
289	On the same wall	Do. ..	Rājarājakēsari [varman] (Rājarāja I) ..	6th year	Do.	Damaged. Provides for offerings to the temple of Āditta-Īśvaramuḍaiya-Paramasvāmin at Kūrūr in Tirunaṟaiyūr-nāḍu.
290	Do.	Do. ..	Do.	7th ,, ...	Do.	Gift of 90 sheep for a lamp to the same temple.
291	Do.	Do. ..	Do.	Do.	Do.	Gift of 90 sheep for a lamp to the same temple. The donor was Rājarāja-Pallavaraiyaṉ of Kuvaḷāḷam one of the Perundaram of the king.
292	Do.	Do. ..	Parakēsarivarman	9th year ..	Do.	Gift of 25 kāśu for a lamp to the temple of Āditavīśvaramuḍaiya-Bhaṭṭārakar at Kūrūr in Tirunaṟaiyūr-nāḍu, by a certain Astraśiva.
293	Do.	Do. ..	Tribhuvanachakravartin Kulō[ttuṅga]-Chōḷadēva.	49th ,, ..	Do.	Gift of land for a flower-garden. Mentions Muḍigoṇḍaśōḷappērāru and Karikālaśōḷa-Īśvaramuḍaiya-Mahādēva.
294	Do.	Do. ..	Rājarājakēsarivarman *alias* Rājarājadēva (I).	27th ,, ..	Do.	Unfinished. Gift of money for lamps to the temple of Tirumāmbaḷamuḍaiyār at Kūrūr by three ladies one of whom was the wife of Vayiri Kuṭṭēraṉ *alias* Śōḷavijjādira [Pallavaraiyaṉ] one of the officers of the Perundaram of king Rājarājadēva.
295	Do.	Do. ..	[Rājarāja-Rājakēsarivarman] (Rājarāja I).	[9]th ,, ..	Do.	Refers to a gift of land in exchange for lands already given for festivals to the temple of Āditta-Īśvaramuḍaiya-Bhaṭṭāraka. Mentions the channel called Kalidīraṉ-vāykkāl.
296	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[7]th ,, ..	Do.	Much damaged. Registers a sale of land by the assembly of Tirupperunduṟai which was a brahmadēya in Tirunaṟaiyūr-nāḍu a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu to the temple of [Ādityēśvaram]-uḍaiya-Mahādēva at Kūrūr. Refers to a revenue survey.
297	Do.	Do. ..	Chakravartin Ku[lō]ttuṅga-Chōḷadēva ..	2[2]nd ,, ..	Do.	Gift of a land by purchase to the temple of Tirumāmbaḷamuḍaiya-Mahādēva for feeding a certain number of persons during Sunday festivals.
298	Do.	..	....	....	Do.	States that this stone temple was built by Maḍamuḍaiyār-Varaguṇa-to[ṇḍar] whose figure is sculptured above the inscription.
299	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Śālai.'	[10]th year ..	Do.	Built in at the end. Gift of land and a house-site to the temple of Āditta-Īśvaramuḍaiya-Bhaṭṭāraka for conducting the festival called Śittirai-tiruviḻa in the shrine of Nambi-Āṟūraṉ.
300	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	23rd ,, ..	Do.	Incomplete. States that certain land granted to the temple was made tax-free.
301	Do.	Do. ..	Rājakēsari[varman] alias Ku[lōttu]ṅga-Chōḷadēva.	[2]2nd ,, ..	Do.	Built in at the end and damaged.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
302	On the same wall	Chōḷa ..	Rājarāja-Rājakēsarivarman (Rājarāja I)..	15th year ..	Tamil	Built in at the end. Gift of land, by purchase, for a lamp to the temple of Āditta-Īśvaramuḍaiyadēva by the wife of Viraśikhāmaṇi-Pallavaraiyar. Mentions the brahmadēya village Viḍaiyalviḍugu Tukkachchi-chaturvēdimaṅgalam.
303	Do.	Do. ..	Uḍaiyār śrī-Rājēndra-Chōḷadēva I ..	20th ,, ..	Do.	Built in at the end. Registers a gift of land by purchase by Madurāntakaṇḍēvi, for feeding the persons who attended the nine-days' festival in the temple of Āditya-Īśvaramuḍaiya-Mahādēva.
304	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva I	Lost	Do.	Damaged. Registers a gift of land, by Vayirikuṭṭēraṉ alias Śōḷavijjādira-Pallavaraiyaṉ the headman of Kūrūr, for offerings to a shrine constructed by him in this village which is stated to be situated in Tirunaṟaiyūr-nāḍu a sub-division of Mummaḍiśōḷa-vaḷanāḍu.
305	Do.	Do. ..	[Pa]rakēsarivarman alias Rājēndra-Chōḷadēva I.	5th year ..	Do.	Built in at the end and damaged. Gift of money for a lamp.
306	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Vīrapratāpa-Kṛishṇadēva-Maha[rāya] ..	Śaka 1436, [Bha]-va, Tulā, śu. di. Utthānadvā-[daśī].	Do.	Built in at the end. Mentions Mambaḷamuḍaiya-Nayiṉār.
307	On the north wall of the same maṇḍapa.	..	....	27th year, Makara, ba. di. Monday, Pushya.	Do.	Stones missing and out of order. Seems to register a gift of a house for a monastery (guhai).
308	On the same wall	Chōḷa ..	Tribhuvanachakravartin [Ku]lōttuṅga-Chōḷadēva.	10th year ..	Do.	Incomplete. Gift of land for a lamp to the temple of Tirumāmbaḷamuḍaiyār at Kūrūr by certain residents of Paḷavūr alias Śōḷakēraḷana[l]lūr in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅgasōḷa-vaḷanāḍu.
309	Do.	Do. ..	Vikrama-Chōḷadēva	3rd ,, ..	Do.	Records that Madurāntakaṉ Śēndaṉ alias Virudarājabhayaṅkara-Vayanāṭṭaraiyaṉ of Pūñjūrrūr in Tirunaṟaiyūr-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu and Śāttaṅguḍaiyāṉ Vāsudēvaṉ Āṟūraṉ alias Parākramaśōḷamūvēndavēḷaṉ of Śāttaṅguḍi in the same nāḍu sold lands in Arumoḷidēvanallūr to meet the expenses of the festival on the new-moon days and for feeding the devotees who attended the temple on the day of Śittirai-tiruviḻā festival respectively to a maṭha in the temple of Tirumāmbaḷamuḍaiyār at Kūrūr. Mentions Mānābharaṇa-Īśvaramuḍaiya-Mādēva at Vaḷakkaṭṭaṅguḍi.
310	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	38th ,, ..	Do.	Gift of land for a lamp to the same temple by certain residents of Pēṟāḷattūr in Tirunaṟaiyūr-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu.
311	On the north and west walls of the same maṇḍapa.	Do. ..	Vikrama-Chōḷadēva	[5]th ,, ..	Do.	Unfinished. Seems to provide for offerings to the same temple by the assembly of Vijaiyarājēndra-chaturvēdimaṅgalam a brahmadēya in Tirunaṟaiyūr-nāḍu who met together in the temple of Teṉ-Tirukkaḷatti-Mahādēv

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	17th year ..	Tamil	Gift of land for lamps to the same temple by a native of Śirṟālattūr in Tirunaṟaiyūr-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu.
313	On the south wall of the same maṇḍapa.	Do. ..	[Tribhuvana]chakravartin Rā[jarājadēva] III.	20th ,, ..	Do.	Fragmentary and stones out of order. Seems to record a gift of land for a flower garden. Refers to Periyadēvar Tribhuvanavīradēva and mentions Śirṟārkāḍu in Ārkkāṭṭu-kūṟṟam, a subdivision of Pāṇḍikulāśaṇi-vaḷanāḍu.
314	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin [Ku]lōttuṅga-Chōḷadēva.	6th ,, ..	Do.	Records a gift of land by purchase by a lady for burning a lamp in the same temple.
315	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	4th year, Siṁha, Wednesday, Pushya, śu. di. trayōdaśi.	Do.	Records a gift of land by purchase to provide for a processional image of the god set up in the temple.
316	Do.	..	[Rāja]ra[ja]..	9th year, Mithuna, śu. di. prathamā, Thursday, Punarvasu.	Do.	Unfinished. Gift of land by purchase for offerings to the temple of Tirumāmbaḷamuḍaiyār at Kūṟūr in Tirunaṟaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu. The land was sold by the assembly of Tukkāchchi *alias* Vijayarājēndra-chaturvēdimaṅgalam in the same nāḍu which is stated to be a subdivision of Uyyakkoṇḍar-vaḷanāḍu.
317	On the south, east and north walls of the central shrine in the Nētrōddhārakasvāmin temple at **Panaiyavaram** (Villupuram taluk, South Arcot district).	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva I.	....	Do.	Stones in disorder. Seems to record a gift of land and money for worship and offerings in the temple. The conquests of the king extend up to Kaḍāram.
318	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndradēva ..	6th year	Do.	Built in at both ends and incomplete. Begins with the introduction ಶ್ರೀಮದ್ರಾಜ್ಯ, etc. Gift of paddy for a lamp to the temple of Paravai-Īśvaramuḍaiya-Mahādēva by a native of Taṇḍalam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
319	On the same wall	Do. ..	Rājēndradēva	Do.	Do.	Built in at the beginning. Gift of paddy for a lamp to the temple of Paravai-Īśvaramuḍaiya-[Mahā]dēva in the city of Paravaipuram in Purai[yūr]-nāḍu a subdivision of Panaiyūr-nāḍu which was a district of Rājēndraśōḷa-vaḷanāḍu. Characters similar to that of No. 318 above.
320	Do.	..	....	8th year	Do.	Built in at the beginning. Provides for offerings and lamps to (the images of ?) Rājēndraśōḷadēvar and Paravai-Naṅgaiyār set up in the same temple.
321	On the south wall of the maṇḍapa in front of the same shrine.	..	....	....	Do.	Fragment. Provides for offerings, worship, reading of the Śivadharma, recitation of the Tiruppadiyam hymns, musical performances on the viṇai, etc., in the temple.
322	On the east wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Adhirājēndradēva.	3rd year	Do.	Gift of land by purchase to the same temple by a native of [Pu]ṅgañjēri in Milalai-kūṟṟam, a district of Rājarāja-Pāṇḍināḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall	..	....	..	Tamil	Fragmentary. Mentions the temples of Paravai-Īśvara-muḍaiyār and Rājēndraśōḷa-Viṇṇagar-Āḻvār. Makes provision, for maintaining a teacher in a free school, for watersheds in front of the above-mentioned two temples and the maṇḍapa called Rājēndraśōḷan and for one who supervises the dēvadāna, śalābhōga and the temples.
324	On the south wall of the first prākāra of the same temple.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	[5]th year	Do.	Much damaged. Mentions the temple of Kaṇṇamanda-Nāyaṉār in Puravār-Paṇaṅgāṭṭūr in Paṇaiyūr.
325	On the same wall	Do. ..	Vikrama-Pāṇḍyadēva	6th ,, ...	Grantha and Tamil.	Damaged. The inscription commences with the words samasta-bhuvanaikavīra, etc. Gift of lands for offerings and other requirements of the same temple.
326	On the east wall of the same prākāra.	..	....	[Pirā]ba (Prabhava), Paṅguṇi, 3. ..	Tamil	Seems to record a gift of a garden for the merit of Muddu-Krishnappa-Nāyaka.
327	On the same wall	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.		Do.	The right side of this inscription is obstructed by the images of the Nāyaṉmār. Seems to record a gift of land. Mentions Puravūr Paṇaiṅgāṭṭūr and Śenbai in Vāṇagappāḍi-nāḍu on the northern bank of Peṇṇai (Peṇṇār). Above it is a fragment of an inscription in early characters which provides for various requirements of the temple of Madurāntaka-Īśvaramuḍaiyār at Paravaipuram in Puraiyūr-nāḍu, a subdivision of Paṇaiyūr-nāḍu which was a district of Rājēndraśōḷa-vaḷanāḍu.
328	On the south wall of the Satyāmbikā shrine in the same temple.	Do.	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar (Harihara II).	Śaka 1312, Śukla, Kaṭaka, śu. di. Sunday, Mūla.	Do.	Records a *tax-free* gift of the village of Kuṉṟalūr in Kōliya-puranallūr-paṟṟu for worship, festivals and repairs to the temple of Uḍaiyār-Kaṇṇamanda-Nāyaṉār at Tiruppuravūr Paṇaiṅgāṭṭūr alias Paravaipuram in Poṉaiyūr-nāḍu, a subdivision of Paṇaiyūr-nāḍu which was a district of Rājarāja-vaḷanāḍu.
329	At the entrance into the second prākāra of the same temple, left side.	Do.	Veṅkaṭapatidēva-Mahārāja	Hēviḷambi, Arpaśi	Do.	Damaged. Mentions Muddukrishṇappa-Nāyakka.
330	On the east, north, west and south walls of the central shrine in the Aḻagiya-Naraśiṅga-Perumāḷ temple at **Ennayiram** (same taluk and district).	Chōḷa ..	Rājakēsarivarman alias Uḍaiyar śrī-Rājādhirājadēva.	30th year, Mīna, śu. di. Friday, Tiruvādirai (Ārdrā).	Do.	Beginning lost. Begins with the introduction ಶ್ರೀಮದ್ರಾಜ್ಯ, etc. Records that the assembly of the free village (taṉiyūr) Rājarāja-chaturvēdimaṅgalam, a brahmadēya in Paṇaiyūr-nāḍu, a subdivision of Rājēndraśōḷa-vaḷa-nāḍu met in the maṇḍapa called Mummaḍiśōḷan with Araṅgaṉ Virrirundāṉ alias Nirupēndraśōḷa-Muvēndavēḷar who was governing the village, and ordered the lands belonging to the temple of Triuvāyppāḍidēvar to be taxed according to the lowest scale as in the case of the lands of the temples of Rājarāja-Viṇṇagar-dēvar and Kundavai-Viṇṇagar-dēvar.
331	On the north wall of the same shrine.	Vijayanagara.	Achyutadēva-Mahārāya, son of Viraprataāpa Naraśiṅgadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1461, Vikāri, Mi[thu]na, śu. di. pañchami, punarvasu, Wednesday.	Do.	Records the gift of Nallālam as a vāḍā-oṭṭukāṇipparru by Śīraṅgarājar, son of a certain Veṉṟumālai-iṭṭār, to a private individual. The free village of Ennāyiram Rājarāja-chaturvēdimaṅgalam is said to be situated in Paṇaiyūr-nāḍu, a subdivision of Palakuṉṟa-kōṭṭam which was a district of Jayaṅgoṇḍa-Chōḷamaṇḍalam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
332	On the same wall	Vijaya-nagara.	Sadāśiva-Mahārāya, son of Achyutadēva-Mahārāya.	Śaka 1467, Viśvāvasu, Kumbha, śu. di. daśami, Friday, Hasta.	Tamil	Unfinished. Under the orders of Śūrappa-Nāyakkar-Ayyaṉ, provision seems to have been made for presenting betel-leaf offering in the temple of Aḻagiyaśiṅga-Perumāḷ at Eṉṉāyiram in Paṉaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, a district of Palakuṉṟa-kōṭṭam in Jayaṅgoṇḍa-Chōḷamaṇḍalam.
333	Do.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-[Rājēndra-Chōḷadēva] I.	..	Do.	The introduction commences with the words திருவரசர், etc. Records that at the order of the king, a gift of 49 vēli of land in Araṅgūr alias Rājarājanallūr was made to the temple of Rājarāja-Viṇṇagar by the assembly of the free village (taṉiyūr) Rājarāja-chaturvēdimaṅgalam for offerings, festivals, recitation of Tiruvāymoḻi and the maintenance of an educational institution in which the Vēdas, Vyākaraṇa, Mīmāṁsā, and Vēdānta were taught.
334	On the west and south walls of the same shrine.	..	....	Śaka 1465, Śōbhakṛit, Māgha 7.	Telugu ..	Records that Sūrappa-Nāyanigāru, the younger brother of Aḍapa-Baiyappa-Nāyanigāru reconsecrated the temple of Aḻagiyaśiṅga-Perumāḷ at Eṉṉāyiram which was built by Rājēndra-Chōḷa and had become dilapidated.
335	On the same walls	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śri-Rājēndra-Chōḷadēva I.	25th year and 112th day, Kaṉṉi, ba. di. Thursday, Punarvasu.	Tamil	Records that on the order of the king, the assembly of Rājarāja-chaturvēdimaṅgalam which was a free village in Jayaṅgoṇḍa-Chōḷamaṇḍalam met together in the hall called Mummaḍiśōḷaṉ-maṇḍapa along with Nambi-Uḍuttūr-uḍaiyār who governed the village, and made a settlement (vyavasthai) regarding the incomes derived from lands belonging to a number of shrines and set apart for various services. Among the temples and deities mentioned are Rājarāja-Viṇṇagar-Āḻvār, Kundavai-Viṇṇagar-Āḻvār, Sundaraśōḷa-Viṇṇagar-Āḻvār, Dēvēndra, Sarasvati, Śrī-Bhashṭārakiyār, Mahāmōḍiyār, Sūryadēva, Saptamātṛis, Mahāśāstā, Durgaiyār, Subrahmaṇya, Jyēshṭaiyār and the village gods.
336	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	11th year	Do.	Records that at the order of the king, the assembly of Rājarāja-chaturvēdimaṅgalam in Rājarāja-vaḷanāḍu, gave Naṉṉāḍōṟākkam alias Vikkiramaśōḷanallūr which was a dēvadāna, of Tiruvirāmīśvaramuḍaiyār at Eydār, a hamlet of this village, to Uyyakkoṇḍāṉ Pañchanadivāṇaṉ of Vañchiyūr in Puliyūr-nāḍu, a subdivision of Arumoḻidēva-vaḷanāḍu and his descendants, as a janmakāṇi. The village granted was renamed Rājarāja-Vañchiyūr and entered in the Revenue accounts. Mentions the Chief Secretary (tirumandiravōlai) Chōḷēndraśiṅga-Mūvēndavēḷāṉ.
337	On the same wall	Vijaya-nagara.	Sadāśiva-Mahārāya	Śōbhakṛit, Tai, 2 ..	Do.	Registers the gift of the village Periya-Āśūr to the temple of Aḻagiyaśiṅga-Perumāḷ at Eṉṉāyiram, by Veṅkaṭādri-Nāyaka, for the merit of the king.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
338	On the same wall	Vijaya-nagara.	Sadāśiva-Mahārāya	Śaka 1467, Viśvāvasu, Kaṉṉi, śu. di. daśami, Friday, also Sunday.	Tamil	Records the grant of Mādapuṭṭiyam right and certain privileges to Śōḍi-Koṇḍama-Nāyakkar by the treasurer and manager Śrīraṅgarājar-piḷḷai of the temple of Aḻagiyaśiṅga-Perumāḷ situated in the centre of the 24 sacred shrines (tirumuṟṟam) of Eṉṉāyiram which was a free-village in Paṉaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, in the district of Palakuṉṟa-kōṭṭam in Jayaṅgoṇḍa-Chōḷamaṇḍalam.
339	Do.	Chōḷa ..	Mahāmaṇḍalēśvara Rājarājēndra-Chōḷadēva.	Śaka [1*] 268, Jaya, Rishabha, su. di. daśami, Friday, Hasta.	Do.	Gift of the villages of Niganūr, Muttakkūr, Viravanallūr and Śāttaṉūr which were the hamlets of Poṉṉūr in Śiṅgamporuḍa-vaḷanāḍu, a subdivision of Palakuṉṟa-kōṭṭam, to the same temple.
340	Do.	Do. ..	Rajakēsarivarman alias Uḍaiyār Kulōttuṅga-Chōḷadēva.	7th year	Do	The introduction commences with the words புத்தேளுலகமீ, etc. Gift of 10 cows for a lamp to the temple of Rājarāja-Viṇṇagar-Āḻvār at Rājarāja-chaturvēdimaṅgalam by Ulagaḷandāṉ Tiruvaraṅgadēvaṉ of Kuḷattūr.
341	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva I.	30th year and 27th day, Karkaṭaka, ba. di. daśami, Thursday, Kṛittikā.	Do.	Gift of land by the assembly of Rājarāja-chaturvēdimaṅgalam for the festivals of Śittirai-śadaiyam called after Rājarāja and Māśi-Punarpūśam for Rāghavachakravartin in the temple of Rājarāja-Viṇṇagar-Āḻvār. The assembly is said to have met in the temple of Rājarāja-Īśvara-muḍaiyār.
342	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	5th year	Do.	Stones out of order. Seems to register a gift of land for offerings.
343	On the north wall of the same maṇḍapa.	....	....	....	Do.	Built in at the beginning. Gift of land for offerings, festivals, recitation of the Tiruppadiyam and the three Vēdas as well as for feeding Brāhmaṇas in the Rājēndra-śōḷan-śālai. Mentions ūrvāriya-perumakkaḷ.
344	On the south wall of the same maṇḍapa.	....	....	....	Do.	Contains only a part of the introduction commencing with the words புத்தரைவிசக்க. On the same wall is another unfinished introduction commencing with the words புரத்த சுவர்.
345	On a pillar in the same maṇḍapa ..	Chōḷa ..	Tribhuvanachakravartin Vīrarājēndra-dēva.	6th year	Do.	Records that the maṇḍapa was constructed by Ammaiyappaṉ Pāṇḍināḍukoṇḍāṉ Kaṇḍaṉ Sūriyaṉ alias Rājarāja-Śambuvarāyaṉ.
346	On another pillar of the same maṇḍapa.	....	....	....	Do.	Much damaged. Mentions Vīra-Naraśiṅgarāya-Nāyakkar.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
347	On the south wall of the first prākāra of the same temple.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3[9]th year and 204th day, Kumbha, ba.di. dvitīyā, Thursday, Uttiram.	Tamil	Incomplete. At the instance of the king the assembly of Rājarāja-chaturvēdimaṅgalam, a free village and brahmadēya in Paṇaiyūr-nāḍu, a subdivision of Gaṅgaikoṇḍaśōḷa-valanāḍu, in company with prince Kulōttuṅgaśōḷa-Mūvēndavēḷār who was the headman of Śembiyaṉ-Puliyūr-Vērkāḍu in Puliyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam performed the consecration ceremony (deyva-prathishṭhai) of the God and opened water-works (jala-pratishṭhai), for the spiritual merit of the king and for destruction of the wicked and the prosperity of the good, and ordered (the gift of lands in ?) Āṉaṅgūr in Āṉaṅgūr-nāḍu.
348	On the same wall	Do. ..	Rājakēsarivarman alias [Tribhuvanachakravartin] Kulōttuṅga-Chōḷa[dēva].	[3]8th year and 50th day, Karkaṭaka, ba. di. shashṭi, Saturday.	Do	Damaged. The introduction commences with the words புகழ்மலிசீரர். Records a settlement similar to that in No. 347 regarding the gift of a land by purchase made by a native of Śāttaṅguḍi in Kīḻappuliyūr-nāḍu (a subdivision of ?) Iruṅgōḷappāḍi, to the temple of Śrīvaigundattāḻvār at Araśūr in Tirumuṉaippāḍi-nāḍu. At the time of making the settlement the assembly met in the temple of Rājarāja-Viṇṇagar-Āḻvār at Rājarāja-chaturvēdimaṅgalam.
349	On the west wall of the same prākāra.	....	....	[3]8th year ..	Do.	Records an order of the assembly exempting certain lands in Puḷḷūr alias Parakēsarinalūr from payment of taxes from the 39th year.
350	On the west and north walls of the same prākāra.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	42nd year and [50]th day, Siṁha, ba.di. ēkādaśī, Thursday, Pushya.	Do.	Damaged. The introduction commences with the words புகழ்ந்தபுவனி. Gift of land for worship to the temple of Rājarāja-Viṇṇagar-Āḻvār.
351	On the north wall of the same prākāra.	Do. ..	Do. do.	44th year	Do.	Built in at the right side and damaged. The introduction commences with the words புகழ்ந்தபுவனி. Gift of land for offerings and festivals by the assembly of Rājarāja-chaturvēdimaṅgalam and the settlement (nāḍu-kūṟu) officer Ādittachūḷāmaṇi-Brahmamārāyar at the instance of the king. In certain respects the record is similar to No. 347 above.
352	On the south wall of the ruined temple at **Kandamangalam** (same taluk and district).	Rāshṭrakūṭa	Ka[ṇ*]ṇaradēva	20th ,, ...	Do.	Fragment.
353	On the same wall	Chōḷa .	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr'.	11th ,, ...	Do.	Seems to record a gift of lamp to the temple of Śēntaṅgi-Viṇṇagar-Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a brahmadēya on the north bank (of the Pennār).
354	On six slabs built into the walls of the same temple.	Do. ..	Rājakēsarivarman alias Rājarājadēva I ..	2[6]th ,, ...	Grantha and Tamil.	Fragments. Seem to register a gift of land constituted as an agrahāra called after Tribhuvaṇamahādēvi, to the temples of Jayantaṅgi-Viṇṇagar-Paramasvamin and Śrīkayilāsam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On seven other slabs built into the same temple.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva I ..	26th year	Tamil ..	Fragments. Seem to register a sale of land to the temple of Tiruvāyppāḍi-Āḻvār by the assembly of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a free-village in Jayaṅgoṇḍa-Chōḷamaṇḍalam. Mention Vīranārāyaṇappērēri.
356	On two other slabs built into the same temple.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	10th year, Rishabha, Thursday, Viśākha.	Do. ..	Registers a gift of land to the temple of Śeṭaṅgi-Viṇṇagar-Paramasvāmin by the assembly which met in the Tirukkāvaṇam in front of the temple of Vīranārāyaṇa-Viṇṇagar at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam. Another fragment relates to a gift of land by Gaṇḍarādittaṉ Madurāntakaṉ.
357	On six other slabs built into the same temple.	Do. ..	Parakēsarivarman alias Uḍaiyār [Rājēndra-Chōḷa].	Lost	Do. ..	Fragments. The introduction commences with the word திருவரியர் and the grant portion after the name of the king cannot be traced.
358	On eight other slabs built into the same temple.	Do ..	Rājakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva II.	2nd year	Do. ..	Fragments. The introduction commences with the words திருவரியர். Seem to register a gift of a lamp.
359	On the north wall of the central shrine in the Pañchanadēśvara temple at **Tiruvandarkovil** (Pondichery, French settlements).	Do. ..	Rājakēsarivarman	5th ,, ...	Do. ..	States that the silver vessels and gold belonging to the temple of Tiruvāṟai-Nakkaṉkōyil-Paramasvāmin having been utilised in former years by the sabhā, certain lands were given in exchange to the temple in the 28th year of the reign of king Kaṇṇaradēva. Refers also to a gift of land made in the 14th year of the reign of Madiraikoṇḍa Parakēsarivarman.
360	On the same wall	..	....	Siddhārthi. Paṅguṉi, 6.	Do. ..	Records that Piḷaiporuttāpiḷḷai, son of Appaṇṇa-Piḷḷai built the shrine of Kumārasvāmin.
361	On the north and west walls of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva I ..	27th year .	Do. ..	Gift of sheep for two lamps to the temple of Tiruvāṟai-uḍaiya-Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a brahmadēya in Jayaṅgoṇḍa-Chōḷa maṇḍalam. Maruḍūr alias Parakēsarinallūr was the eastern hamlet of this village.
362	On the west wall of the same shrine.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	12th year, Dhanus, Tuesday, Āślēsha.	Do. ..	Records that the assembly of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam having met in the maṇḍapa built by Mummuḍiśōḷa-Umbaḷanāṭṭuvēḷāṉ, remitted the taxes on the hamlet of Muṇḍiyaṉ Vaḷḷippākkam which was purchased and given to the temple by Immaḍiśōḷa Mūvēndavēḷāṉ and fixed the fines to be paid by those who imposed or realised taxes on it.
363	On the same wall	Do ..	Parakēsarivarman alias Rājēndra-Chōḷadēva I.	10th year	Do. ..	Unfinished. Stops with the mention of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam a brahmadēya in Jayaṅgoṇḍa-Chōḷamaṇḍalam. The introduction is slightly different and states that he built a palace at Madura and anointed his son as Chōḷa-Pāṇḍya. The conquests extend up to the destruction of Śālai.
364	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	12th ,, ...	Do. ..	Gift of land by purchase for offerings and lamps to the temple of Tiruvāṟaiyāḻum-Paramasvāmin, by Peruñjāmaṉ Nakkaṉ Kaṇichchaṉ alias Irumaḍiśōḷa Mūvēndavēḷāṉ of Śikkil.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the west and south walls of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	20th year	Tamil ..	Gift of 96 sheep for a lamp to the temple of Tiruvaiyārudaiya-Mahādēva at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam in Viḷupparai-nāḍu a subdivision of Rājēndravaḷanāḍu by Kiḷi Naṅgai a Brāhmaṇa lady of Vīraśikhāmukhachchēri-Śāttamaṅgalam.
366	On the south wall of same shrine ..	Do. ..	Parakēsarivarman	15th ,, ..	Do. ..	Gift of a house site to the temple of Tiruvārai-Nakkaṉkōyil-Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam a brahmadēya on the north bank. Mentions the temple of Paramēśvara Bhaṭṭāraka at Tirunaḷāru.
367	On the same wall	..	....	..	Do. ..	Built in in the middle. Seems to register a gift of land for lamps and offerings to the same temple.
368	Do.	Sāḷuva ..	Narasiṅgayadēva-Mahārāya	Śaka 1425, Rudhirōdgāri, Arpaśi, 15.	Do. ..	Records that Ambikāmakkiḷavaṉ Aramvaḷartta-Nāyaṉār agent of Narasā-Nāyaka bestowed certain privileges on the Kaikkōḷas of Tribhuvaṇamādēviparru, Naḍuvukaraiparru and Neṉmalipparru.
369	Do.	Chōḷa ..	Parakēsarivarman	16th year ..	Do. ..	Unfinished. Mentions Nārāyaṇachchēri in Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a brahmadēya on the northern bank.
370	On the east and north walls of the maṇḍapa in front of the same shrine.	Vijayanagara.	Vīra-Bukkarāya, son of Haribara ..	Śaka 1328, Vyaya, Siṁha, śu. di. tṛitīyā, Tuesday, Hasta.	Do. ..	Records gift of a village as a kaṇiyākshi to Āḷavandāṉ-Bhaṭṭar alias Ulaguḍaiya-Perumāḷ of Perumbarrappuliyūr in Śūḷamaṅgalam, which was a brahmadēya in Kiḻārkūrraṇa subdivision of Nittavinōda-vaḷanāḍu in Śōḷamaṇḍalam, by the assembly of 4,000 men of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam a brahmadēya in Naḍuvil-maṇḍalam a subdivision of Vīrāvatāra-vaḷanāḍu in Rājādhirāja-vaḷanāḍu.
371	On the north wall of the same maṇḍapa.	Do. ..	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1448, Chitrabhānu, Tai. 30.	Do. ..	Registers the grant of a daṇḍigai umbaḷigai to Eṅgu maraṇiṉār Maḷavarāyaṉ the agent of the karaṇikka Mahā gaṇapati Ayyaṉ.
372	On the same wall	..	....	Vṛisha, expired Chitrabhānu, Vaigāśi, 14.	Do. ..	Gift of land in Neriyanallūr belonging to the temple of Tiruvaiyāruḍaiya-Nayiṉār to a dancing girl named, Sāḷuva-Timmarasa-Māṇikkam.
373	On the south wall of the same maṇḍapa.	..	....	Śaka * * 53, Khara, Mēsha, śu. di. shashṭhī, Punarvasu, Saturday.	Do. ..	Built in in the middle. Registers the grant of a kaṇiyākshi right to a private individual by the assembly of Tribhuvaṇamahādēvi.
374	On the south and east walls of the same maṇḍapa.	Sāḷuva ..	Narasiṅgarāja	Vikṛiti, Phālguṇa, śu. di. prathamā.	Telugu ..	Incomplete. Mentions Tim[mi]-Nāyaka, the agent of Aṇṇamarasa the [Minister] of Sāḷuva Narasiṅgarāja and the temple of Tiru[vā]ṟāṇḍār at Tirubhuvaṇamahādēvi in Hāvaḷi Arabiḍuchāvaḍi.
375	On the same walls	Vijayanagara.	Vīra-Viruppaṇṇa-Uḍaiyar, son of Harihara 'who levied tribute on Ceylon.'	Bhāva, Paṅguṇi, 10.	Tamil ..	Built in at the right side. Records an order of the pradhāni Nañjaṇaṅgaḷ remitting in favour of the temple all kinds of taxes on its lands which were situated in several villages for conducting worship and repairs.
376	On the west wall of the room adjoining the same maṇḍapa.	Chōḷa ..	Parakēsarivarman	40th year ..	Do. ..	Fragment. Gift of 90 sheep for a lamp. Mentions Tribhuvaṇamādēvi-[chaturvēdi]maṅgalam a brahmadēya on the northern bank of the Pennār.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a slab lying in front of the same temple.	..	....	Bahudhānya, Vaigāśi, 15.	Tamil ..	Mentions Nayyaṅkara-Appar, the agent of Rāyasam Tirumalaiyar and Maṇḍalattārpiḷḷai, the agent of Bommu-Nāyakkar-Ayyaṉ.
	TINNEVELLY DISTRICT, TENKASI TALUK.					
378	On a slab set up in front of the Vināyaka temple at **Melagaram.**	..	....	Śaka 1600, Kollam 853, Kālayukta, Vaigāśi 17, śu. di. pañchamī, Wednesday, Pūśa, (Pushya), Śubhayōga and Śubhakaraṇa.	Do. ..	Registers a tax-free gift of land at Mēlaiyagaram for daily worship in the temple of Kuṭṭālanāthasvāmin.
379	On the ceiling at the southern entrance into the Udāsimaḍam in the same village.	..	....	A.D. 1854, January 3rd, Kollam 1029, Tai, 21, Thursday.	Do. ..	A sarvamānya grant of land by a certain Nabābu-Sāyabu to a maṭha of Kujliyūr, one of the descendents of Gōrakanāthasvāmi of the Punjab which was also entered in the accounts of the Government (circar) during the time of the Kumbiniyār, *i.e.*, the East India Company. In A.D. 1854 the maṭha which was a tiled building till then was constructed of stone.
380	In the same place	..	. ..	[Kollam] 973, Hijra 1212.	Do. ..	Refers to the repair of a tank in Kōḍikurichchi and a cowl to Vīra-Kumaraḷāḷa. Mentions Hazrat Bande Khān Alli.
381	On a slab built into the east wall of the Muttiyam-paṇḍāram-maḍam at **Nannagaram,** a hamlet of the same village.	..	....	[Kollam] 1072, Vaigāśi, 26, A.D. 1903.	Do. ..	Records that Muttaiya-Paṇḍāram, son of Paḻani-Paṇḍāram built a maṇḍapa, set up in it the images of Kuṭṭāḷa-liṅga and Kuḻalvāymoḻi-ambāḷ and provided for daily worship and offerings to them. Also states that in the samādi-maṇḍapa built for himself daily offerings, worship, etc. had to be conducted from the funds provided.
382	On the sides and top of a quadrangular stone set up in a field at **Piranur.**	Pāṇḍya ..	Jaṭiḷavarman alias Tribhuvanachakravartin Kōṉēṟmaikoṇḍāṉ Aḻagaṉ Perumāḷ Ativīrarāma.	Śaka 1505, 15th year, Taraṇa, Āvaṇi.	Do. .	Damaged. Seems to register a gift of land for worship to the temple of Tirukkuṟṟaḻamuḍaiya-Nayiṉār.
383	On a rock called the Nattattaṉpāṟai, one mile east of **Tiruchchirrambalam.**	Chōḷa ..	Rājaraja (I)	28th year ..	Grantha ..	Damaged.
384	On the same rock	Do. ..	Rājakēsarivarman	3rd ,, ..	Vaṭṭeḻuttu ..	Much damaged. Mentions Maṇṇaiyūr in Neṉmali-nāḍu, a brahmadēya on the southern bank in Śōṇāḍu.
385	Do.	Do. ..	Rājarājakēsari[varman] (Rājaraja I) ..	..	Do. ..	Mentions Rājarāja-Pāṇḍināḍu.
386	On the north and west walls of the central shrine in the Rājagōpālasvāmin temple at **Melappavur.**	Pāṇḍya ..	Jaṭiḷavarman alias Tribhuvanachakravartin Kōṉēṟmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1467, 2nd year, Viśvāvasu, Dakshiṇāyana, Karkaṭaka 9, amāvāsyā, Wednesday, śubhayōga, Punarvasu.	Tamil ..	Registers a gift of land for worship and repairs to the temple of Nayiṉār Aḻagiyamaṇṇaṉār of Pāgūr Rājakularāma-chaturvēdimaṅgalam in Kuṟumaṟai-nāḍu. The king calls himself Tirunelvēlipperumāḷ as well.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
387	On the east wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Vīraveṉbāmālai alias Tirunelvēlipperumāḷ [Kulaśēkhara]dēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	4th year, Śaka 1475, Pramādīcha, Dakshiṇāyaṇa, Ka[rkaṭaka] 9, ba. di. trayōdaśi, Saturday, śubha-yōga, śubha-karaṇa, Tiruvādirai (Ārdrā).	Tamil ..	Built in at the right side. Gift of land to the same temple for feeding Brāhmaṇas.
388	On the west and south walls of the central shrine, in the Mīnākshi-Śokkanāthasvāmin temple in the same village.	Do. .	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva Bhuvanēkavīra, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1468, Rishabha 23, ba. di. pañchami, Thursday, Varāhakaraṇa, Tiruvōṇam (Śravaṇa).	Do. ..	Gift of land to the temple of Aḻagiyaśōkkaṇār at Pāgūr.
389	On the same walls	Do. ..	Jaṭilava[rman alias] Tribhuvanachakravartin Kō[nēri]ṉmaikoṇḍāṉ Tirunelvēlipperumāḷ, son of Abhirāma Parākra[ma-Pā]ṇḍya[dēva].	Śaka 1467, 3rd year, Viśvāvasu, Karkaṭaka 9, amāvāsyā, Wednesday, Harsha-yōga, Chatushpāda-karaṇa, Punarvasu.	Do. ..	Built in in the middle. Gift of land for worship and repairs to the temple at Rājakularāma-chaturvēdimaṅgalam.
390	On the north wall of the central shrine in the Tiruvāliśvara temple at **Kilappavur**.	Do. .	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḻapuram.'	20th year ..	Do. ..	Damaged and unfinished. Gift of land by purchase for offerings to the temple of Tirukkavāḷ[śvara]mudaiya-Nāyaṇār. Mentions Muṉai-edir-mōgar of Pā[gū]r alias Kshatri[yaśikhā]maṇinallūr in [Ku]rumarai-nāḍu
391	On the north and west walls of the same shrine.	Do. ..	Tribhuvana[chakra]kravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	7th ,, ...	Do. ..	Registers a gift of land to a maṭha called Śaivapperumāṉ-maḍam situated in the north street at Tirunelvēli.
392	On the west wall of the same shrine	..	....	Kollam 560 ..	Do. ..	States that the south wall of the central shrine having fallen, Kāttāṉ Vaḷḷattarāyaṉ of Kuruchchi in Kīḻ-nāḍu, a subdivision of Veṇbuḷa-nāḍu, had it rebuilt.
393	On the west and south walls of the same shrine.	Pāṇḍya ..	....	....	Do ..	Built in in the middle and the end. The introduction commences with the words திருமடந்தையும் திருமடந்தையும். Gift of land in Paṭṭamaṅgalam, south of Kuruṅgāṉam alias Teliṅgakulakāla-chaturvēdimaṅgalam for offerings to the temple of Tirukkavāliśvaramudaiya-Nā[yaṉār] at Pāgūr alias Kshatriyaśikhāmaṇinallūr in Kurumarai-nāḍu. The king is said to have been seated on the throne (paḷḷipīdam) Kaliṅgattaraiyaṉ in the hall known as Aḻagiyapāṇḍiyaṉkūdam of his palace at Madura east of Māḍakkuḷam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
394	On the south wall of the same shrine.	Pāṇḍya ..	[Māravarman alias] Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoṇḍaśōḻapuram.	2[2] + 1 + 1st year.	Tamil ..	Built in at the end. Registers a sale of land.
395	On three slabs built into the walls and floor of the underground cellar in the Veṅkaṭāchalapati temple in the same village.	Do. ..	Māravarman alias Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].	Lost	Do. .	Fragments. The introduction commences with the words திருமகள் குலமகள். Mentions Teliṅgakulakāla-chaturvēdimaṅgalam and the army of Muṉaivadumōgar also called Tennavanāpattudaviga[l].
396	On three other slabs in the same place.	Do. ..	Māravarman alias Tribhuvanachakravartin Śrīvallabhadē[va].	2nd year	Do. ..	Fragments. Gift of land for daily expenses to the temple of Muṉaikadimōgar-Viṇṇagar-Āḻvār.
397	On the south wall of the central shrine in the Chidambarēśvara temple at **Puliyur**.	Do. ..	Jaṭilavarman Tribhuvanachakravartin, Kōnērinmaikoṇḍāṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhi[rāma] Parākrama-Pāṇḍyadēva.	Śaka 1469, 4th year, Plavaṅga, Mithuna, 12, [ba. di.] saptami, Thursday, saubhāgyayōga [Pūraṭṭā]di.	Do. ..	Damaged. Seems to register a gift of land by the assembly of Puliyūr alias Vīra-Pāṇḍya-chaturvēdimaṅgalam in Teṉṉāri-nāḍu.
398	On the north wall of the maṇḍapa in front of the same shrine.	..	....	Śaka 1530, Kīlaka, Āṉi, 20.	Do. ..	Registers a gift of land in Seṅgōṭṭai for worship and repairs to the temple of Chidambarēśvara.
399	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Aḻagaṉ-Perumāḷ Ativīrarāman alias Śrīva[l]labhadēva.	Śaka 1526, 42nd year, Krōdhin, Āvaṇi, 15.	Do. ..	Do. do.
400	Do.	....	....	Śaka 1529, Plavaṅga, Vaigāsi.	Do. ..	Registers the grant of the right of worship in the Chidambarēśvara temple at Puliyūr to a certain Ichchakuṭṭi-jñāniyār.
401	On the west and south walls of the Krishṇasvāmin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Ponṉiṉ-Perumāḷ Parākrama-Pāṇḍya.	Śaka 1202, 5th year, Siṁha, 18, ba. di. ashṭami, Wednesday, Sidha-yōga, Vyāghra-karaṇa, Rōhiṇi.	Do. ..	Gift of lands and houses situated at Puliyūr in Teṉ-Āri-nāḍu, a subdivision of Śirārraṅgaraipōkku to 24 Brāhmaṇas of Parākrama-Pāṇḍya-chaturvēdimaṅgalam which was founded in the name of the king.
402	On the same walls	....	....	Kālayukta, Śittirai, 15.	Do. ..	Gift of land to the temple of Krishṇa. Mentions Vikrama-Pāṇḍya-Īśvaramudaiya Nayiṉār and Nayiṉār-Tiruvirunda-Perumāḷ.
403	Do.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Viraveṉbāmalai alias Dharma-Perumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1480, 8th year, Kālayukta, Mēsha, 8, ba. di. dvitīya, Monday, sidhayōga, gajakaraṇa, [Sv]āti.	Do. ..	Aḻagaṉ-Perumāḷ Ativīrarāman ordered the remission of taxes on certain lands granted to the temple of Śrī-Krishṇa at Puliyūr alias Parākrama-Pāṇḍya-chaturvēdimaṅgalam in Teṉ-Āri-nāḍu.
404	On the north wall of the central shrine in the Kuṭṭālanāthasvāmin temple at **Kuttalam**.	....	....	Viśvāvasu, Āvaṇi, 25.	Do. ..	Built in at the end. Records that the bathing of the goddess Am[m]ai Kulalvāymoḻi-Am[m]ai and another were provided for by a number of ladies.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīraṟāmaṉ alias Śrīvallabha.	42nd year. Śaka 1527, Viśvāvasu, Uttarāyaṇa, grishma-ritu[Mithuna, 29, ba.di. saptami, Thursday, Uttaraprēshṭhapadā].	Grantha and Tamil.	Demaged. The introduction commences with the words Bhuvanaikavīra Madhuramahēndra. Seems to register the grant to a private individual of the right of presenting the offerings to the god.
406	On the south wall of the same shrine.	Do. ..	Do. do.	Śaka 1499,15th year, Īśvara, Dakshiṇāyaṇa. . . .Gajakaraṇa, Uttiraṭṭādi.	Tamil ..	Built in at the right side. Gift of land and houses to a resident of Ārūr in Kuḍa-nāḍu for performing worship in the temple of Kuṭhalanātha.
407	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Do. do.	Śaka 1492, 7th year, Vibhava, Uttarāyaṇa, Mīna, ba. di. pañchamī, Monday, subhayōga, Varāhakaraṇa, Anisha.	Do. ..	Gift of land as a kāṇiyākshi to the accountant of Tirukkuṟāḷam in Teṉṉāṟi-nāḍu.
408	On the east wall of the same maṇḍapa.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5 + [1]5th year and 279th day, Śaka 1309.	Do. ..	Records that the king constructed the central shrine (vimāna) from its foundation (upāna) to the pinnacle (stūpi) as well as the ardha-maṇḍapa and the mahā-maṇḍapa.
409	On the east and north walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīraṟāmaṉ alias Śrīvallabhadēva.	Śaka 1492, 7th year, Śukla, Uttarāyaṇa, Śiśira-ritu, Mīna, 3, ba. di. daśami, Tuesday, Mūla.	Do. ..	Gift of land to a certain Mūṭṭi Ativīrarāyar-Maḻavarāyar of Mēlagaram in Teṉ-Āṟi-nāḍu for service in the temple of Kuṭṭālamuḍaiyār as accountant.
410	On the north wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīraṟāmaṉ alias Śrīvallabhadēva, son of Perumāḷ Dharma-Perumāḷ Kulaśēkharadēva.	Śaka 1507, 23rd year, Parthiva, Vṛischika, śu.di. ashṭami, Friday, Śatabhishaj.	Do. ..	Gift of land for worship to the shrine of Ekkaḷadēvī in Teṉkāśi in Teṉṉāṟi-nāḍu. Mentions a number of officers of the king among whom figures Śīvaḷa Muṉaiyadaraiyaṉ.
411	On the same wall	....	....	Durmukhi, Māśi 25	Do. ..	Gift of money for a lamp to the temple of Tirukkuṟāḷamuḍaiya-Tambiṟāṉār as a charity of Vayirādarāyar Mattāṇḍa-Piḷḷai.
412	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	[4]th year, Paṅguṇi	Do. ..	Registers an agreement made by the assembly of Tirukkuṟāḷam in Teṉ-Vāṟi-nāḍu with a Kaikkōḷa resident of Kaḍaiyaḷūr in Vaḍavāṟināḍu for conducting the service called Kāḷamukkaḷtōḷaṉ-śāndi in the temple of Tirukkuṟāḷamu[ḍai]ya-Nayaṉār.
413	Do.	Do. ..	Do. do.	4th year, Māśi ..	Do. ..	Records an agreement, similar to the one mentioned in No. 412 above with Iravidēvar alias Kaṇḍiyadēvar.
414	Do.	Do. ..	Do. do.	4th year, Paṅguṇi	Do. ..	Records a similar agreement.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Kumbha, 13, śu. di. ashṭami, Friday, Rōhiṇi.	Tamil ..	Records another similar agreement with a resident of Tiruchchiṟṟambalam near Veṉṟumuḍiśūḍiya-Sundara-Pāṇḍiyapaṭṭaṇam in Parāntaka-vaḷanāḍu.
416	On a pillar built into a wall in the east verandah of the first prākāra of the same temple.	Do. ..	Śaḍaiyamāṟaṉ	2 + 7th year	Vaṭṭeḻuttu ..	Mentions Tirukkuṟṟāḷam in Teṉ-[v]āra-nāḍu. There is a small fragment above this, which mentions Śrī-Kuṟṟāḷam.
417	On another pillar in the same verandah.	Do. ..	Do.	2 + [9]th ,, ..	Do. ..	Gift of three buffaloes for half a lamp by Puyalankāttaṉ, a merchant of Iḍavai in Maṇṇi-nāḍu to the temple of Mahādēva at Tirukkuṟṟāḷam in Teṉvāra-nāḍu.
418	On a third pillar in the same verandah.	Do. ..	Do.	2 + 9th ,, ..	Do. ..	Gift of six buffaloes for a lamp to the same temple by a native of Naḷḷūr-Pāṇḍikkuḍi in Teṉvāra-nāḍu.
419	On the same pillar	Chōḷa .	Parakēsaraivarman alias Rājēndra-Chōḷa I	....	Tamil ..	Incomplete the other face of the inscription being built in.
420	On the east and south walls of the Piḷḷaiyaṉkaṭṭaḷai room in the same prākāra.	Pāṇḍya .	Jaṭāvarman alias Tribhuvanachakravartin Perumāḷ Parākra[ma-Pāṇḍyadēva].	34th year, Pañchamī, Uttiraṭṭādi.	Do. ..	Stones out of order. Seems to record a gift of land to a certain Vaidyanādaṉ alias Vāmadēvaṉ for having repaired (the temple).
421	On the south wall of the same room	....	....	Śaka 4323, Rishabha, śu.di. Wednesday, pañchamī, Puśam.	Do. ..	Gift of land to certain Brāhmaṇas for service in the temple.
422	On the same wall	Pāṇḍya .	Māṟavarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[2]3rd year, Rishabha, śu.di. pañchamī, Wednesday, Pushya.	Do ..	Built in in the middle. Relates to the appointment of men for conducting worship in the temple of Tirukkuṟṟāḷamuḍaiyār and for the celebration of a special worship on the king's birth day, i.e., the day of Jyēshṭhā in the month of Puraṭṭāśi.
423	Do.	Do. ..	Vīramārttāṇḍaṉ Parākrama-Pāṇḍyadēva	Śaka 432[3] (wrong), Rishabha, śu.di. Wednesday.	Do. ..	Built in in the middle. Relates to the renovation of the same temple and to the appointment of persons to conduct worship in it, the old temple having been dilapidated and the persons doing services there having died.
424	On the south wall of the same prākāra.	....	Tribhuvanachakravartin Kōnērimaikoṇḍāṉ.	....	Do. ..	Damaged. Registers a gift of land for offerings to the same temple.
425	On the same wall	Pāṇḍya	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	[20]+ 1st year ..	Do. ..	Records that a merchant named Kulaśēkhara-chakravartin presented certain silver vessels to the temple of Tirukkuṟṟāḷamuḍaiya-Nayiṉār and was given a written agreement (piḍipāḍu) by the assembly.
426	Do.	Do. .	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	5th year, Kārtigai 2, ba.di. tritiyā, Thursday, Rōhiṇi.	Do ..	Records an assignment, by the assembly of the village, of land in Sundara-Pāṇḍyapuram a village in Kuṟumāṟai-nāḍu, to Lakkumaṇaṉ Dēvanāyakaṉ and Lekkumaṇaṉ Āṇḍapiḷḷai two of the Tamil-Āriyas of Tirukkuṟṟāḷam. The assignees were required to cultivate the land and pay the taxes (kaḍamai) to the temple.
427	Do.	Do. .	Māṟavarman ..... dēva ..	5th year, Aippaśi, 30, śu. di. Puṟṟai, Tuesday].	Do. ..	Beginning inaccessible. Contains a portion of the introduction which commences with the words [illegible] etc. of Māṟavarman Vikrama-Pāṇḍya. Seems to register a sale of land to the temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
428	On the west wall of the same prākāra.	....	Tribhuvanachakravartin Kōnērimaikoṇḍāṉ.	4th year and 30th day.	Tamil ..	Built in in the middle. Registers a tax-free gift of land in Urrappaṅkurichchi alias Kulaśēkharanallūr in Nechchuranāḍu to the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār at the instance of Aiyaṉ Maḻavarāyaṉ. Mentions Nīlinallūr alias Kulaśēkhara-chaturvēdimaṅgalam.
429	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Lost	Do. ..	Built in in the middle and unfinished. Begins with the historical introduction ஸ்வஸ்திஶ்ரீ, etc. Mentions Māṉaṅguḍi in Kiḻ-Śembi-nāḍu.
430	On the west wall of the same prākāra.	Do.	Māṟavaraman alias Tribhuvanachakravartin Sunda[ra-Pāṇḍyadēva].	4 + 1st year ..	Do. ..	Built in in the middle. Refers to the settlement made by the assembly of Tirukkuṟṟālam that taxes should be levied only on cultivated lands. Refers to the transaction mentioned in No. 428 above.
431	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	* + 1st ,, ..	Do. ..	Built in in the middle. Mentions a measuring rod called Sundara-Pāṇḍiyaṉkōl.
432	On the north wall of the same prākāra.	Do. ..	Ja[ṭā]varmaṉ alias [Tribhuvana]chakravartin Vīra-Paṇ[iya]dēva.	3rd year, Vṛiśchika, 13 ba. di. shashṭi, Thursday, [Ā]ślēsha.	Do. ..	The introduction commences with the words ஸ்வஸ்திஶ்ரீ etc. Records that certain lands were purchased from the merchants (nagarattār) of Sundara-Pāṇḍiyapuram, a village in Kuṟumaṟai-nāḍu for the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār and leased to Āṇḍapiḷḷai and his descendants on condition that he shall cultivate them and pay the taxes to the temple.
433	On the same wall	....	....	....	Do. ..	Relates to the restoration of the right of enjoyment of 2½ shares of land to a certain Śattiśivaṉ Uyyavandāṉ alias Ēkanāyaka-Bhaṭṭaṉ for conducting worship in the temple of Kuṭṭhalanātha.
434	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	2nd year, Puraṭṭ-[ādi].	Do. ..	Gift of land in Agarayūr alias Ilakkumaṇanallūr for a lamp.
435	Do.	Do. ..	Do. do. ..	Do. ..	Do. ..	Damaged. Relates to the grant registered in No. 434 above.
436	Do.	....	....	....	Do. ..	Records gift of land to a certain temple accountant for managing the temple property such as houses, gardens, etc.
437	Do.	Pāṇḍya ..	Jaṭāva[rman Tribhuvanachakrav]artin [Vīra]-Pāṇḍyadēva, 'who having taken [Ko]ṅgu, Śōḻamaṇḍalam and Īḻam (Ceylon), and conquered Vallaṉ [was pleased] to perform the anointment [of heroes] and the anointment of victors at Perumbarrapuliyūr.	15th year, Vṛiśchika, śu. di. pañchami, Monday.	Do. ..	Connected with No. 436 above. States that services in the temple were not conducted properly owing to the default of a previous donee from whom the lands were now transferred to a certain Mūlaimēl Marudu Śeṉbagavanapperumaḷ alias Aiñūṟṟuvaṉ-Bhaṭṭaṉ.
438	On the east wall of the same prākāra.	Chōḻa ..	Parakēsarivarman	2[7]th year ..	Vaṭṭeḻuttu ..	Gift of 25 (sheep) (?) for a lamp to the temple of Tirukkuṟṟālattumādēva.
439	On the same wall	Do. ..	Do.	21st ,, ..	Do. ..	Unfinished and damaged. Gift of 26 cows for a lamp to the temple of Kuṟṟālattu Perumāṇaḍigaḷ by Dharmaśeṭṭi alias Śaḍaiyaṅgavaiyaṉ of Maṇikkirāmam a resident of. . . . . ilūr in Teṉvāra-nāḍu. Near this is another much damaged fragment of the inscription of the same king.
440	Do.	Pāṇḍya ..	Śaḍaiyamāraṉ	[2] + 15th ,, ..	Do. ..	Fragment. Mentions Tirukkuṟṟālam in Teṉvāra-nāḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the same wall	Chōḻa ..	Parakēsarivarman	[2]2nd year ..	Vaṭṭeḻuttu ..	Gift of land for a lamp to the temple at Kuṟṟālam in Teṉvāra-nāḍu by a certain Kaṇḍaṉ-Iravi on the day of a solar eclipse.
442	Do.	Do. ..	Do.	2[4]th ,, ..	Do. ..	Damaged. Gift of cows for a lamp by a certain Araiyam-[podu]viyār the wife of a certain . . . . raṇa Pallavaraiyar to the same temple.
443	Do.	Do. ..	Do.	25th ,, ..	Do. ..	Built in at the end. Gift of money for a lamp to the temple of Tirukkuṟṟālattu-Mādēvar. Mentions Tirukkāmaṉjūr in Kaḻakkuḍi-nāḍu.
444	Do.	Do. ..	Do.	20th ,, ..	Do. ..	Damaged. Gift of cows and sheep for lamps to the temple of Tirukkuṟṟālattu-Perumāḷ.
445	Do.	Do. ..	Parakēsa[riva]rman	25th ,, ..	Do. ..	Damaged and built in at the end. Gift of lamp to the temple of Kuṟṟālattumādēva
446	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman .. .	24th ,, ..	Tamil ..	Gift of goid for a lamp to the same temple by Pirāntakaṉ Uttamaśīli.
447	Do.	Do. ..	Parakēsarivarman	35th ,, .	Vaṭṭeḻuttu ..	Gift of six buffaloes for a lamp to the same temple by a native of Vallapuram in Maḻa-nāḍu.
448	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	[36]th ,, ..	Do. ..	Gift of two lamps to the same temple by the headman of Kiḻinallūr in [Uṟattūr]-kūṟṟam.
449	Do	Do. ..	[Rājarā]jakēsarivarman, 'who [destroyed the ships at] Kāndaḷūr.'	Lost	Do. ..	Damaged and built in. Mentions Teṉvāri-nāḍu.
450	Do.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍya, son of Ābhirāma-Parākrama-Pāṇḍya.	Śaka 1474, 8th year, Virōdhikṛit, Karkaṭaka, 20. ba. di. dvitīyā, Sunday, Aviṭṭam.	Tamil ..	Registers an order by the king, who is here called Viravenbāmāḷai alias Tirunelvēli Perumaḷ, granting land, money and certain privileges to a certain Aḻagiyaśōkkaṉ for looking after the accounts of the temple at Tirukkuṟṟālam.
451	On the north wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Tirunelvēli-Perumaḷ . . . . son of Ābhirāma.	Śaka 1470, Kīlaka, Dhanus, 5, Monday, Uttiram.	Do. ..	Built in and damaged. Stones out of order. Seems to register a gift of land for offerings and worship to the same temple.
452	Do.	Do. ..	Vīra-Pāṇḍyadēva	Śaka 1368, Mēsha 15, Chaturdaśī, Sunday, Hasta.	Do. ..	Registers gift of money and land to a certain Kūttaṉperra-Perumaḷ Rudradēvaṉ for singing (iśaipāḍal) in the temple during the 1st ten days of each month.
453	On the west wall of the same prākāra.	Do. ..	Kulaśēkharadēva	2 + 35th year, Rishabha, 27 ba. di. pañchami, Saturday, [Tiruv]ōṇam.	Do. ..	Built in in the middle. Gift of land to a private individual for service in the temple.
454	On the same wall	Chōḻa ..	Rājarājakēsarivarman alias Rājarājadēva [I].	2 * year	Do. ..	Built in in the middle. States that when the temple had become dilapidated it was repaired and the old inscription which was in Vaṭṭeḻuttu (Vaṭṭam) characters was re-engraved in Tamil on (the new) stone (wall). The introduction commences with ஸ்வஸ்திஶ்ரீ etc. The word Śaḍaiyaṉ is prefixed to the name of the king. Records a gift of land by the residents of the village of Viṇṇaṇḍai alias Vikrama-Pāṇḍyanallūr in Kōṭṭūr-nāḍu a subdivision of Īḻa-maṇḍa'am for a lamp to the temple of Tiruku[ttālattu-Bha]ṭṭārakar.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On the same wall	Chōḷa ..	Rājarāja I	....	Tamil ..	Built in in the middle and unfi ished. Refers to the re-engraving of the Vaṭṭeḻuttu records in Tamil, contains a portion of the historical introduction commencing with the words ஒருவகையா etc.
456	Do.	....	....	Śaka 155[5] . . . 4, śu. di. dvitīyā, Monday, Migaśi-sha (Mṛigaśirsha).	Do. ..	Do. Relates to the distribution of services in the temple among a number of persons and fixing their re-muneration. Refers to an earlier grant by king Kulaśēkharadēva.
457	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	[3]2nd year ..	Do. ..	Built in in the middle. Seems to register a gift of land for services in the temple.
458	Do.	....	....	Śaka 1333, Kumbha, 13, ba. di. daśami . . . . Mūla.	Do. ..	Built in in the middle. Registers gift of land to 11 persons for the recitation of the Vēdas (adhyayana) in the temple and for the investiture of the sacred thread on all Fridays (to the god) (?). Mentions Kulaśēkharadēva and Tirukuṭhalaya-chaturvēdimaṅgalam.
459	Do	....	. ..	Śaka 1351, Mēsha, ba. di. prathamā, Siddha-yōga, Viśākhā.	Do. ..	Built in in the middle. Gift of land to 12 persons for the recitation of the four Vēdas. Mentions [. . .]rāman Śrīvallabhadēva.
460	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	32nd year, Vaigaśi 4.	Do. ..	Built in in the middle. Records that as the number of persons performing worship in the temple of Tirukkuṟṟālamuḍaiya-Nāyiṉār was not sufficient, additional men were appointed for the purpose. Mentions the shrines of Kuḻalvāymoḻimaṅgai, Champakādēvi and Muṉṟumuḍi-chaturvēdimaṅgalam in Vaḍavāri-nāḍu.
461	Do.	Do ..	Śrīvallabhadēva	Śaka 1355, Rishabha, 14, śu. di. dvitīyā, Mṛigaśirsha.	Do. ..	Built in in the middle. Records a gift of land to one of the additional servants referred to in No. 460 above, for worship in the temple of Kuṟṟālanātha. Mentions the temple of Śivachaṟaṇīśvaramuḍaiyār.
462	On the south wall of the same prākāra.	....	....	Śaka 1[3]53, Tulā, 1, śu. di. dvitīyā, Monday, [Vṛi]ti-yōga Vyāghra-karaṇa, Svāti.	Do. ..	Much damaged.
463	On the same wall	.. .	....	Śaka 1453, Kollam 707, Makara, 17, śu. di. Saptami, Sunday, Aśvati.	Do. ..	Gift of land by the Brahman of Mēlai-agaram alias Trikuṭālaya-chaturvēdimaṅgalam to Nārāyaṇaṉ Kailāsanātha-Bhaṭṭa of Paḍagam a resident of Maṇaṉilainallūr alias Avaṉimuḻuḍuḍaiya-chaturvēdimaṅgalam a brahmadēya in Tarakkuḍi-nāḍu for the recitation of the Vēdas, at the service called Parākrama-Pāṇḍiyaṉ-śandi alias Usha-pūja.
464	Do.	....	....	Do.	Do. ..	Gift of a lamp to the temple of Tirukkuṟṟālamuḍaiya-Nāyiṉār in Teṉṉāri-nāḍu.
465	Do.	....	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1471, 6th year, Saumya, Mithuna, 30, śu. di. dvitīyā, Thursday, Siddha-yōga, Gaja-karaṇa, Āsrēsha (Āślēsha).	Do. .	Records a gift of land, situated in Puliyūr a village of Teṉṉāri-nāḍu, made at the instance of the king by Vīraveṉbāmālai alias Tirunelvēliperumāḷ to a certain Svāmi-dēvaṉ alias Mahāgaṇapati-Bhaṭṭa belonging to Āchārya Śuddha-santāna of the Amarddaśrama in Iraṭṭa-Varēndi grāma.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the same wall	Pāṇḍya ..	[Jaṭilava]rman alias Tribhuvanachakra-[vartin Kōṉērmai]koṇḍāṉ [Kulaśēkha-radēva] alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1473, 8th year, Vīrōdhikṛit Kanyā, 3 śu. di. Tṛitīyā, [Thursday] Mahēndra-Yōga, Gaja-karaṇa, Śodi (svāti)	Tamil .	Gift of land for the recitation of the Vēdas by the order of prince Tirunelvēlipperumāḷ Vīraveṉbāmalai.
467	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravar-tin Perumāḷ Parā[kra]ma-Pāṇḍyadēva.	3[1] + 2nd year, Mīna, [1]8, śu. di. shashṭī. Monday, Mṛigaśirsha.	Do. .	Records the appointment of some additional hands to conduct worship in the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār. Mentions the temple of Maṅgaipperumāḷ-Nāyaṉār at Uttaṟakōśamaṅgai.
468	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravar-tin Perumāḷ Śrīvallabhadēva.	42nd year, Rishabha, śu. di. dvitīyā, Monday, Mṛigaśirsha.	Do. .	Damaged and built in at the end. Similar to No. 467 above. The king was encamped at Muṉṟumuḍi-chatur-vēdimaṅgalam when making the appointment.
469	On the west and south walls of the kitchen in the same prākāra.	Do. ..	Māṟavarman alias Tribhuvanachakravar-tin Vikrama-Pāṇḍyadēva.	....	Do. ..	Fragments. Begin with the introduction ஒருவகையா. States that Śatabhishaj was the birth-day asterism of Vikrama-Chōḷa who is stated to be the brother-in-law (machchaṉvi) of the king and that at his instance a grant of land was made for certain special services.
470	On the south wall of the same kitchen.	....	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	32 + 1st year, Puraṭṭāsi 17.	Do. ..	States that a number of men and women were presented to the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār as servants.
471	On the south wall of the Kuḻalvāy-moḻi-Amman shrine in the second prākāra of the same temple.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakra-vartin Perumāḷ [Kulaśēkharadēva].	2 + 3[5]th year, . . . 23 ba. di. Thursday, Makha.	Do.	Damaged. Mentions Sundara-Pāṇḍya and registers a gift of land for mid-day offerings to the same temple.
472	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Perumāḷ Parākrama-Pāṇḍyadēva	Śaka 1470, Kīlaka, Kumbha 18, ba. di. [dvi]tīyā, Gaja-karaṇa.	Do. ..	Much damaged.
473	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Perumāḷ Aḻagaṉ Perumāḷ Parākrama-Pāṇḍyadēva.	....	Do. ..	Much damaged. Seems to register a gift of land.
474	On the same wall	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 13*9, * + 5th year.	Do. ..	Much damaged. Records a gift of land and houses to persons performing worship in the shrine of Gauri Kuḻalvāy-moḻimaṅgaiyār.
475	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakra-vartin Kōṉērmaikoṇḍāṉ Ku[laśē]khara-dēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1467, 3rd year Śravaṇa.	Do. ..	Built in at the end. Gift of land to Meykaṇḍadēvaṉ Chintāmaṇi for reciting the songs composed by Jñāna-sambanda and others.
476	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Kulaśēkharadēva ..	2 + 3[4]th year, 10, śu. di. Prathamā, Saturday, Aṉiḻam (Anurādha).	Do. ..	Damaged. Gift of land for worship and offerings to the goddess Nāchchiyār Kuḻalvāymoḻima[ṅgai].

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
477	On the west wall of the same maṇḍapa.	Pāṇḍya ..	Kulaśēkharadēva	2 + 36th year Tula, 3, śu. di. saptami, Friday, Anilam (Anurādhā).	Tamil ..	Much damaged and incomplete. Records that Aḍaikkalaṅgattān Śō[li]yadaraiyan was appointed to manage the temple business and allowed certain remuneration.
478	On the same wall	Do. ..	Jaṭilavarman alias Tri[bhuvana]chakravartin Kōnērmaikoṇḍān Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirā[ma]Parākrama]-Pāṇḍya [dēva].	Śaka 1473 [Sādhā]-raṇa, Kanyā, 28 [śu] di. . . . daśi, Wednesday, Śubha-yōga, [Si]ṁha-karaṇa, Anurādhā].	Do. ..	Much damaged and incomplete. The king gets herein the epithet Tirunēl[vēliperumāl] Viravenbāmālai.
479	On a pillar set up on the north side of the same shrine.	Chōḷa ..	Parakēsarivarman alias Rājēndrasiṁha ..	2nd year	Do. ..	Gift of a lamp by a certain Veḷḷandēvan Paṭṭalagan a native of Pāgūr to the temple of Tirukkuṟṟālattu-Āḷvār in Teṉvāri-nāḍu.
480	On the same pillar	Pāṇḍya ..	Māṟañjaḍaiyaṉ	4th year and 360th day.	Vaṭṭeḻuttu ..	Gift of a lamp to the temple of Tirukkuṟṟālattu-Bhaṭāra in Teṉvāra-nāḍu by Māraṇachchan, the chief of Poḷiyūr.
481	On the south wall of the Kurumbalā shrine in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Perumāḷ Tirunelvēlipperumāḷ Viravenbāmālai alias Dhanma-Perumāḷ Kulaśēkharadēva son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1479, 7th year Piṅgala, Mēsha, śu. di. ashṭami, Tuesday, Śubha-yōga, Śubha-karaṇa, Pushya.	Tamil ..	Badly damaged. Seems to register a gift for reading the purāṇa on special days before the god. Mentions that the order was passed at the instance of Aḷagaṉ-Perumāḷ Ativīrava[ra]man and Ativīraraman Parākrama.
482	On the north wall of the Svāminātha svāmin shrine in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Aḷagaṉ-Perumāḷ Ativīrārāma alias Śrīvallabhadēva, son of Perumāḷ Kulaśēkharadēva.	Śaka 1513 2th year, Mithuna 15, śu. di. [pañcha]mi, Sunday, Śubha-yōga, Śubha-karaṇa, [Pushya].	Do. ..	Records that the kings Abhirāma Varatuṅgarāma alias . . . Pāṇḍyadēva and Aḷagaṉ Perumāḷ Ativīrarāma issued an order for the grant of certain lands and tanks situated in Guṇarāmanallūr a village of Teṉṉāri-nāḍu for the sacred bath and worship of the images of Śyāmanātha and Nāgēsvari set up in the temple by Pachchaiyappa-Nāyaka.
483	On the east wall of the Sōmaliṅga shrine in the same prākāra.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Siṁha, ba. di. Navami, Friday, Rōhiṇi.	Do. ..	Gift of land by purchase for a lamp to the temple of Tirukkuṟṟālamuḍaiyār at Tirukkuṟṟālam in Teṉvāri-nāḍu.
484	On the north wall of the Dharaṇipīṭha shrine in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍān Perumāḷ Aḷagaṉ Perumāḷ Ativīrārāma alias Śrīvallabhadēva.	Śaka 1519, 34th year, Dunmukhi, Uttarāyaṇa Śiśira-ritu, Mīna 29, śu. di. ashṭami, Wednesday, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra Chandrakula-pradīpa, etc. Records that Aḷagaṉ Perumāḷ Ativīrārāma alias Abhirāma . . . . born in the asterism Śravishṭha made a gift of land for worship in the temple and the feeding of Brahmaṇas.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
485	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Perumāḷ Aḷagaṉ Perumāḷ Ativīrārāma alias Śrīvallabhadēva.	Śaka 15[1]2, 28th year, Vikṛiti, Uttarāyaṇa, Śiśira-ritu, Mīna 15, ba. di. dvādaśi, Friday, Aviṭṭam, (Śravishṭhā).	Tamil ..	Damaged. Registers a gift of land in Guṇarāmanallūr, a village of Teṉṉāri-nāḍu for the sacred bath and offerings to a Sahasraliṅga, in the temple of Tirukkuṟṟālamuḍaiyār set up by a native of Iḍattuvēli in Vēmbūr-nāḍu.
486	Do.	Do. ..	Do. do.	Śaka 1509, 25th year, Sa[rvajit], Dakshiṇāyana, Grishma-ṛitu, Āsha[dha], śu. di. Tṛitīyā, Saturday, Uttara-Phalguṇi.	Do. ..	Much damaged. Seems to register a gift of land.
487	On the north wall of the temple store room called Vyañjanapporai in the same prākāra.	Do ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Perumāḷ Aḷagaṉ Perumāḷ Ativīrārāmaṉ Śrīvallabha.	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyana, Śarad-ṛitu, Vṛiśchika 7, śu. di. Ēkādaśi, Monday, Śubha-yōga, Śubha-karaṇa, Rēvatī.	Do. ..	Records a gift of land by the king for the recitation of the Vēdas (adhyayana) in the temple.
488	On a pillar set up near the same temple.	Do. ..	Do. do.	Śaka 1498, 14th year, Dhātu, Dakshiṇāyana, Varsha-ṛitu, Siṁha, śu. di. Trayōdaśi, Wednesday, Siddha-yōga, Vibhra-karaṇa, Tiruvōṇam (Śravaṇa).	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra Chandrakulapradīpa etc. The king who calls himself the son of Tirunelvēlipperumāḷ Vīravenbāmālai alias Dharma-Perumāḷ Kulaśēkharadēva, is stated to have remitted the taxes on certain lands in favour of the temple of the Tirukkuṟṟālamuḍaiya-Nāyaṇār for conducting the sacred bath.
489	On the same pillar	Do. ..	Perumāḷ Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Perumāḷ Kulaśēkharadēva.	17th year, Pramādi, Dakshiṇāyana, Varsha-ṛitu, Siṁha [25], ba. di. tṛitīyā, Friday, Āyilyam (Āślēsha).	Tamil ..	Registers a gift of land at Ilañji in Teṉṉāḍu, by the king, for the same purpose. Below this is an inscription with the bottom portion built in of the same king dated in the 1[8]th year, with the same details excepting the month which is Karkaṭaka and not Siṁha.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the north wall of the central shrine in the Kulaśēkharamuḍaiyār temple at **Tenkasi**.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḷagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1489, 5th year, Prabhava, Uttarāyaṇa, Hēmanta-ritu, Makara 30, ba. di trayōdaśi, Tuesday, Śubha-yōga, Śubha-karaṇa, Uttarāshāḍhā.	Grantha and Tamil.	The introduction commences with the words *Bhuvanaikavīra* etc. The king is said to have been born in the asterism Punarvasu. Records the construction of the temples of Kulaśēkaranatha, Kuḷalvāymoḻimaṅgai-Nachchiyār and the *parivāra dēvatas* situated on the eastern side of Dakshiṇa-Kāśi on the north bank of the Chitrā river, renewal of the services and festivals and the grant of lands in Vaḍavāri-nāḍu to meet the expenses of worship etc.
491	On the south wall of the same shrine.	Do. ..	Do. do.	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Grīshma-ritu, Mithuna 9, śu. di. daśami, Thursday, Śubha-yōga, Śubha-karaṇa, Viśākhā.	Do.	The introduction commences with the words *Bhuvanaikavīra* etc. Gift of a village in Vaḍavāri-nāḍu, excepting the *dēvadāna* and *brahmadēya* lands in it, for conducting worship thrice daily, for *Bhūtabali*-offerings, and for festivals in the same temple.
492	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Do. do.	Śaka 1490, 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ritu, Makara 1[6], ba. di. Pañchami, Friday, Śubha-yōga, Śubhakaraṇa, Uttiram.	Tamil ..	Records gift of two gardens to the same temple for the *vasanta*-festival, by the officer Kōdaṇḍarāmaṉ Śīvala Kaliṅgarāyaṉ and another to the temple of Kulaśēkharanātha.
493	On the south wall of the same maṇḍapa.	Do. ..	Do. do.	Śaka 1495, 11th year, Śrīmukha, Kārttika 2 [7], ba. di. trayōdaśi, Tuesday, Śubha-yōga, Śubha-karaṇa, Mūla.	Do.	Gift of land and a house-site to a certain Tirunelvēlipperumāḷ Vallavarāyar for keeping the accounts of the servants (*kanmi*) in the same temple.
494	On the same wall	Do. ..	Do. do.	Śaka 1489, 5th year, Prabhava, Āvaṇi 20, ba. di. tritīya, Friday, Gaṇḍa-yōga, Vaṇija-karaṇa, Uttirattādi (Uttara-Bhādrapadā).	Do.	Damaged. Gift of land and a house-site as a *kāṇiyāṭchi* to another individual for keeping the accounts of the devotees (*toṇḍar*).
495	On the north and west walls of the same maṇḍapa.	Do.	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḷagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Vīraveṇhāmālai alias Dharma-Perumāḷ Kulaśēkharadēva.	Śaka 1492, 8th year, Pramōdūta, Dakshiṇāyaṇa, Śarad-ritu, Mārgaḻi 15, śu. di. dvitīya, Thursday, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Grantha and Tamil.	Commences with the words *Bhuvanaikavīra*, etc. Records gift of land in Marudaṅguḷam in Teṉṉāri-nāḍu for the objects stated in No. 491 above.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same walls	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ, Perumāḷ Aḷagaṉ Perumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 149[0], 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ritu, Makara 1[1], ba. di. pañchami, Friday, Śubha-yōga, Śubha-karaṇa, Uttiram (Uttaraphalguni).	Tamil ..	Gift of lands as paḍaiviḍu to Kulaśēkaara-Nayiṉār. Mentions Kulaśēkharanallūr in Teṉṉāri-nāḍu and Puliyūr-Parākramapāṇḍya-chaturvēdimaṅgalam.
497	On the south, east and north sides of a platform in front of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakrava-[rtin] . . . . . Ativīrarāmaṉ-alias Śrīvallabhadēva.	Śaka 1489, 5th year, Prabhava, Dakshiṇāyaṇa, Varsha-ritu, Simha 13, śu. di. ēkādaśi, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Do. ..	Gift of land called Jagavīrarāmantiruttu as kaṇiyāṭchi to a private individual for writing the temple accounts. Mentions Parākramapāṇḍiya-pērēri in Vaḍavāri-nāḍu.
498	On the north wall of the Viṇṇavaram-Perumāḷ temple in the same village.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḷagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1488, 3rd+4th year, Akshaya, Uttarāyaṇa, Dhanus 9, śu. di. daśami, Sunday, Śubha-yōga, Śubha-karaṇa, Viśākhā.	Grantha and Tamil.	Commences with the words Bhuvanaikavīra, etc. Records the building of the temple called Śrīvala-Viṇṇavar-Emberumāṉ alias Aḷagar by the king and provides for worship and offerings to the same. The village granted is called Kuntidēvi-chaturvēdimaṅgalam a brahmadēya in Vēlūr in Madurai-Uḍaiya-vaḷanāḍu.
499	On the west wall of the same temple.	Do ..	Do. do.	Śaka 1493, Prajōtpatti, Uttarāyaṇa, Mīna 6, śu. di. dvitīyā, Śubha-yōga, Śubha-karaṇa, Svāti.	Tamil ..	Records gift of lands to Brāhmaṇas and Śūdras for doing service in the temple of Śrīviṇṇagaram. Mentions Kulaśēkharanallūr in Teṉṉāri-nāḍu and the temple of Kulaśēkharamuḍaiyār.
500	On the west and south walls of the same temple.	Do. ..	Do. do.	Śaka 1493, 9th year, Prajōtpatti, Uttarāyaṇa, Mīna 6, śu. di. dvitīyā, Sunday, Śubha-yōga, Śubha-karaṇa, Svāti.	Grantha and Tamil.	Commences with the words Bhuvanaikavīra, etc. The king is also called Śīvalamāraṉ. Records a tax-free gift of land for Śrībali and festivals to the temple of Nayiṉār Śīvala-viṇṇavar-Emberumāṉ at Puliyūr alias Kulaśēkharanallūr in Teṉṉāri-nāḍu. Mentions Marudūrkōṭṭai in Vaḍavāri-nāḍu. Records also a gift of land at Vindaṉūr in Kuṟumaṟaināḍu, made for the Rāmānuja-kūḍam built in front of the shrine of the god by Uḍaiyār Kulaśekhara Kāḷiṅgarāyaṉ.
501	On the south wall	Do. ..	Do. do.	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Mithuna 5, śu. di. daśami, Sunday, Śubha-yōga, Śubha-karaṇa, Viśākhā.	Do.	Commences with the words Bhuvanaikavīra, etc. Records the gift of the village of Iḍaikāl in Vaḍavāri-nāḍu and lands under the tank Kulaśēkhara-pērēri excluding the dēvadānas, tiruviḍaiyaṭṭam, agaraparru, maḍappuram, etc., for worship thrice daily, festivals, offerings and other services in the Vishṇu temple constructed by the king under the name Śīvala-Viṇṇavar-Emberumāṉ.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On the north wall of the central shrine in the Viśvanāthasvāmin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva, who was born in the asterism Kṛittikā.	Śaka 1419, 18th year, Simha 2, śu. di. tṛitīyā, Tuesday, Uttiram.	Tamil	Records the assignment, to Śivapādaśēkharan Dikkellāmpugaḷum-Perumāḷ, of the 7th share of the service in the temple of Uḍaiyār Viśvanātha at Dakshiṇa-Kāśi on the north bank of the Chitrā river in Tennāri-nāḍu which had ceased to be performed since the 15th year by Tanakkunalla-Perumāḷ Śaivaśikhāmaṇi-Bhaṭṭaṉ and was not claimed by any of his relations.
503	On the same wall	Do. ..	Do. do.	Śaka 1412, 11th year, Kumbha, 18, śu. di. pañchamī, Sunday, Aśvati.	Do.	Refers to the construction of the same temple and the shrines for minor deities therein and states that the sons of deceased assignees were permitted to resume the grants and recover the rights of their parents and render service in the temple.
504	Do.	Do. ..	Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva.	Śaka 1419, 18th year, Simha 2, śu. di. tṛitīyā, Tuesday, Uttiram.	Do.	Refers to the transaction mentioned in No. 502.
505	Do.	Do. ..	Do. do.	Śaka 1421, 20th year, Vṛiśchika 15, ba. di. tṛitīyā, Wednesday, Aśvati.	Do.	Records that the service due in the temple by the second kanmi having stopped from the 19th year by the death of the permanent incumbent Viśvanātha-Bhaṭṭaṉ without a legal claimant, the lands pertaining to it were assigned to a new individual named Kailasamuḍaiyāṉ Kulaśēkharamuḍaiyāṉ. Mentions the street called Vitaraṇavinōdaṉperunderu and Kuṉṟakkuḍi in Tennāri-nāḍu.
506	On the north and west walls of the same shrine.	....	....	Kollam 685, Simha 9, ba. di. ashṭamī, Rōhiṇi.	Do.	Records that Arikēsaridēva alias Parākrama-Pāṇḍyadēva built the temple of Viśvanātha and Gaurī at Dakshiṇa-Kāśi on the north bank of the Chitrā river and appointed men for various services. The holder of half a share of the 10th service having complained that he was not put in possession of his lands etc., they were now ordered to be restored to him.
507	On the west and south walls of the same shrine.	Pāṇḍya ..	Arikēsari Parākrama-Pāṇḍyadēva born in the asterism Mṛigaśīrsha	Śaka 1374 (vasulōka), Vṛiśchika 16, śu. di. dvitīyā, Monday, Mūla.	Do.	Built in in the middle. Gift of land for the daily expenses in the same temple which is here stated to have been built by the king.
508	On the same walls	Do. ..	Kulaśēkharadēva	Śaka 1416, 15th year, Paṅguṇi 15, Paurṇai, Wednesday, Hasta.	Do. ..	Built in in the middle. Gift of land in Kuṉṟakkuḍi a village of Tennāri-nāḍu and garden and house-sites (at Teṉkāśi) to a number of dancing girls for service in the same temple.
509	Do.	Do. ..	Do.	Do.	Do. ..	Refers to a gift of land, house and garden to a private individual for mānikāval.
510	On the south wall of the same shrine.	Do. ..	Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva.	Śaka [14] 19, 18th year, Simha 2, [śu]. di. tṛitīyā, Tuesday, Uttiram.	Do. ..	Built in in the middle. Records the assignment of lands as archanai-kaṇiyāṭchi belonging to the eighth share of the service in the same temple to a private individual under circumstances similar to that noticed in No. 502 above.
511	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Tirunelvēliperumāḷ Viraveṇbāmālai alias Dhanmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Sddhārthi, Uttarāyaṇa, Mithuna 15, śu. di. ashṭamī, Tuesday, Hasta.	Do. .	Records an order of prince Aḷagaṉ-Perumāḷ Ativīrarāman assigning lands to a private individual who was newly appointed to do the duties of the fourth kaṇkaṇi in place of one who had defaulted.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēliperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1475, 4th year, Pramādīcha, Dakshiṇāyana, Vṛiśchika 18, śu. di. dvādaśī, Friday. Variyāna-yōga, Bālavākaraṇa, Punarvasu.	Grantha and Tamil.	Commences with the words Bhuvanaikavīra, etc. The king is said to have been born on the asterism Aśvati. Gift of land as dēvadāna to the temple of Viśvanātha for worship and offerings to the images of Nāyaṉmār set up in it.
513	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ alias Kulaśēkharadēva, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1474, 2nd year, Paridāpi, Mēsha 29, śu. di. dvitīyā, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Do.	Commences with the words Bhuvanaikavīra, etc. The king is said to have been born in the asterism Aśvati. Records a gift of land for the sacred bath, worship, offerings, etc., to the god on the day of the asterism Aśvati of the king in each month and for the Vaigāśi-Viśākham festival to be conducted in the abhishēka-maṇḍapa built by him in the same temple.
514	Do.	Do. ..	Varaguṇa Śrīvallabha	Śaka 1537	Do.	Records that the king who is also called Pāṇḍya Kulaśēkhara is said to have a sacrifice performed and set up during the sacrifice an image called Yajñēśa-Vighnēśvara and granted an agrahāra under the name Abhishēkapura to the Brāhmaṇas who conducted the sacrifice.
515	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēliperumāḷ Vīraveṇbāmālai alias Dharmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1485, 13th year, Rudhirōdgari, Uttarāyaṇa, Vasanta-ṛitu, Ṛishabha 25, śu. di. prathamā, Saturday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Tamil ..	Records an order of prince Aḷagaṉ Perumāḷ Ativīrarāman for the grant of land to a certain Tattvaprakāśa for the benefit of a maṭha.
516	Do.	Do. ..	Kulaśēkharadēva	Śaka 1422, 21st year, Tulā 3, śu. di. daśamī, Friday, Aviṭṭam (Śravishṭhā).	Do. ..	Records gift of lands and house-site to a certain Śevvaiyirchūḍiṉāṉ Tirukkurrālamuḍaiyāṉ Kulaśēkhara-Kaliṅgarāyaṉ a native of Mēlai-Koḍumaḷūr alias Uttama-Pāṇḍiyanallūr in Vaḍatalaichchembi-nāḍu for writing accounts in the temple of Viśvanātha. One of the lands given was originally held by Kṛishṇaṉ Parākramapāṇḍiya-Brahmādirāyaṉ who died without any issue.
517	Do.	....	....	Śaka 1447, Kollam 701, Kaṉṉi 15, ba. di. dvādaśī, Thursday, Makha.	Do. ..	Records that the worship and service rendered in the temple of Viśvanātha by the holder of the second share having stopped owing to his death the lands, house, etc., belonging to it in Kuṉṟakkuḍi, a village of Tennāri-nāḍu, were transferred at the instance of prince Vīramārttāṇḍaṉ alias Śīraivāy-mūttavar to another individual.
518	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Arikēsaridēva alias Parākrama-Pāṇḍyadēva.	Śaka 1385, Mīna 10, śu. di. navamī, Friday, Tiruvādirai (Ārdrā).	Do. ..	Relates to the appointment of six persons for performing worship (nambu) in the temple of Viśvanātha and registers gift of lands, houses, etc to them. Refers also to the construction of the temple by the king.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
519	On the same walls	Pāṇḍya ..	Kulaśēkharadēva	Śaka 1390, 2 + 37th year, Tula 13, ba. di. ēkādaśi, Wednesday, Uttiram.	Tamil	Records that, as the lands granted originally by king Parākrama-Pāṇḍyadēva to Śivandaperumāḷ-Pāṇḍya and others for service in the Gauri shrine and in the shrine of the god, were found to be insufficient, additional lands were given by king Kulaśēkhara in Kuṉṟakkuḍipparru alias Jayavīrarāmappērēri for the employment of more hands for service such as holding chauris, pounding turmeric, burning incense, preparing scented powders, etc.
520	Do.	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 1406, 2 + 9th year, Kārttigai 28, śu. di. ashṭami, Friday, Uttiraṭṭādi.	Do. ..	Records that as the female servants appointed for singing, dancing, etc., in the temple and constituted as the 10th kōṭṭu in the time of Kulaśēkhara were doing the service receiving the privileges allotted to them, without however being given the written order (ōlai) the omission was now supplied and they were given garden land and a house in the street called Nīlakaṇḍaṉperunderu.
521	Do.	Do. ..	Do.	Do.	Do. ..	Records a transaction similar to that of No. 520 above in favour of an individual appointed for watching the temple.
522	Do.	Do. ..	Do.	31 + 9th year ..	Do. ..	Records a gift of land in Viśvanāthanallūr free of all taxes to a certain Kāsikkuvāyttaperumāṉ, by the king.
523	On the west wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Kulaśēkharadēva son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1467, [23]rd year, Sarvadhāri, Rishabha 22, śu. di. ashṭami, Tuesday, Vajra-yōga, Vyāghra-karaṇa, Uttiram.	Do. .	Records gift of land for a maṭha and its maintenance to a certain Satyajñānadarśāni who was required to read the āgamas, purāṇas and Śaivasiddhānta.
524	On the same wall	Do. ..	Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva.	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchami, Sunday, Aśvati.	Do. .	A copy of No. 503 above, the only addition being the statement that the resumption of the grant was made in the presence of the king.
525	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1469, 5th year, Plavaṅga, Simha 28, śu. di. trayōdaśi, Sunday, Adiganḍha-yōga, Varāha-karaṇa, Tiruvōṇam (Śravaṇa)	Do. ..	Records that the king conferred the appointment of ōlai-eḻuttu on Āhavarāma-Kaliṅgarāyaṉ Ulaguḍiyaperumāḷ a native of Mēlsi-Koḍumāḷūr alias Uttamapāṇḍyanallūr in Vaḍakaraichchembi-nāḍu and granted lands, house etc., to him. The appointment was originally held by a certain Kulaśēkhara-Kaliṅgarāyaṉ Parpaṇāba-Perumāḷ Śivala-Kaliṅgarāyaṉ, a native of Tirukkuṟṟālam.
526	On the west and south walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 37th year, Tulā, pañchami, Thursday, Mṛigaśīrsha.	Do. ..	Obstructed by pillars. This inscription is connected with No. 519 registered above. Mentions aṇṇāḷvi Parākrama-Pāṇḍyadēvar.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
527	On the same walls	Pāṇḍya ..	Kulaśēkharadēva	Śaka 1424, 23rd year, Simha 12, śu. di. ashṭami, Thursday, Anusham (Anurādhā).	Tamil ..	Refers to the construction of the temple and the appointment of persons for various services in it and registers a gift of land situated in Kuṉṟakkuḍi in Teṉṉāri-nāḍu and a house to Naṭṭīśvaramuḍaiyāṉ and Dikkelāmpugaḻumperumāṉ for providing sacred cloth, garlands, and ornaments to the god.
528	On the south wall of the same maṇḍapa.	....	....	Śaka 1469, Kollam 722, Śittirai 17, ba. di. ashṭami, Wednesday, Śubha-yōga, Tiruvōṇam (Śravaṇa).	Do.	Registers gift of land in Pāppāṉ-kuḷam, the north-western hamlet of Muḷḷi-nāḍu for worship in the festival called Śeṇbagarāmaṉ-śandi in the temple of Viśvanātha by Śaṅkaraṇārāyaṇamūrtti Veṉṟumaṅkoṇḍa Bhūtalavīrarāmavarmaṉ the Mūttavar of Jayatuṅga-nāḍu.
529	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1479, 7th year, Piṅgala, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 23, ba. di. ēkādaśi, Thursday, Harshaṇa-yōga, Bālavā-karaṇa, Mṛigaśīrsha.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra, etc. Records gift of lands and tanks in Sundarapāṇḍiyappērēri which was a hamlet of Malaiyaḍikkuṟichchi in Āṟi-nāḍu as dēvadāna to the temple of Viśvanātha at Dakshiṇa-Kāśi by prince Aḷagaṉ Perumāḷ Ativīrarāma born in the asterism Punarvasu.
530	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-parākrama-Pāṇḍyadēva.	Śaka 1480, 8th year, Kālayukta, Uttarāyaṇa Grīshma-ṛitu, Mithuna 6, ba. di. dvitīya, Thursday, Brāhma-yōga, Gaja-karaṇa, Uttarāshāḍhā.	Do.	The introduction commences with the words Bhuvanaikavīra etc. Records that the prince mentioned in No. 529 above constructed a shrine for Verri-uḍaiyār Śokkanātha on the northern side of the second prākāra in the Viśvanātha temple at Dakshiṇa-Kāśi and granted land in the hamlet of Kulaśēkharappērēri in Āṟi-nāḍu for its daily requirements.
531	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Perumāḷ Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Vṛischika 28, ba. di. dvādaśi, [Monday], Śōbhana-yōga, Varāha-karaṇa, Śōḍi (Svāti).	Tamil ..	Records the remission of certain taxes in favour of the temple for worship and offerings by Tirunelvēlipperumāḷ, son of Abhirāma Parākrama-Pāṇḍya at the service called Vīraveṇbāmālai śandi after him and for a special festival on the day of his asterism Aśvati which fell in the month of Āvaṇi.
532	Do.	Do. ..	Bhuvanaikavīra Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Tula 25, ba. di. ashṭami, Wednesday, Siddha-yōga, Simha-karaṇa, Āyilyam (Āślēsha).	Do.	Records that prince Abhirāmavarman son of Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍya gave lands at Teṉmalai a village of Āriya-nāḍu, to the temple for the mid-day śribali offerings to the god Viśvanātha and the goddess Ulagumuḻudumuḍaiya-Nāchchiyār. The title Bhuvanaik vīra is prefixed to the name of the king.
533	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	31 + 6th year, Mithuna 16, śu. di. trayōdaśi, Wednesday, Anisham (Anurādhā).	Do.	Registers a gift of land in Pāgūr, a village in Kuṟumaṟai-nāḍu as a dēvadāna to the temple of Viśvanātha.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On the south and east walls of the same maṇḍapa.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva, born in the asterism Kṛittika.	Śaka 1423, 22nd year, ba. di. tṛitīyā, Saturday, Punarvasu.	Tamil ..	Unfinished. Refers to the construction of the temple of Viśvanātha by Parākrama-Pāṇḍyadēva and mentions the two persons who figure in No. 527 above.
535	On the same walls	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	31 + 7th year, Makara 9, śu. di. [dvādaśī].	Do. ..	Gift of land in Śeṅgōṭṭai, a village in Kuṟṟalaiñai-nāḍu, for worship and offerings in the temple of Viśvanātha.
536	Do.	Do. ..	Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Parā[krama-Pāṇḍyadēva], son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 14[71], 6th year, Saumya, Mithuna 20, [sap]tami, Monday.	Do. ..	Damaged and built in. Records that the prince Vīraveṇbāmālai alias Tirunelvēlipperumāḷ granted certan lands in Teṉkarai-Parākrama-Pāṇḍiyanallūr to a private individual after the death of the permanent holder as kāṇiyāṭchi.
537	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dhanmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1484, 12th year, Duṇḍubhi, Dakshiṇāyana, Varsha-ṛitu, Kanyā, 5, śu. di. saptami, [Wednesday], [Jyē]shṭhā.	Do. ..	Records that the prince Aḷagaṉ Perumāḷ Ativīrarāman appointed a private individual to be in possession of the fifth share of the service in the temple, on the death of its previous holder.
538	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Perumāḷ Abhirāma arākrama-Pāṇḍyadēva.	Śaka 1477, 5th year, Rākshasa. Uttarāyaṇa, Vasanta-ṛitu, Mēsha 9, śu. di. chaturdaśī, Gaja-karaṇa, [Har]shaṇa-yōga, Hasta.	Grantha and Tamil.	The introduction commences with the words Bhuvanaika-vīra, etc. Records that prince Aḷagaṉ Perumāḷ Guṇarāma, born in the asterism Mūla, gave lands including Arīñjarpirāṭṭi in Kurumaṟai-nāḍu to the temple of Viśvanātha for a festival to be conducted on his birth-day every year. Refers to a dēvadāna belonging to a Muhammadan mosque (tulukkaṉ-paḷḷi).
539	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Perumāḷ Aḷagaṉ-Perumāḷ Ativ raraman alias Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmaperumāḷ Kulaśēkharadēva.	Śaka 1493, 8th year, Prajāpati, Uttarāyaṇa, Vasanta-ṛitu, Ṛishabha 15, śu. di. pañchamī, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇī.	Tamil ..	Registers a gift of land and a house to a Brāhmaṇa under the orders of the king.
540	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1473, 9th year, Virōdhikṛit, Śarad-ṛitu. Tulā 5, śu. di. Ṣashṭī, Monday, Adikaṇḍa-yōga, Taitula-karaṇa, Mūla.	Do. ..	Gift of land in Teṉkāśi alias Vīrapāṇḍiya-chaturvēdimaṅgalam in Teṉvāri-nāḍu to a Brahman named Yajñanārāyaṇa-Bhaṭṭa by the order of the king who is styled Tirunelvēlipperumāḷ Vīraveṇbāmālai.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On the south, east and north sides of the platform in front of the same maṇḍapa.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Arikēśvaradēva.	Śaka 1[3]90, 2 + 30th year, Siṁha 21, śu. di. dvitīyā.	Tamil	Built in in the middle. Gift of land in Śēndanēriparru a village of Kuṟumaṟai-nāḍu to the temple for worship, offerings and other requirements.
542	On the south wall of the first prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmaperumāḷ ..son of Parākrama-Pāṇḍyadēva.	Śaka 1485	Do. ..	Fragment. Ends with the mention of the king.
543	On the same wall	Do ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Grīshma-ṛitu, Mithuna 30, ba. di. trayōdaśī, Vṛiddhi-yōga, Gaja-karaṇa, Mṛigaśīrsha.	Do. ..	Fragment. Registers a gift of land and a house to a Brāhmaṇa Śākalyakuṭṭi Sundarabāhubhaṭṭa for the recitation of the Ānandavalli in the temple of Viśvanātha.
544	Do.	Do. .	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 42nd year, Kumbha 24, śu. di. dvitīyā, Friday, Uttiraṭṭādi.	Do. ..	Unfinished. Registers a gift of land in Pāgūrparru in Kuṟumaṟai-nāḍu to Aṇṇāmalainātha one of the disciples of Tiruveṇkaṭṭu-mudaliyār.
545	Do.	Do.	Jaṭilavarman alias Kōnērmaikoṇḍaṉ Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Karkaṭaka 21, ba. di. ēkādaśī, Saturday, Vāravaka-yōga, Siṁha-karaṇa, Rōhiṇī.	Grantha and Tamil.	The introduction commences with the word Bhuvanaika-vīra, etc. Records that under orders of the prince Vīraveṇbāmālai alias Tirunelvēlipperumāḷ certain lands and houses were granted to two persons for keeping watch in the temple of Viśvanātha. Refers to the temple of Kaṇṇimār at Teṉkāśi.
546	Do.	Do. ..	. . . [Kō]nērmaikoṇḍaṉ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1484, 12th year, Du[ṇḍubhi], Dakshiṇāyana, Varsha-ṛitu, Kaṉ-[ṉi] 6, Mūla.	Tamil ..	Built in and damaged. Registers a transfer of land belonging to the second share in Kuṉṟakkuḍi, a village of Teṉṉāri-nāḍu by the order of prince Aḷagaṉperumāḷ Ativīrarāman to two individuals.
547	Do.	Do. ..	Arikēsaridēva alias Parākrama-Pāṇḍya-dēva.	Śaka 1385, 31 + 11th year, Karkaṭaka 30, śu. di. trayōdaśī, Thursday, Uttirādam.	Do. ..	Built in in the middle. Gift of land to Brāhmaṇas for the recitation of the *Vēdas* (*adhyayana*). The land was situated in Vīra-Pāṇḍya-chaturvēdimaṅgalam founded in the name of prince Vīra-Pāṇḍya.
548	Do.	Do. ..	Parākra[ma-Pāṇḍya] . . . Vīra-Pāṇḍyadēva.	Śaka 1402, 13th year, Vṛiśchika, ba. di. daśamī Sunday, Hasta.	Do. ..	Built in in the middle. Records a supplemental gift of a piece of land for the purpose mentioned in No. 547 above.

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

No.	Place of inscription	Dynasty	King.	Date.	Language and alphabet.	Remarks.
549	On the same wall	Pāṇḍya ..	Parākrama-Pāṇḍyadēva alias Ku[laśēkharadēva].	. . . 2nd year, Mēsha 27, śu. di. chaturthi, Tiruvādirai (Ārdrā).	Tamil ..	Built in in the middle. Refers to the construction of the temple of Viśvanātha by Arikēsaridēva alias Parākrama-[Pāṇḍya] and the necessary provision made for service, worship, etc. Registers gifts of land and houses to Brāhmaṇas for the recitation of the Vēdas (adhyayana).
550	On the west wall of the same prākāra.	Do. ..	Jaṭilavarman alias Śrīva[lla]bhadēva Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Tirunelvēliperumaḷ Vīraveṇbāmālai alias Kulaśēkharadēva.	..	Do. ..	Damaged. Refers to grants of land made by Aḻagaṉ Perumaḷ Guṇarāma and Aḻagaṉ Perumāṉ Ativīrarāmaṉ for a maṭha. Above this is a fragment which mentions Śrīvallabha and Śaka 1489, 5th year, Prabhava, Āvaṇi.
551	On the same wall	Do. ..	[Pa]rākrama Pāṇḍyadēva	Śaka 1406, 2 + 9th year, Vṛischika 28, śu. di. ashṭami, Friday, Uttiraṭṭādi.	Do. ..	Built in. Gift of additional lands for the recitation of the Vēdas (adhyayana) in the temple. Mentions Vīra-Pāṇḍya.
552	Do.	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 14 . . . 2 + . . . year, Kārttigai 28, śu. di. ashṭami, Uttiraṭṭādi.	Do. ..	Partly built in. Gift of land free of taxes to a certain Krishṇaṉ Parākrama-Pāṇḍya-Brahmādirāya, as a Vṛishabha-lāñchaṇai-kāṇiyāṭchi.
553	On the north wall of the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Kaṉṉi 8, Paurṇai, Uttiraṭṭādi.	Do. ..	Damaged. Gift of land under the orders of prince Vīraveṇbāmālai alias Tirunelvēliperumaḷ and a house in Kuṉṉakkuḍi to a private individual for looking after the accounts of the temple servants.
554	On the same wall	Do. ..	Do. do.	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśi, Sunday, Mūla.	Do. ..	Registers a similar grant of land and a house in Teṉkāśi alias Vīrapāṇḍya-chaturvēdimaṅgalam to a certain Viśvanātha-Bhaṭṭa for the recitation of the Vēdas (adhyayana) in the temple for four days (in a month). The gift was ordered by prince Vīraveṇbāmālai alias Tirunelvēlipperumaḷ.
555	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kō-nēr[maikoṇḍaṉ] Perumaḷ Ativīrarāman Śrīvallabhadēva.	Śaka . . . 94, 9th year, Grīshma-ṛitu, Mithuna 23, śu. di. daśami, [Friday].	Do. ..	Built in and damaged. Seems to register a gift of land for conducting a festival to the image of Vitaraṇavinōda-Perumaḷ.
556	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Tirunelvēliperumaḷ Vīraveṇbāmālai alias Dhanmapperumaḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1479, 8th year, Piṅgala, Uttarāyana, Kumbha 13, Wednesday, Amāvāsyai, Vyatīpāta-yōga, Śravaṇa.	Do. ..	Damaged. Records a tax-free gift of land and houses in Ilañji, a village of Teṉṉāri-nāḍu under the orders of prince Aḻagaṉ Perumaḷ Ativīrarāmaṉ for conducting a service connected with the fifth kottu in the temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
557	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Vīraveṇbāmālai alias Tirunelvēlipperumaḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1475, 3rd year, Pramādhi, Mithuna 5, ba. di. saptami, Friday, Pradi-yōga, Bhalā-karaṇa, Śa[daya)m] (Śatabhishaj).	Tamil ..	Damaged. Seems to record the transfer of the tax-free gift of an unclaimed land and houses originally given to a person for looking after military accounts (sēnāpatya-kaṇakku).
558	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumaḷ Aḻagaṉ-Perumaḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1489, 5th year, Prabhava, Dakshiṇāyana, Variyāna-yōga, Rishabha-karaṇa.	Grantha and Tamil.	Much damaged and unfinished. The introduction commences with the words Bhuvanaikavīra, etc. Seems to refer to the death of persons belonging to the eighth kottu and to the transfer of the lands assigned for it to other persons.
559	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumaḷ Tirunelvēlipperumaḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1475, 4th year, Pramādi-cha, Mārgaḻi 20, ba. di. dvitīya, Friday, Vaiyya-di-yōga, Taitula-karaṇa, Pushya.	Tamil ..	Records gift of land in Tañjāvūrparru in Teṉṉāri-nāḍu and a house to a certain Padmanābha-Bhaṭṭa for the recitation of the Vēdas by the order of the king.
560	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumaḷ Tirunelvēlipperumaḷ alias Vīraveṇbāmālai alias Dhanma-Perumaḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Uttarāyaṇa, [śu. di.] ashṭami, Tuesday, Uttirāḍam.	Do. ..	Records that at the order of prince Aḻagaṉ-Perumaḷ Ativīrarāmaṉ, the temple lands situated at Parākrama-Pāṇḍiyanallūr near Teṉkāśi in Teṉṉāri-nāḍu and enjoyed by Kaṇḍiyadēvaṉ who had died without any heir, were transferred to Umayorupāgamudaliyār as a tiruvaḻikkāṇiyāṭchi.
561	Do.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthin, Vṛischika 6, śu. di. shashṭi, Sunday, Vṛiddhi yōga, Taitula-karaṇa, Śravaṇa.	Do. ..	Unfinished. Seems to record a transfer of land belonging to the fourth kottu which was in the enjoyment of a certain Śēndapperumaḷ.
562	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Dhanus 10, śu. di. ashṭami, Saturday, Uttiraṭṭādi.	Do. ..	Registers a gift of land under the orders of prince Tirunelvēliperumaḷ for the recitation of Ānandavalli in the temple of Viśvanātha during the first four days of the month.
563	Do.	Do. ..	Do. do.	Śaka 1472, 8th year, Sādhāraṇa, Simha 21, śu. di. daśami, Thursday, Āyushmān-yōga, Gaja-karaṇa, Mūla.	Do. ..	Records that at the order of the prince Vīraveṇbāmālai alias Tirnelvēlipperumaḷ, the temple lands situated in Puliyūr, a village of Teṉṉāri-nāḍu and enjoyed by Parpanābha-Bhaṭṭa who had died without any heir, were transferred to a certain Tiruveṅgaḍabhaṭṭaṉ-Tirunāgēśvara-Bhaṭṭaṉ for the recitation of the Ānandavalli.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
564	On the same wall	Pāṇḍya ..	[Jaṭilava]rman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Tulā 23, śu. di. tritīyā, Wednesday, Adikaṇḍayōga, Taitilakaraṇa, Kēṭṭai (Jyēshṭhā).	Tamil ..	Damaged. Records that at the order of prince Vīraveṇbāmāḷai alias Tirunelvēlipperumāḷ the temple lands belonging to the second kottu and enjoyed previously by Naḷḷi and others were now transferred to new owners.
565	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkha[radēva].	2 + 42nd year, Makara 7, Monday, Punarvasu.	Do. ..	Obstructed by pillars, and incomplete. Records that the king granted to 31 Brāhmaṇas of various gōtras and sūtras, 31 shares of land and houses and two shares to the temple of Kulaśēkhara-Viṇṇagar-Emberumāṉ in Kulaśēkhara-chaturvēdimaṅgalam which was formed into a village in Urimaiyāḷagiyāṉ. The king is said to have been born in the asterism Punarvasu.
566	On the west wall of the Karuvēlam (treasure room) in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Siṁha 16, śu. di. ēkādaśī, Wednesday, Āyushmānyōga Bhadrakaraṇa, Pūraṭṭādi.	Do. ..	Registers a grant of land, by the order of the king, to four persons forming the twelfth kottu for keeping watch in the temple.
567	On the same wall	Do. ..	Do. do.	Śaka 1471, 6th year, Saumya, Ṛishabha 17, ba. di. tritīyā, Tuesday, Śubha-yōga, Ṛishabha-karaṇa, Mūla.	Do. ..	Relates to the grant mentioned in No. 566 above.
568	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva, 'born under the asterism Mṛigaśīrsha.'	31 + 8th year, Vṛischika 3, ba. di. tritīyā, Saturday, Mṛigaśīrsha.	Do. ..	Records that the king granted in his 2 + 23rd year corresponding to Mēsha 24, śu. di. Chaturthī, Wednesday and Mṛigaśīrsha, the village of Mānakavacha-chaturvēdimaṅgalam in Sēndaṉēri in Kurumaṟai-nāḍu a sub-division of Śiṟṟaṟaṅgaraiṉpōkku divided into 25 shares to 25 Brāhmaṇas and that in the year 31 + 8th he gave an additional share. Mentions the names of recipients of these shares.
569	On the west and south walls of the same room.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulōttuṅga-Pāṇḍyadēva, 'born in the asterism Jyēshṭhā.'	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, śu. di. trayōdaśī, Thursday, Kēṭṭai (Jyēshṭhā).	Do. ..	Records that the king granted to Nayiṉār Mahāgaṇapati Nayiṉār Vāmadēva-Nayiṉār of the lineage of Āmarddaśrāmāchārya of Varēndragrāma a village in Gauḍharāshṭra, on the north bank of the Ganges in Uttarāpatha, a piece of land and had it included in Mānakavacha-chaturvēdimaṅgalam which was previously bestowed by Parākrama-Pāṇḍyadēva on Brāhmaṇas as an agaram. The grant was made in the presence of the god Aḻagiyaśōkkaṉār.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
570	On the south wall of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Tirunelvēlipperumāḷ Vīraveṇbāmāḷai alias Dharmaperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Dakshiṇāyana, Śaradṛitu, Tulā 17, ba. di. prathamā, Tuesday, Vyatīpāta-yōga, Kaulava-karaṇa, Bharaṇī.	Tamil . ..	Records that in accordance with an order of prince Aḻagaṉ-Perumāḷ Ativīrarāma, lands in Kuṉṟakkuḍi a village of Teṉṉāri-nāḍu were given to a certain Viśvanātha for looking after the accounts of the maṭha.
571	On the south wall of the Sūrya shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmāḷai alias Dharmaperumāḷ Kulaśēkharadēva.	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, [Gṛī]shma-ṛitu, Mithuna 23, śu. di. dvitīyā, Thursday, Śuṭha-yōga, Pushya.	Do. ..	Gift of land in Ilañji a village in Teṉṉāri-nāḍu to a certain Vēṇuvananātha-Bhaṭṭa of Sēṟupāḷḷi for the recitation of the Vēdas (*adhyayana*) by the order of the king.
572	On the north wall of the kitchen in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Tirunelvēlipperumāḷ Vīraveṇbāmāḷai alias Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1479, 7th year, Piṅgaḷa, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 29, amāvāsyā, Saturday, Vyatīpāta-yōga, Nāga-karaṇa, Punarvasu.	Do. ..	Records that at the instance of prince Aḻagaṉ Perumāḷ Ativīrarāmaṉ, lands were granted to Ēkanārāyaṇa-Bhaṭṭa of Vaṅgipuram as a permanent holding for writing the military accounts (*sēnāpattiya-kaṇakku*).
573	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ . . . . . Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Mīna 29.	Do. ..	Built in at the beginning and damaged. Registers a gift of land made at the instance of prince [Vīraveṇbā]mālai alias Tirunelvēlipperumāḷ.
574	On the west wall of the same kitchen.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ . . . . . Ativīrarāman alias Śrīvallabhadēva.	Śaka 1495, [10]th year, Śrīmukha, Uttarāyaṇa, Śaiśara-ṛitu, Kumbha 6, Svāti.	Do. ..	Much damaged and partly built in. Seems to register a gift of land made at the instance of prince Varatuṅgarāma.
575	At the entrance into the same kitchen, right side.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Śiśira-ṛitu, Mīna 23, ba. di. dvādaśī, Wednesday, Śubha-yōga, Taitula-karaṇa, Śatabhishaj.	Do. ..	Registers a gift of land and a house to Nārāyaṇa-Bhaṭṭa at the instance of prince Guṇarāmaṉ Aḻagaṉ-Perumāḷ, for *adhyayana*.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north and west walls of the store-room in the same temple.	Pāṇḍya ..	....	Śaka 1447, Kollam 701, Dhanus 25, śu. di. daśamī, Saturday, Aśvati.	Tamil	Records that the temple of Viśvanātha constructed by king Arikēsaridēva alias Parākrama Pāṇḍya having gone out of repair and the festivals and services provided for not having been conducted the temple was reconsecrated in Kollam 700 Makara 4, by Viramāttāṇḍaṉ alias Śiraivāymūttavaṉ who performed the Brahmakalaśābhishēka ceremony, the five great gifts, and granted land and a house to *Jyōtisha* Saumitri-bhaṭṭa for *adhyayana*.
577	On the east wall of the Subrahmaṇya shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Śrīvallabhadēva, 'who revived the old times' (iṟanda-kālam-eḍutta).	Śaka 14[5]9, 3rd year, Hēviḷambi, Vṛiśchika 22, ba. di. pañchamī, Wednesday] Pushya.	Grantha and Tamil.	The introduction commences with the words *Bhuvanaikavīra*, etc. Registers a gift of land at Puliyūr and a house at Teṉkāśi made at the instance of the king to Padmanābha-Bhaṭṭa of Sōmadēvimaṅgalam for *adhyayana*.
578	On the north wall of the first prākāra of the same temple.	....	....	Kollam 687, Mārgaḷi 29.	Tamil	Much damaged. Refers to a former gift of land to the temple of Viśvanātha by Arikēsaridēva alias Parākrama-Pāṇḍyadēva.
579	On the south wall of Śokkaliṅga-Mīnākshi-Ammaṉ shrine in the outer prākāra of the same temple.	Pāṇḍya ..	[Jaṭilava]rman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1482, 9th year, Raudri, Uttarāyaṇa, Hēmanta-[ṛitu, ba. di.] [dvi]tīyā, Sunday, Śubha-yōga, Śubha-karaṇa, Uttiram.	Do.	Worn out here and there. Grant of land made at the instance of prince [A]tivīrarāmaṉ to Tirunelvēlipperumāḷ Kulasēkhara Kaliṅgarāyaṉ for doing the duties of a *Dharmakartā* of the same temple.
580	On the north wall of the Lōkanāyaki-Ammaṉ shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Aḻagaṉ Pērumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1527, [42]nd year, Viśvāvasu, Āṉi Sunday, daśamī, Siddha-yōga, Suvādi (svāti).	Do.	Registers a gift of land made at the instance of the king for offerings and worship to the goddess Ulagamuḻudumuḍaiya-Nāchchiyār as an *abhishēka-kaṭṭalai* in a shrine newly constructed by a certain Tādi Śaḍaichchi.
581	On the same wall	....	....	Viśvāvasu, Āṉi 2[9].	Do.	Relates to the appointment of a woman servant for doing menial service in the shrine mentioned in No. 580 above.
582	On the south wall of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Aḻagaṉ-perumāḷ Ativīrārāma alias Śrīvallabhadēva.	Śaka 1509, [2]5th year, Sarvajit, Dakshiṇāyaṇa Varsha-ritu, Kaṉṉi 20, śu. di. ashṭamī, Friday, Sukarmma-yōga, Śubha-karaṇa, Uttirāḍam.	Grantha and Tamil.	Introduction commences with the words *bhuvanaikavīra*, etc. Grant of a land called Iḍaimalaikkuḻam at Teṉkāśi in Teṉṉari-nāḍu made at the instance of prince Abhirāmasaundara Varatuṅgarāma-Pāṇḍyadēva son of Parākrama-Pāṇḍyadēva to a certain Seṇbagavaṉapperumāḷ of the lineage of Ūruḍaimudali of the *maṭha* located near the car-stand.
583	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Parākrama-Pāṇḍyadēva, son of Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Karkaṭaka 7, śu. di. dvādaśī, Saturday, Brāhya-yōga, Siṁha-karaṇa, Kēṭṭai (Jyēshṭha.)	Do.	Introduction commences with the words Bhuvanaikavīra, etc. Records the appointment of two persons for keeping watch in the temple of the goddess Ulagamuḻudumuḍaiya-Nāyaki and transfer of a house and land to them which were previously enjoyed by Nalli and others who had died without leaving any heirs and which had been the temple property made at the instance of prince Vīraveṉbāmālai alias Tirunelvēlipperumāḷ.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the south wall of the *maṇḍapa* in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ-perumāḷ Ativīrārāma alias Śrīvallabhadēva.	Śaka 1496, 12th year, Bhava, Dakshiṇāyaṇa, Karkaṭaka, [ba. di.] pañchamī, Tuesday, Śubha-yōga, Śubha-karaṇa, Uttiram.	Tamil .	Much damaged. Gift of land in Kuṉṟakkuḍi a village of Teṉṉāri-nāḍu and a house, made at the instance of prince Abhirāmsaundaravarman Varatuṅga-Pāṇḍya for *adhyayana* in the temple.
585	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻaganperumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 149[4], 10th year, Aṅgirasa, Dakshiṇāyaṇa, Śara[d]-ṛitu, Tulā 7, ba. di. saptamī, Monday, Śubha-yōga, Śubha-karaṇa, Pushya.	Do. ..	Confirmation of a grant of land in Iḷañji a village of Teṉṉāri-nāḍu, and a house in Teṉkāśi alias Vīra Pāṇḍya-chaturvēdimaṅgalam as *adhyayanāṅga* to a certain Veṅkaṭanātha-Bhaṭṭa, made by the king in the year Prajāpati.
586	On the south wall of the same *maṇḍapa*.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	7th year, Saumya.	Do. ..	Built in in the middle. Begins with the introduction Bhuvanaikavīra, etc. Records the appointment of certain individuals for keeping watch in the temple of the goddess Ulagamuḻudumuḍaiya-Nāyaki and the grant of land and a house to them.
587	On the east wall of the same *maṇḍapa*.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Kulaśēkharadēva Parākrama-Pāṇḍyadēva, son of Abhirāma-Para[krama-Pa]ṇḍyadēva.	Śaka 1470, 5th year, Kīlaka, Mēsha 1, ba. di. chaturthī, Wednesday, Vyatīpāta-yōga, Siṁha-karaṇa, Anisham (Anurādha).	Do. ..	Registers gift of money for daily offerings and worship to the temple of Viśvanātha and Ulagamuḻudumuḍaiya-Nāchchiyār, by Tirunelvēlipperumāḷ, son of Abhirāma-Parākrama-Pāṇḍyadēva.
588	On the same wall	Do. ..	..... Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	23rd year, Parthi-[va], ... Siddha-yōga, Śubha-karaṇa, Aśvati.	Do. ..	End lost. Seems to register a gift of land made at the instance of prince Abhirāmasaundara Varatuṅgarāma to a certain Kaliyaṉ Kavirāyaṉ for keeping watch in the temple.
589	On the north wall of the same *maṇḍapa*	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Alaganperumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1490, 5th year, Vibhava, Uttarāyaṇa, [śu. di.] trayōdaśī, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇī.	Do. ..	Unfinished and damaged. Seems to record a gift of land and a house to a certain Puḻuguśuṇai for the temple watch (*tirumēṉikkāval*).
590	On the north and west walls of the same *maṇḍapa*.	Do ..	..... [Kōnērmai]koṇḍāṉ Perumāḷ Abhirāmasaundara Varatuṅgarāma.	Śaka 1510, Dakshiṇāyaṇa, Śarad-ṛitu, Tulā 10, śu. di. ..... Anisham (Anurādhā).	Do. ..	Right end missing. Seems to record transfer of a temple land and a house which had been assigned to a private individual who had died without issue and claimants to another for service in the temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
591	On the west wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Dakshiṇāyaṇa, Varsha-ṛitu, Kaṭaka 29, ba. di. ēkādaśi, Friday, Rōhiṇi.	Tamil ..	Records that at the instance of prince Aḷaganperumāḷ Ativīrarāma the house originally occupied by Nalli who had died without issue was now transferred to a certain Uruḍaiyamudali who seems to have repaired and reconsecrated the shrine of the goddess for service in the temple of Ulagamuḻuḍuḍaiya-Nāchchiyār.
592	On the south wall of the prākāra of the same shrine.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthi, Mīna 24, ba. di. navami, Wednesday, Siddha-yōga, Taitali-karaṇa, Uttirādam.	Do. ..	Records that at the instance of prince Aḷaganperumāḷ Ativīrarāmaṉ, a portion of land in Ilañji and a house which had been previously enjoyed by Sundarapāṇḍi a temple watchman who had died without leaving any issue was now ordered to be given to Pichchaṉ Vāṇādhirāyaṉ as one of the three Tiruvilāñjaṇai-kāṇiyāṭchi.
593	On the same wall	Do. ..	Do. do.	Do.	Do. ..	The inscription is similar to No. 592. The second recipient of one-third share of the land for Tiruvilañjiṇai kāṇiyāṭchi is stated to be a certain Śiraṅgaṉ Vēṇāvuḍaiyāṉ.
594	Do.	Do. ..	Do. do.	Do.	Do. ..	Similar to No. 592. The third recipient of the Ilañjiṇaippēru-kāṇiyāṭchi is stated to be Ichchakuṭṭi Ativīrāmachchēdirāyaṉ.
595	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḷagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1494, 10th year, Āṅgiras, Dakshiṇāyaṇa, Hēmanta-ṛitu, Mārgaśīrsha 21, Full-moon, Friday, Śubha-yōga, Śubha-karaṇa, Ārdrā.	Do. ..	Gift of land free of all taxes under the tank called Śegavīrāmappērēri for a flower-garden to the temple of Viśvanātha at the orders of Abhirāmasaundaravarman and Aḷagaṉ-Perumāḷ Ativīrarāmaṉ.
596	Do.	Do. ..	Do. do.	Śaka 1495, 10th year, Śrīmuka, Uttarāyaṇa, Vasanta-ṛitu, Mēsha 15, śu. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Do. ..	Gift of houses and garden land at the order of Abhirāmasaundaravarman to four persons for doing the service of Tirumēṉikāval and tiruvandikkāppu in the temple of the goddess Ulagamuḻudumuḍaiya-Nāyaki.
597	Do.	Do. ..	Do. do.	Śaka 1494, 10th year, Āṅgiras, Varsha-ṛitu, Siṁha 9, śu. di. saptami, Thursday, Śubha-yōga, Śubha-karaṇa, Bharaṇi.	Do. ..	Records a grant of tax-free land under the tank Kulaśēkharappērēri in Āri-nāḍu and a house at the order of Abhirāmasaundararāmaṉ and Aḷaganperumāḷ to Abhishēkachchokkaṉār Śēvagadēva and others as ilāñjiṇaikāṇiyāṭchi in the tempie.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
598	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḷagaṉ-Perumāḷ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 1494, 10th year, Āṅgiras, Dakshiṇāyaṇa, Varsha-ṛitu, Siṁha 5, ba. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Ārdrā.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra, etc. Registers a tax-free gift of land made at the order of Abhirāmasaundaravarman son of Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva to the temple as a tiruvāḷi-kāṇiyāṭchi.
599	Do.	Do. ..	Do. do.	Śaka 1496, 12th year, Bhāva, Dakshiṇāyaṇa, Grīshma-ṛitu, Karkaṭaka 23, śu. di. pañchami, Thursday, Śubha-yōga, Śubha-karaṇa, Hasta.	Tamil ..	Much damaged and incomplete. Records gift of land made at the instance of prince Abhirāmasaundara Varatuṅga-Pāṇḍyadēva to a certain Meykkumperumāḷ Parākrama-Pāṇḍya-Mudali for conducting the vasanta festival of the goddess Ulagamuḻudumuḍaiya-Nāyaki.
600	On the west wall of the same prākāra.	Do. ..	Do. do.	Śaka 150[4], 20th year, Chitrabhānu, Dakshiṇāyaṇa, Varsha-ṛitu, Kaṉṉi 21, śu. di. aṣhṭami, Friday, Śubha-yōga, Śubha-karaṇa, Pūraṭṭādi.	Do. ..	Registers a grant of land and a house at the instance of Abhirāma Varatuṅgarāma to a certain Ayyanayiṉāṉ and others for the service of Tirumēṉikāval and tiruvandikāppu.
601	On the north wall of the same prākāra.	Do. ..	Do. do.	Śaka 1494, 10th year, Āṅgirasa, Uttarāyaṇa, Vasanta-ṛitu, Mēsha 15, śu. di. pañchami, Thursday, Śubha-yōga, Śubha-karaṇa, Pushya.	Do. ..	Records that Meykkumperumāḷ Parākramapāṇḍya-mudali constructed the maṇḍapa in front of the shrine of the goddess and gave lands for offerings, etc., required on the 6th day of Māśi-tiruṇāḷ when the ceremony of the goddess giving her milk to Śambanda was being celebrated, for Āvaṇi festival and for the vasanta of the god. He gave lands to Umaiyorupāga-mudali for the maintenance of a maṭha. The lands were made tax-free by an order of the prince Abhirāmasundara.
602	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyaṇa, Grīshma-ṛitu, Mīna 15, śu. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra etc. Gift of 2 mā of land made tax-free by an order of prince Perumāḷ Abhirāmasaundaravarman son of Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva to Meykkum-Perumāḷ Parākramapāṇḍya-mudali as a kāṇiyāṭchi of his Kaṇkaṇikkāṇam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 14[9]5, [11]th year, [Śrīmukha], [Dakshi]ṇāyana, Grīshma-ṛitu, Mithu[na] [1]5, śu. di. dvādaśi, Friday, Anurādhā.	Tamil ..	Relates to the grant registered in No. 602 above. The land is stated to be situated in Malaiyaḍikkurichchi in Āṟiyanāḍu.
604	On the east wall of the same prākāra.	Do .	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāman alias Śrīvallabhadēva.	Śaka 1498, 14th year, Dhātu, Āvaṇi, 28, *śu. di.* pañchami, Wednesday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Do. ..	Grant of a house, etc., to Tillaiyuḷḷāḍi Ūruḍaiya-Muḍali by the order of prince Perumāḷ Aḻagiyaśōkkaṉār Varatuṅgarāma.
605	On the north wall of the kitchen built in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Abhirāmasundara Varatuṅga[rāma alias] Vīra-Pāṇḍyadēva.	Śaka 1512, 4th year, Vikṛita, Dakshiṇāyana, Śarad-ṛitu, Tulā 9, *ba. di.* saptami, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Do. ..	Much damaged. Seems to register a gift of land at the instance of the king for repairs to the temple.
606	On a slab set up near the Mukkūḍal bridge on the south side of the Shenkotta-road in the same village.	....	....	...	Do. ..	Modern. States that with the money raised by subscription from the villages in the circuits of Shenkōṭṭa and Teṉkāśi the construction of the bridge was begun in A.D. 1852, February 12, and completed in A.D. 1852, October 24, when the Collector of the district was Mr. Bird, the Civil Engineer Captain Arselly (Ashley?) and the Tahsildar Nallaśivam-Pillai.
607	On a slab set up in a private compound in the Semba Street in the same village.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḻagaṉperumāḷ Ativīrarāma alias Śrīvallabhadēva.	[Śaka] 152[1], 36th year, Vikāri, Uttarāyaṇa, Vasanta-ṛitu, Rishabha, ba. di. dvādaśi, Saturday, ... Uttirāḍam.	Do. ..	Very much damaged.
608	On a small rock two furlongs south-west of Kollamparambu hill, near the same village.	....	....	....	Do. ..	Modern. States that the tank called Pāṇḍya-Kulaśēkharapērēri was given to Śokkanātha set up in the Sandhyāmaṇḍapa near the steps called Ārāṭṭuppaḍitturai.
609	On the west margin of a rock called Taṭṭārappārai near the same hill.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Māsi ..	Do. ..	Registers a gift of land in Puḷiyūrparru as a dēvadāna to the shrine of Tirukkāmakkōṭṭattupperiya-Nāchchiyār in the temple of Tirukkurrālamuḍaiya-Nāyaṉār, by a native of Perumpaḷañji in Vaigunda-vaḷanāḍu.
610	On the top of two slabs with seated male and female figures below set up by the side of the Railway station in the same village.	Do. ..	....	....	Do. ..	One of them dated in Nandana, Kārtigai 22, states that a certain Śavaripperumāḷ Pichchakkōṇaṉ had the image engraved and the other which is dated in, Vijaya, Puraṭṭāśi 30, that Ichchakuṭṭi engraved the image. The two stones are probably *sati* stones as the images are stated to represent women who were never separated from their husbands.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
611	On five tomb-stones set up in the compound of the old mosque in the same village.	....	....	....	Persian and Tamil.	Records the names of persons who were interred under each of the tombs.
612	On the south wall of the Gaṇapati shrine in the Aṇaikkarai street in same village.	....	....	....	Sanskrit in Grantha.	Copy of No. 514 above.
613	On a slab built into the east wall of the Mādāṅkōyil near the Vāṇiyakkuḍi at Melappuliyur.	....	....	[Kollam] 1037 ..	Tamil ..	In modern characters. Records that the temple of Aṅgāḷaparamēśvari constructed in the year 166 (M.E.?) became dilapidated and was renovated in 1037 (M.E.) by the people of Mēlappuliyūr.
614	On a pillar set up on the side of the old road, to the north east of Krishnapuram.	Pāṇḍya ..	Perumāḷ Aḻaganperumāḷ Ativīrarāma Śrīvalladēva.	Śaka 1507, 19th year, Viya (Vyaya), Tai 13, śu. di. saptami, Sunday, Śiva-yōga, Uttiraṭṭādi.	Do. ..	Damaged. Registers a gift of land for a water-shed (?) at Arināpatiksha-chaturvēdimaṅgalam in Kallaga-nāḍu, by a certain Lakshmināṟāyaṇa.
615	On a pillar lying near the Mādasvāmin temple at Urmenialagiyan.	....	....	....	Vaṭṭeḻuttu ..	Registers gift of a sēgaṇḍi and two kaḻam, by Vīragaḷ Śiṅgam alias Kārāyil to the temple of Dēśavalanallūrdēva. At the top of the inscription is engraved Diśai Āyirattu-Aññūṟṟuvaṉ.
616	On another pillar in the same place.	....	....	....	Do. ..	States that the (temple?) shall be under the protection of Paḍaipiḍitta-pallāyiravar.
617	On the north wall of the central shrine in the Śokkaliṅgasvāmin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Aḻaganperumāḷ Ativīrarāma Śrīvallabha son of Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva who was the son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1483, 3rd year, Kshaya, Tai 27, Friday, Saubhāgya-yōga, Siṁha-karaṇa, chaturdaśi, Pūsam.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra sakalaguṇasampanna, etc. Registers an assignment of land made under the orders of the king, to a native of Kāraiyūr in Kārai-vaḷanāḍu as a lañchaṇai-kāṇiyāṭchi of the two temples.
618	On the south wall of the same shrine.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva, 'who was born in the asterism Kārttika.'	Śaka 1429, 28th year, Makara 15, ba. di. daśami, Wednesday, Rōhiṇi.	Tamil ..	Records the construction of the temples of Aḻagiya-Śokkanār and Varandarum-Perumāḷ Nayiṉār at Urimai-Aḻagiyāṉ alias Kulaśēkharanallūr and the gift of the latter village as a dēvadāna to them, by the king.
619	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1478, 6th year, Naḷa, Varsha-ṛitu, [Maka]ra [29], śu. di. ekādaśi, Monday, Śubha-yōga, Śubha-karaṇa, Pushya.	Do. ..	Relates to the transaction mentioned in No. 617 above. The order for making the grant was issued by prince Abhirāma Parākramaṉ Aḻagiyaśokkaṉar.
620	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ Perumāḷ Tirunelvēli Perumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama Pāṇḍyadēva.	Śaka 1478, 6th year, Naḷa, Dakshiṇāyana, Tulā 1, ba. di. trayōdaśi, Thursday, Vaṇija-karaṇa, Uttiram.	Do. ..	Registers a gift of land by the order of prince Abhirāma Parākrama Aḻagiya Śokkaṉār to a certain Nallanayiṉaṉ Nambiyāṉ for worship in the two temples (i.e., Varadarāja and Svarganātha).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṉbāmālai alias Danmaperumāḷ Kulasēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1482, 9th year, Dunmati, Varsharitu, Kaṉṉi 20, śu. di. [ēkadaśī], Monday, Siṁha-karaṇa, Saubhāgya-yōga, Punarvasu.	Grantha and Tamil.	The inscription commences with the words Bhuvanaikavīra, etc. Registers an assignment of temple land in Ūrmēni-Aḻagiyāṉ alias Ativīrarāmanallūr in Vaḍavāri-nāḍu and a house to a certain Tirumēṉipirāmādarāyaṉ for writing the accounts of both the Vishṇu and the Śiva temples by the orders of Aḻaganperumāḷ Ativīrarāma who is described as the son of the king.
622	On a stone lying near the same temple.	....	....	Kollam 962, Parābhava, Tai 15.	Tamil ..	Gift of land to the temple of Śokkaliṅga and Mīnākshi-amman, for a festival to be conducted on Fridays.
623	On the east and north walls of the central shrine in the Kaḍagāliśvara temple at Kaḍaiyanallur.	....	....	[Kollam] 687, Arpasi 25.	Do ..	Gift of land at Kaḍaiyalūr in Vaḍavāri-nāḍu for worship, sacred bath, etc., to the temple of Tirukkamalīchchuramuḍaiya-Nayiṉār.
624	On the north and west walls of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Kulaśēkharadēva.	Śaka 1420, 19th year, Mārgaḻi 1.	Do. ..	Gift of land for lamps to the same temple, by a native of Parāntakanallūr in Naḍuvir-kūṟṟu, a subdivision of Miḻalai-kūṟṟam.
625	On the same walls	Do. ..	Jaṭāvarman alias Tribhuva	....	Do. ..	Built in in the middle. The introduction commences with the words ஶ்ரீமகளுமண்ணும், etc. Gift of land for offerings, etc., to the temple of Tirukkamalīśvaramuḍaiya-Mahādēva at Kaḍaiyalūr. The king was seated on (the throne) Pāṇḍiyarāyaṉ in the hall called Aḻagiyapāṇḍiyaṉ-tirumaṇḍapam within the palace of Vayichchiyanātha at .... nilainallūr. Mentions the high roads called Kaḻaṅgaṭṭūr-Peruvaḻi and Kallaganāṭṭu-Peruvaḻi and Gaṅgēya Kulakālapuram.
626	On the north wall of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year, Tai..	Do. ..	Records that a dancing girl of the temple of Tirukkamalīśvaramuḍaiya-Nāyaṉār at Kaḍaiyalūr in Vaḍavārināḍu built the bali-piṭha of the temple.
627	On the same wall	Do. ..	Māṟavarman alias Tribhuvanacha[kravartin] Sundara-Pāṇḍya[dēva] 'who having taken the [Chōḻa] country was pleased to ..... at Muḍigoṇḍa-[Chōḻapuram].'	Lost	Do. ..	Fragment.
628	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	5th year, Āvaṇi ..	Do. ..	Assignment of a temple land to a private individual for making a flower-garden for the same temple.
629	Do.	Do. ..	Sundara-Pāṇḍyadēva	11th year, Puraṭṭāsi	Do. ..	Gift of land for feeding ten strangers (dēśāṇḍiri) who resided in the maṭha called Tyāgakaṉjari and worshipped the god in the vēdigai and two servants in the same temple.
630	On the west wall of the same shrine.	....	....	Kollam 703, Vaigāsi.	Do ..	Unfinished. Seems to provide for repairs to the same temple.
631	On the west and south walls of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Śrīvallabhadēva, 'who revived the old times.'	Śaka 1463, 7th year, Plava, Tula 23, śu. di. pañchamī, Sunday, Śōbhana-yōga, Siṁhakaraṇa, Mūlā.	Do. ..	The introduction commences with the words Bhuvanaikavīra, etc. Gift of land as a Pañchāṅgavṛitti to a certain Īśvara-Bhaṭṭa of Kāñchikkuḍi.
632	On the south wall of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year, Āvaṇi ..	Do. ..	Gift of money to the same temple for lamps and oil for the anointment of the god.
633	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍya[dēva].	Lost	Do. ..	Built in. Gift of land in Marudūrkōṭṭai for offerings to the image of Paravai-Nāchchiyār set up by a certain Dēviyammai. Mentions Nandiyarāyaṉ.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ Parākrama-Pāṇḍyadēva.	35th year, Karkaṭaka.	Tamil	Built in in the middle. Assignment of some of the lands belonging to the temple of Tirukkamalīśvaramuḍaiya-Mahādēva to a Śivabrāhmaṇa of the temple of Kōdavarmīśvaramuḍaiya-Nāyaṉār of a certain village in Kīḻvēmbanāḍu. The lands have been assigned to him as there were no persons to look after them at Kaḍaiyalūr.
635	On a stone built into the north wall of the maṇḍapa in the same temple.	..	....	Śaka 1[7*]11, Kollam 965, Saumya, Tai 23.	Do.	Mentions the temple of Kaḍaigāliśvara at Marudūrkōṭṭai alias Kaḍaigālanallūr.
636	On the north wall of the same maṇḍapa.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Kaṉṉi 22, śu. di. chaturdaśī, Saturday, Uttiraṭṭādi.	Do.	Records an assignment of land belonging to the temple of Tirukkamalīśvaramuḍaiyār to a merchant named Kōlaṉ Ambalavaṉ alias Tirukkaiyoṭṭi Amarakōṉ residing in the street Kalaṅgadagaṇḍapperunderu at Tappāmaninallūr on the western side of Marudūrkōṭṭai for reading *Śivadharma*. Mentions Aḻagapperumāḷ-Viṇṇagar-Emberumāṉ.
637	On the south wall of the same maṇḍapa.	Do. ..	[Jaṭāvarman alias Tri]bhu[vana]chakravartin Kulaśēkharadēva.	5th year	Do	Much damaged. Seems to record a gift of land.
638	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	10 + 1 + 1st year	Do.	Inscription commences with the words ஸ்வஸ்திஸ்ரீ, etc. Records a gift of land by a native of Paimbaḻil alias Gāṅgēyakulakālapuram in Vaḍavāri-nāḍu, a subdivision of Pāṇḍi-nāḍu, to the temple of Tirukkamalīśvaramuḍaiya-Mahādēva.
639	On the north base of the Ammaṉ shrine in the same temple.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Ku[laśēkharadēva].	9 + 1 + 1st year..	Do.	Built in in the middle. Gift of land in Kīḻavarkurichchi for offerings to the shrine of the goddess Ulaguḍaiya-Nachchiyār. A channel called Pavanaṅgakāraṉ-Vaykkāl is mentioned among the boundaries.
640	On the north wall of the Kariyamāṇikka-Perumāḷ temple in the same village.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Ku[laśēkharadēva].	2 + 38th year, Mēsha 22, ba. di. dvitīyā, Tuesday, Anusham.	Do.	Gift of land to the temple of Kariyamāṇikka-Āḻvār alias Kulaśēkhara-Viṇṇagar-Emberumāṉ, for worship.
641	On the same wall	Do. ..	Māṟavarman alias Tribhuvana[chakravartin Parākra]ma-Pāṇḍyadēva.	2 + 26th year, Vṛiśchika 6, śu. di. ēkādaśī, Sunday, Uttiraṭṭādi.	Do.	Damaged. Gift of land for a festival called Ponniṉperumāḷ Parākrama-Pāṇḍiyaṉ-*śāndi* instituted by the king's nephew (marumagaṉ) Ponniṉ-Perumāḷ Parākrama-Pāṇḍya.
642	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	Lost. Makara 8, śu. di. ashṭamī, Thursday, Aśvati.	Do.	Damaged. Records a gift of land for offerings by a private individual. Refers to the 2 + 22nd year of the reign of Aḻagaṉ Perumāḷ Parākrama-Pāṇḍyadēva.
643	Do.	Do. ..	Jaṭilavarman alias Tri[bhu*]vanachakravartin [Ku]laśēkharadēva.	2 + 36th year, Mīna 21, ba. di. Saptamī, Mūla.	Do. ..	Gift of land and taxes by the king for offerings to the temple of [Kariyamāṇik]kaḻvār at Marudūrkōṭṭai.
644	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4 + 2nd year, Mārgaḻi 22, śu. di. trayōdaśī, Monday, Rōhiṇī.	Do. ..	Gift of land in Ālaṅguḻam alias Śīvalappērēri at Marudūrkōṭṭai to a certain Śevuriyir-śūḍināṉ, a native of Tiruveḻuṇḍūr and one of the Śrī-Vaishṇavas of the temple of Nāchchiyār at Śrīvilliputtūr in Tirumalli-nāḍu, for reciting daily in the presence of the god the hymns of Śaḍagōpaṉ (i.e., Nammāḻvār).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
645	On the west and south walls of the same temple.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 37th year, Mīna 26, śu. di. daśamī, Pūsam.	Tamil ..	Gift of land for worship to the temple of Nayiṉār Kulaśēkhara-Viṇṇagar-Emberumāṉ.
646	On the same walls	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Kulaśēkharadēva.	2 + 40th year, Mēsha 2 * śu. di. pañchamī, Wednesday, Uttirādam.	Do. ..	Gift of land to the temple of Kariyamāṇikka-Āḻvār for being assigned as a kāṇiyāṭchi for writing the tirumugam.
647	On the south wall of the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin	Lost	Do. ..	Damaged. Gift of land in Viraśikhāmaṇi, a village of Kallaga-nāḍu to the same temple.
648	On the same wall	Do. ..	[Jaṭila]varman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 6th year ..	Do. ..	Gift of land for worship and feeding Brahmans.
649	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Kulaśēkharadēva.	2 + 36th year, Vṛischika 30, śu. di. dvitīya, Saturday, Mūla.	Do. ..	Gift of land under the tank called Nochchikuḷam for daily worship and offerings to the temple of Kariyamāṇikkāḻvār.
650	On the east wall of the Vishvakṣēna shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva, 'who revived the old times' and son of Āhavarāma.	Śaka 1456, Jaya, Vaigāśi 2, ba. di. prathama, Wednesday, Aśvati.	Do. ..	Unfinished. The introduction commences with the words Bhuvanaikavīra, etc.
651	On the stone built into the outer-wall of the same temple.	Do. ..	Perumāḷ Kulaśēkharadēva	Śaka 1426, [29]th year, Vaigāśi 24.	Do. ..	Records that the maṭha was the charity of Śammaṇamaḷagiyāṉ Āvuḍaiyāṉ of Tiruvēṭpūr.
652	On a slab known as Śaṅgilippūttar at **Sivaramappettai**, hamlet of **Kodikurichchi**.	Nāyaka ..	Viśvanātha-Nāyakkar-Śokkanātha Nāyakkar.	Śaka 1589, Kollam 843, Plavaṅga, Kārttigai 29.	Do. ..	Records that Vaḍamalaiyappar Tirumalaikkoḻunda Piḷḷai, the agent of the Nāyaka, issued a saṅkōtapaṭṭayam for the occupation of Śivarāmapēṭṭai by the people of the 56 countries.
653	On a stone set up on the roadside at **Idaikal**.	Pāṇḍya ..	Perumāḷ Alaganperumāḷ Ativīrarāman alias Śrīvallabhadēva.	Śaka 1522, 38th year, Pīḷa (Plava), Tai 10.	Do. ..	Records that a portion of Kiḻaṅgāṭṭūr was formed into a new village called Śīvalanallūr by Śīvalamāṟa who revived the old times.
654	On the north wall of the Kulaśēkharasvāmin temple at **Nayinaragaram**.	Do. ..	Parākrama-Pāṇḍya alias Śrīvallabha ..	....	Grantha and Tamil.	Records that the king granted Kulaśēkhara-agrahāra to 66 Brāhmaṇas of various gōtras and sūtras residing in Mūṉṟumuḍikkumuriya-chaturvēdimaṅgalam whose names are given in the inscription.
655	On the west and south walls of the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3ord year, Tulā 13, śu. di. tṛitīyā, Monday, Anusham (Anurādhā).	Tamil ..	Anisha was the birth-day asterism of the king. Records that the lands granted in Nos. 653 and 654 were divided into 76 shares: 64 shares to Brāhmaṇas, four to the temple of Rājakulaṟāma-Viṇṇagar-Emberumāṉ, six to the temple of Kulaśēkharēśvaram-Uḍaiyār and two to savarṇas.
656	On stones built into the walls of the Veṅkaṭāchalapati temple in the same village.	....	....	5th year	Do. ..	Fragments. Gift of land to the temple of Tyāgañchiṟiya-Viṇṇagar-Emberumāṉ at Iḍaikāl.
657	On the south wall of the central shrine in the Nagarīśvaramuḍaiyār temple at **Panpuli**.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Parākrama Pāṇḍyadēva.	[Śaka 14]67, 3rd year, Viśvāvasu, Kaṉṉi 30, ba. di. daśamī, Tuesday, Siddha-yōga, Ṛishabha-karaṇa, Pushya.	Do. ..	Records that prince Tirunelvēli[pperumāḷ] . . . . born in the asterism Aśvati who was the son of Abhirāma-Parākramadēva assigned certain lands to a private individual for addhyayana.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
658	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Śrīvallabhadēva, 'who revived the old times.'	Śaka 1466, 10th year, Krōdhi, Kumbha 6, ba. di. pañchamī, Sunday, Śubhayōga, Kōlavākaraṇa, Hasta.	Tamil ..	Records transfer of an assignment of land by the order of prince Tirunelvēlipperumāḷ born in the asterism Aśvati, for worship in the temple of Nagarīśvara at Panpuḷippaṭṭaṇam in Vaḍavāri-nāḍu. The original holder is said to have died without leaving any claimant.
659	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍyadēva.	Śaka 14[72], 7th year, Sādhāraṇa, Śittirai 2[2], ba. di. saptamī, Wednesday, Gajakaraṇa, Śubhayōga, Pūśam.	Do ..	Records gift of land to a private individual for writing the accounts of a maṭha. Mentions the temples of Nakulīchchuramuḍaiyār, Muṉṟumuḍipiḷḷaiyār, Tiruvagnīchchuramuḍaiyār, Edirilāpperumāḷ, the village Parākrama-Pāṇḍyanallūr and prince Tirunelvēlipperumāḷ born in the asterism Aśvati.
660	Do.	Do. ..	Do. do.	Śaka 1469, 5th year, Plavaṅga, Kārttigai 7, ba. di. ēkādaśī, Monday, Prīti-yōga, Siṁha-karaṇa, Hasta.	Do. ..	Records transfer of an assignment of temple land to a native of Teṉkāśi for writing the accounts of the temples mentioned in No. 659 and few others at the instance of the prince Tirunelvēlipperumāḷ born in the asterism Aśvati.
661	On the west wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Alaganperumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1496, 17th year, Pramādi, Āṉi 3, ba. di. pañchamī, Śubhayōga, Śubhakaraṇa, Uttiram.	Do. ..	Registers a gift of land to a certain Toṇḍaimāṉ of Tirunelvēli in Kiḻvemba-nāḍu made at the instance of prince Perumāḷ Abhirāmasaundara Varatuṅgarāma for writing accounts (tavaṇai kaṇakku).
662	On the south wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Śrīvallabhadēva, 'who revived the old times'.	Śaka 1466, 10th year, Krōdhi, Kumbha 6, ba. di. pañchamī, Sunday, Śubhayōga, Kōlavākaraṇa, Hasta.	Do. ..	Registers transfer of assignment of a temple land on the death of the previous holder made at the instance of Tirunelvēlipperumāḷ born in the asterism Aśvati for conducting worship in the temple of Nagarīśvara.
663	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Śrīvallabhadēva, 'who revived the old times'.	Do	Do. ..	Refers to the transaction recorded in No. 662 above.
664	Do.	Do. ..	Jaṭilavarman alias Chakravartin Alaganperumāḷ Parākrama-Pāṇḍyadēva born in the asterism Aviṭṭam.	Śaka 1425, 2 + 28th year, Kumbha 2, śu. di. dvādaśī, Sunday, Tiruvādirai.	Do. ..	The inscription reads from bottom upwards and records gift of land to Alaṅgāri and others as kāṇiyāṭchi for doing service in the temples of Nakulīchchuramuḍaiyār and Nagarīchchuramuḍaiya-Nāyaṉār at Gaṅgēyakulakālapuram alias Paṉpoḻil in Vaḍavāri-nāḍu.
665	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	Lost	Do. ..	Built in in the middle. Gift of land as a dēvadāna for offerings by Taṇḍaikkuṇallāṉ Tirumalaichchel[vaṉ*] and Taṇḍaikkuṇallāṉ Kaliyugameyyaṉ of Paimpoḻil alias Gaṅgēyakulakālapuram to the shrine of Tribhuvanasundara in the temple of Nagarīśvara.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
666	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Śrīvalla[bha]dēva, 'who revived the old times'.	Śaka 1467, 10th year, Viśvāvasu, Tulā 13, śu. di. pañchami, Monday, Siddha-yōga, Hasta.	Tamil ..	Mentions Tirunelvēlipperumāḷ born in the asterism Aśvati and records gift of land for śrībali offerings to the same temple.
667	On the north wall of of Sundararāja-Perumāḷ temple in the same village.	....	....	Śaka 157 [4], Nandana, Āvaṇi 20, Friday, ba. di. [dvādaśi], Pushya	Do. ..	Damaged. Seems to record a gift of land to the temple by two private individuals.
668	On a slab known as Śaṅkara-Vināyakar at **Kanakkupillaivalasai.**	....	....	Śaka 15 [9]4, Kollam 847, Paridhāvi, Āḍi 6, Sunday, Paurṇamāvasi, Vaidhṛtiyōga, Śubhakaraṇa, Uttirāḍam.	Do. ..	Much damaged. Seems to record a gift of land for the sacred bath and offerings to Śaṅkaranārāyaṇasvāmi for the merit of Achyutappa-Nāyakkar. Mentions Śōkkaliṅgapuram.
669	On a slab set up near the public well at **Tachchankudiyiruppu.**	....	....	[Kollam] 878, Chitrabhānu, Śittirai 21.	Do. ..	Gift of land for maintaining a maṭha by the agents of Tirumugappaṇḍitaraiyaṉ.
670	On a slab set up in a field called Attanakkalvelai at **Alagappapuram,** hamlet of **Kuttukalvalasai.**	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Alagaṉpērumāḷ Ativīrarāma alias Śivaladēva.	Śaka 1508 (mistake for 1518), 34th year, Dunmukhi, Puraṭṭāśi [1]8.	Do. ..	Records the gift of the village of Śambandanallūr for the festival called Chittiraibaraṇi of the god and for the sacred bath of the goddess Ulagammai, by the king.
	KURNOOL DISTRICT, KOILKUNTLA TALUK.					
671	On a slab near the eastern wall of the Āñjanēyasvāmin temple at **Kolimigundla.**	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya, ruling at Vijayanagara.	Śaka 1466, Krōdhi, Kārtika, ba. di. 12.	Telugu ..	Records that the Mahāmaṇḍalēśvara China-Timmayadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āraviṭi Bukkarāja of the Ātrēya-gōtra and born in the lunar dynasty (sōma-vaṁśa) granted, under orders of the king to the mahājanas of the agrahāra of Kolimigūḍla in the Avuku-sīma, the taxes, śrōtriyam, kaṭṇam, kāṇika, veṭṭi and vēmi in that village.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
672	On a stone built into the floor of the same temple.	....	....	Śaka 1803, Vishu, Śrāvaṇa, ba. di. 5.	Telugu ..	Registers the construction of the garbhagṛiha of the temple by Bāla-Subbayya, son of Paṭṇam Chinna Verakalayya and Veṅkaṭamma.
673	On a slab lying in the court-yard of 'the four temples' (nālku-guḍigaḷu) in the same village.	Western Chāḷukya.	Bhūlōkamalla 'ruling at Kalyāṇa' ..	Chāḷukya-Vikrama year [5*] 8, Ānanda, Uttarāyaṇa-saṅkrānti.	Kanarese ..	Slightly damaged. Records the grant of 2 matta of land on the road to Kalukuṇṭ[e], a flower-garden and an oil-mill, for worship and offerings to the god Kēśava set up at Kolmiguḍi by the village headman (prabhu) Muppi-Raṭi.
674	On a slab set up in front of the chāvaḍi at **Kotāpadu.**	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1466, Krōdhi, Kārtika, śu. di. 12.	Telugu ..	Registers that the Mahāmaṇḍalēśvara China-Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āreviṭi Bukkarāja of the Ātrēya-gōtra and the Sōma-vaṁśa remitted the taxes, śrōtriyam, kaṭṇam, kāṇika, veṭṭi and vēmi, payable to the palace by the mahājanas of Kōṭapāḍu and Kēsinēnipalle in the Avuku-sīma and granted these villages as sarvamānya.
675	On a stone set up in the same place.	....	....	Śaka 836	Do. ..	In archaic characetrs. Much damaged; the last two or three lines alone are preserved. Mentions the name Prōlama-Raṭṭōṭi of which the second part corresponds to rattōḍi (Epigraphia Indica, Vol. XI, page 342 f).
676	On a broken slab lying in the court-yard of the Śiva temple in the same village.	....	....	....	Kanarese ..	Highly damaged. Begins with the usual eulogy of the Bāṇa kings: Sakala-jagattraya, etc.
677	On a slab built into the platform of the mukha-maṇḍapa in the Chennakēśavasvāmin temple at **Perusomula.**	....	....	Viśvāvasu, Pushya, ba. di. 10.	Telugu ..	In modern characters. Damaged. Mentions Pemmasāni Timmā-[Nāya]nigāru and seems to register an agreement with Veṅkaṭādri-Nāyanigāru.
678	On the east face of a stone set up at the entrance into the same temple.	Vijaya-nagara.	Vīrapratāpa [Sadā]śivadēva-Mahārāya, 'ruling at Vijaya[nagara].'	Śaka 1466, Krōdhi, Kārtika, śu. di. 12.	Do. ..	Damaged. Mentions a certain [Rā]marāja.
679	On the south face of the same stone.	....	....	[Virōdhi]kṛit, Āśvija, . . .	Do. ..	Damaged. Mentions Mahāmaṇḍalēśvara . . . Rāmarājayya and Perusōmala.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On a slab set up in front of the court-yard of the same temple.	Vijaya-nagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1460, Viḷambi, Āshāḍha, ba. di. 13.	Telugu ..	States that the Mahāmaṇḍalēśvara Hanumayadēva-Mahārāja, son of Chintakuṇṭa Śiddhayadēva-Mahārāja of the Ātrēya-gōtra, granted to the gods, Vīrayya, Chennakēśvara-Perumāḷ and Mahaliṅga in the Brahman village of Perusāmula which Salukarāju Raghupatirājayyadēva-Mahārāja had granted to him as umbaḷi, the taxes paid in grain and in coin for the worship in the above-said temples. It is stated that these taxes had been unjustly imposed by previous rulers on tax-free lands.
681	On a stone lying in front of the karnam's house in the same village.	. ..	....	Śaka 1299, Piṅgaḷa, Mārgaśira, śu. di. 5, Tuesday.	Kanarese ..	Records the grant of (the village) Peru[sālu] to the teacher, Ākāsavāsi Sāmavēdiguru, by the Mahāmaṇḍalēśvara Siṅgaṇṇa-Voḍeyar, son of Śāvaṇṇa-Voḍeyar, on receiving from him the initiation (upadēśa) of Buvanēśvari.
682	On a pillar of the mukha-maṇḍapa in the Vēṇugōpālasvāmin temple at Yerragudi.	Vijaya-nagara.	Vīrapratāpa Vīra Sadāśivadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1474, Paridhāvi, Vaiśākha, śu. di. 11.	Telugu ..	States that Paruvatayya, Anantayya and Nallārayya, sons of Vallabhayya and grandsons of vipravinōdi Mallayya of the Kāsyapa-gōtra, Āpastamba-sūtra and Śukla Yajuś-śākha and born in the Gōbūrikoṇḍa-kula, granted for the merit of the vipravinōdi community the vartana (customary toll) paid by the mahājanas of Yerragudi to that community, for conducting the Vaiśākha festivals of the god Gōpināta.
683	On another pillar in the same maṇḍapa.	....	....	Śaka 1474, Virōdhikṛit, Āshāḍha, śu. di. 15.	Do. ..	Damaged. Registers the grant of lands to two masons (viz.) Basavōju, son of Vallabōju and the son of Timmabattu by Viṭhalarāja, son of Nāgarāju-Basuvarāja under the orders of the Mahāmaṇḍalēśvara Yaragudi Tirumal-[a]yadēva-Mahārāja.
684	On a pillar of the mukha-maṇḍapa in the Śiva temple in the same village.	....	....	Nandana, Vaiśākha, śu. di. 3, Thursday.	Do. ..	Records the construction of the southern stone wall of the mukha-maṇḍapa in the temple of Bhōgadēva, by Bukkana, son of Kēśama-Reḍḍi and grandson of Hēmanūri-Reḍḍi.
685	On the base of a water-trough in the same village.	....	....	Plavaṅga, Āshāḍha, śu. di. 11.	Do. ..	Registers the grant of one dry and one wet field to the men who filled this trough with water, by Anumantayya, son of the Mahāmaṇḍalēśvara Abbarāja, for the merit of Tirumalarāju-Gaḍamarāja.
686	On the outer surface of the same water-trough.	....	....	Śārvari, Chaitra, śu. di. 2, Wednesday.	Do. ..	States that Anumantayya, son of Abbarāja constructed the water-trough for the merit of Tirumalrāja, son of the Mahāmaṇḍalēśvara Yarragudi Kāchirāja.
687	On a stone which serves as a foot-step leading into the Āñjanēya-svāmin temple in the same village.	....	....	. . . Āśvija, śu. di. 13.	Do. ..	Damaged. Seems to mention [Yaragu]di Tirumala and a mahāśāsana put up by him at Yaragudi. Refers to internal disputes and their settlement by the elders of the village.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up in front of the Chennakēśavasvāmin temple at Hanumantagundam.	....	....	Śaka 15 [3] 0, Kīlaka, Kārtika, śu. di. 11.	Telugu ..	Records the grant of lands for providing breakfast for Brāhmaṇas on the Dvādaśī day before god Raghunāyaka in the temple of Hanumantarāya at Hanumaniguṇḍam, by the Mahāmaṇḍalēśvara Jileḷa Raṅgapatirājayya, for the merit of the king.
689	On a stone set up in front of the Chennakēśavasvāmin temple at B. Uppaluru.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya, 'ruling at Vijayanagara.'	Śaka 1469, Parābhava, Māgha, ba. di. 3, [Monday].	Do. ..	States that Anantayya and Paravatayya, sons of vipravinōdi Vallabhayya of the Kāsyapa-gōtra, the Kātyayana-sūtra and the Śukla-Yajuś-śākha and some others granted for the merit of the vipravinōdi community, the vartana (customary toll) due to them for the construction of a maṇḍapa in front of the temple and for amṛitapaḍi of the god Chennakēśvara at Malamīndi-Uppalūru alias Sōmalasamudra in the Ghaṇḍikōṭa-sīma, the amara fief of the Mahāmaṇḍalēśvara Nandēla Timmayadēva-Mahārāja. The names of a few other members of the community are also mentioned.
690	On a slab set up in front of the Aṅkāḷamman temple at Kovelakuntla.	Do.	Do. do.	Śaka 1465, Śōbhakṛit, Nija-Śrāvaṇa, ba. di. 10.	Do. ..	Registers the grant of the income derived from svāmyata on numerous festive occasions (?) in the Kōvilakuṇṭla-sīma by Avubhaḷēśvaradēva-Mahārāja, son of Siṅgarayyadēva-Mahārāja and grandson of the Mahāmaṇḍalēśvara Nandyēla Narasiṅgayyadēva-Mahārāja of the Ātrēya-gōtra and born in the lunar race. The country of Kōvilakuṇṭla-sīma was enjoyed under feudal tenure by these chiefs as a gift from the king.
691	On a slab set up in the Gaṇēśa temple in the same village.	Do.	Vīrapratāpa Vīra Śrīraṅgarāyadēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1565, Chitrabhānu, Māgha, ba. di. 30.	Do. ..	Registers an order of Siddharāmappa-Nāyanigāru, son of Immaḍi-Dēmappa-Nāyanigāru and grandson of Haṇḍe-Dēmappa-Nāyanigāru, declaring that the mortgagees of the mānya-lands of Gods and Brāhmaṇas should, in the 13th year after possession, restore them back to the owners with documents without receiving back any money.
692	On a broken slab lying in the court-yard of the Śiva temple in the same village.	....	. ..	....	Do. ..	Broken and damaged. Registers a gift of land for a temple after building it, on a day of solar eclipse.
693	On a slab set up in front of the Vīrabhadrasvāmin temple in the same village.	....	....	Śaka 1744, Chitrabhānu, Mārgaśira, śu. di. 10, Monday.	Do. ..	Relates that Basuvaliṅgayya, son of Maraiyya and Bāramma, the shareholder of a moiety in the mānya-lands of the maṭhas, Pedgōmaṭha and Dornipāṭi and other villages, repaired by raising alms the temple of Vīrabhadrēśvara at Kōvelakuṇṭla which was in ruins. The merchant classes, on being approached, gave for worship and offering ⅛ chiṭṭeḍu of rice and one ruvva-weight of lamp-oil. And on Friday fairs, those who sold by scale, set apart ½ gavagulu (?) and those who sold by measure, one chiṭṭeḍu, evidently for the same purpose.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
694	On a slab set up near the Āñjanēya-svāmin temple in the same village.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya 'ruling at Vijayanagara'.	Śaka 1476, Ānanda, Chaitra, śu. di. 10.	Telugu ..	Registers the grant of the vartana paid to them year after year by the mahājanas of Kōvilakuṇṭla for the Śrīrāma-jayanti festivals of the god Paṇḍarańgi Viṭhalēśvara at Kōvilakuṇṭla by Chańgalamarri Parvatayya, son of Vallabhayya and grandson of vipravinōdi Mallayya of the Kāśyapa-gōtra, the Kātyāyana-sūtra and the Prathama-śākhā, Mādhavayya, son of Vāraṇāsi Vallabhayya and grandson of the vipravinōdi Piriyaṇa of the Vasishṭa-gōtra, Kātyāyana-sūtra and Prathama-śākhā and other vipravinōdins, for the merit of the vipravinōdi community in Vidyānagara, Beḍadakōṭa, Kaṭaka and the Drāviḍa-dēśa.
695	On a pillar in the mukha-maṇḍapa of the Raṅgasvāmin temple in the same village.	....	....	Śaka 1503, [Chitra-bhānu], ...	Do. ..	Damaged. Records the grant of a house, land, and garden at Kōvilakuṇṭla and money for the maintenance of the Rāmānuja-kūṭa and a maṭha there by the Mahāmaṇḍalēśvara Timmayadēva-Mahārāja, son of Narasiṅgarāja and grandson of Nandyāla Nāraparāja, of the Ātrēya-gōtra and Āpastamba-sūtra and born in the lunar race.
696	On a broken slab set up in the court-yard of the same temple.	....	....	....Solar eclipse ..	Do. ..	The top portion is broken. Registers the grant, on the banks of the Kṛishṇa, of lands and flower-gardens for the vasantōtsava and other festivals of the god Paṇḍarańgi Viṭhalēśvara, by Kṛishṇamarāja, son of Mūrtirāja and grandson of Rāmarāja of the Ātrēya-gōtra and born in the lunar race.
697	On another slab set up in the same place.	Vijaya-nagara.	Vīrapratāpa Vīra Śrīraṅgarāyadēva-Mahārāya, 'ruling at Penugoṇḍapaṭṭaṇa'.	Śaka 1506, Taraṇa, Kārtika, śu. di. 15, lunar eclipse.	Do ..	States that the Mahāmaṇḍalēśvara Veṅkaṭādrirāja, son of Kṛishṇamarāja and grandson of Nandēla Narasiṅgarāja of the Ātrēya-gōtra, the Āpastamba-sūtra and the Yajuś-śākhā granted as sarvamānya, lands in the villages of Chintakuṇṭa, Viṭhalāpura, Chinakōperla and ...., the vartana (customary tax) on kshētras and the taxes called mānakotta and kōlayatta collected at Kōgilakuṇṭla for offerings, the bodily and festive enjoyments, the Rāmānuja-kūṭa, the palanquin service and other festivals of the god Paṇḍaraṅga Viṭhalēśvara at the latter village.
698	On the third slab set up in the same place.	Do.	Vīrapratāpa Tirumaladēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1495, Śrīmukha, Kārtika, śu. di. 10.	Do. ..	The bottom portion of the grant is seriously damaged. States that the Mahāmaṇḍalēśvara Narasiṅgarājudēva-Mahārāja, son of Timmayadēva-Mahārāja and grandson of Nandyāla Narasiṅgarājudēva-Mahārāja made a grant to the god Paṇḍaraṅga Viṭhalēśvara at Kōgilakuṇṭla in Kōgilakuṇṭla-śīma which was granted to him as a nāyaṅkara by Śrīraṅgadēva-Mahārāya.
699	On the fourth slab set up in the same place.	Do.	Do.	Śaka 1493, Prajō[t]-patti, Kārtika, śu. di. 12.	Do. ..	Records the grant of the village Chinakōperla attached to Kōgilakuṇṭla in Rēnāḍu, granted to him as nāyaṅkara by Tirumaladēva-Mahārāya with its forests, wet lands, tolls, money-income and fruit trees to the god Paṇḍaraṅga Viṭhalēśvara-Perumāḷ at Kōgilakuṇṭla by the Mahāmaṇḍalēśvara Narasiṅgarājudēva-Mahārāja, son of Timmayadēva-Mahārāja and grandson of Nandyāla Narasiṅgarājudēva-Mahārāja of the Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-śākhā and born in the lunar race.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
700	On a slab set up on a platform at the entrance into the village of **Akumalla.**	Vijaya-nagara.	Vīrapratāpa Sadāśivadēvarāya-Mahārāya 'ruling at Vijayanagara.'	Śaka 1466, Krōdhi, Kārtika, śu. di. 12.	Telugu ..	Records that the Mahāmaṇḍalēśvara China-Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āraviṭi Bukkarāja of the Ātrēya-gōtra and born in the lunar race remitted the taxes, śrōtriyam, kaṭnam, kānika, veṭṭi and vēmi payable to the palace by the mahājanas of Ākumāla in Āvuku-sīma held by him as a nāyaṅkara from the king.
701	On a slab lying in the Chennakēśava-svāmin temple at **Ardavidu** (Cumbum taluk, same district).	.. .	....	. . . Durmukha, Chaitra, śu. di. 11, Thursday.	Do. ..	Highly damaged. Registers a gift of land made for the bodily and festive enjoyments of the god Ahōbala-Nara-[siṁha] at Araḍuṭuvīḍu, after repairing the breaches in the tank.
702	On another slab lying in the same place.	....	....	Śaka 1112, Tāraṇa (mistake for Sādhāraṇa), Kārtika, śu. di. Paurnami.	Do. ..	Registers the grant of one puṭṭedu of wet land, one puṭṭedu of dry land and one kuchedu of garden land for the daily offerings and worship of Siddha-Mallikārjuna of Aḍidaṁvīḍu by Visanodayalu.
703	On a pillar of the mukha-maṇḍapa in the Śiva temple at **Remata** (Gudur sub-taluk, same district).	....	....	....	Kanarese ..	Mentions Chanda-Gāvu[ṇḍa], Gogga-Gāvuṇḍa and [Bīra]-Gāvuṇḍa who were evidently the builders of the maṇḍapa.
704	On four pieces of a broken slab lying near the Āñjanēyasvāmin temple in the same village.	....	....	Śaka 1471, Piṅgaḷa (wrong), Bhādrapada, śu. di. 10.	Telugu ..	Registers the grant of a dry field by Sū[ra*]rāja and Kō-[nērirā*]ja, sons of Pinnamarāja, for feeding Śrī-Vaishṇavas during the tirunāḷ-festivities of the god Gōpīnātha at Kandanavōlidurgam. The cultivators, Kāḍi-Reḍi of Gōraṇṭla, Yēli-Reḍi, Timmi-Reḍi and others who cultivated the land thus granted, agreed to pay the several items of income on the land for the said purpose and to maintain the charity.
705	On another fragment of a slab in the same place.	....	....	....	Do ..	Mentions Pinnamarāja and the gift of two fields made in the presence of Viṭhalēśa. Evidently the reference is to the grant of land recorded in No. 704 above.
	Anantapur District, Madakasira Taluk.					
706	On a slab set up in a field to the west of **Muddanallayyanapalya,** a hamlet of **Agali.**	....	....	Śaka 16[1]5, Śrīmukha, Mārgaśira, ba. di. 10.	Kanarese ..	Registers a grant of land for lamps in the temple of Kaḷikādēvi and Kamaṭēśvara at Agali, by Raṅgapparāja [son of] Mahārāja Harati Sarajarāyapparāja.
707	On a slab lying on the west side of the same hamlet.	....	....	....	Kanarese (in archaic characters).	"May this pillar which is of the form of a boundary (mark) on the south side of the village of Iṅgaḷūru remain permanent." The slab was evidently put up on the occasion of fixing the boundaries of Inugaḷūru, a village 3 miles north of Agali.
708	On a stone built into the wall left of entrance into the main shrine of the Rāmasvāmin temple at **Ramapuram,** another hamlet of the same village.	....	....	....	Kanarese ..	Records that Rāyaparāja, the grandson of Chōḷarāya to whom the god Rāmachandra had become manifest built maṇḍapas and [gō*]puras and also performed sacrificial rites.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
709	On a beam of the mukha-maṇḍapa in the same temple.	....	....	....	Kanarese ..	Refers to the manifestation of the god Rāmachandradēva before the "Eleven Rudras" and to his having received worship at the hands of Chōḷarāya. Registers the construction of the gōpuras and the front-maṇḍapas, the several repairs and the performance of sacrifices by Rāyaparāja, the grandson of that Chōḷa. He also granted to the god Rāmachandra the villages, Rāmachandrapura, Īśvarapura, Rāyasāgara, Komadēnahaḷi, Nirukalu in Miḍigēsi-sīme and Maddagiri in Bijāvarada-sīme and lands under the tanks of Agaḷi, Maduviḍu, Rāviḍu, Kaṇṭavaḷalu and Kāki.
710	On the south base of the same temple.	[Saḷuva] ..	Narasiṅgarāya-Mahārāya	Śaka 1407, Viśvāvasu, [Āśvija], ba. di. ** solar eclipse.	Do. ..	Registers that Rāyapparāja, son of Ba[yi]rājadēva-Chōḷa-Mahā-arasu gave a valley after purchasing it, a field of 15 honnu (tax) and the channel Śaṅkaradēvara-kāluve to the god Rāmachandra and to the individuals Narasiṁha-Sōmayāji, Prasanna-Sōmayāji and Lakshmaṇa-Sōmayāji, sons of Daśagranthi Narasiṁha-Sōmayāji of Madhusūdanapura, of the Āśvalāyana-sūtra, Kāsyapa-gōtra and Ṛik-śākhā. The valley was converted into the tank called Narasāmbudhi in the name of the king and the four khaṇḍuga of land below it was equally divided between the three brothers and the god Rāmachandra.
711	On the south wall of the same temple.	....	....	Śaka 1406, Krōdhi, Vaiśākha, śu. di. 5.	Do. ..	Incomplete. States that Rāyaparāja, grandson of Chōḷa-Mahārāya to whom the god Śrī-Rāmachandra had made himself manifest, constructed the maṇṭapa, the prākāra and the gōpura, celebrated the car-festivals of that god and granted the villages of Rāmachandrapura, Īśvarapura and Rāyasāgara and also a tank built in his name.
712	On a slab set up by the side of the road on the west side of Agali.	....	....	Viḷambi, Āshāḍha, śu. di. 7.	Do. .	Registers the kānāchi grant of a mānya land of five koḷagas below the Agaḷi tank for an areca-nut garden to Agaḷigoṇḍa-Gauḍa, son of Molegoṇḍa-Gauḍa of Agaḷi, by the Mahānāyakāchārya Harati Raṅgapa-Nāyaka.
713	On a slab set up on a vacant site in the middle of the same village.	....	....	Pushya, śu. di. 1, Friday.	Do. ..	Registers that Ālappa, the brother of Āddiri Dēvaṇṇa and the brother-in-law of the Mahāpradhāna Jātiya-Daṇṇāyaka [commenced] the repairs to a breach in the bund of the Agaḷi tank, 60 māru long, 12 māru broad and 12 men deep and completed it on Monday the 10th of the dark half of Phālguna.
714	On a stone lying in the court-yard of a Jaina basti in the same village.	..	....	....	Do. ..	[This is] the nisidhi of Krish[ṇi]-Seṭṭi, son of Beṭṭi-Seṭṭi, a lay disciple of Dēvachandradēva of the Mūla-saṅgha and the Dēsīya-gaṇa.
715	On a pillar set up in a field north-east of the same village.	....	....	Śaka 1521, Vikāri, Pushya, ba. di. 7, Friday.	Do. ..	Registers the sarvamānya grant of a garden-land to the niraganṭi Kaṇṇaṭi Banavirayya by the gauḍa (headman) and the sēnabōva (karaṇam) of Agaḷi.
716	On a beam supporting the roof of the choultry in the same village.	Noḷamba (Pallava).	Noḷambādhirāja	....	Kanarese (in archaic characters).	Damaged. Records the grant of wet, dry and areca-nut garden lands by Kōṭaya, the daṇḍanāyaka of Ballaha to a temple of Vishṇu (Vishṇu-griha) built by himself.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
717	On the south wall of the Śaṅkarēśvarasvāmin temple in the same village.	Vijayanagara.	Kṛishṇarāya	Śaka 1432, Pramōda, Āśvija, śu. di. 12.	Kanarese ..	Damaged. Seems to register the remission of taxes on marriages in the several provinces of the Vijayanagara kingdom.
718	On the same wall	....	....	....	Do. ..	Registers that Kachapa-Voḍeya granted the taḷavārike of Agaḷi to taḷavāra Doḍḍa, son of Chanda-Nāyaka of Hūlikuṇṭe.
719	Do.	[Saḷuva] ..	Narasiṅgarāya-Mahārāya	Śaka 1420, Piṅgaḷa, Chaitra, śu. di. 15, Saturday.	Do. ..	Registers the grant of the village of Paḷḷiganahaḷḷi alias Immaḍikāchāpura in Agaḷi-sthaḷa in Rāyadurga-chāvaḍi by Immaḍi Kāchapa-Nāyaka, son of Kāchapa-Nāyaka of Ādavāni, for offerings to the god Śaṅkara-dēva and the sahaḍēvatās (attendant deities) at Agaḷi in the presence of the god Rāmēśvara at Sētubandha-Rāmēśvara whither he had gone with Narasaṇa-Nāyaka. It is stated that Kāchapa-Nāyaka held the district Rāyadurga-chāvaḍi as a fief from Narasiṅgarāya-Mahārāya and Narasaṇa-Nāyaka.
720	On the east wall of the same temple.	....	....	Śaka, 1513, Khara, Pushya, ba. di. *	Do. ..	Records the grant of wet lands under the tanks of Togaṭigere, Paṭigere and Agaḷikere as sarvamānya to taḷavāra Mādapa of Agaḷi, by the Mahānāyakāchārya Harati Raṅgapa-Nāyaka.
721	On a slab set up in front of a maṇḍapa on the south-western side of the village of Ratnagiri.	Vijayanagara.	Vīrapratāpa Śrīraṅgadēva-Mahārāya, 'ruling at Penugoṇḍepura.'	Lost	Do. ..	Damaged. Records the gift of Bhuṭṭēnaha[ḷi]li surnamed Raṅgāpura, a village in Ratnagiri-sthaḷa in Agaḷi-sīme belonging to Rāyadurga-rājya, to Bhadrappadēvaru, son of Kachchuṭadadēvaru and grandson of Nambiyaṇṇadēvaru of Nāgarabāvi of the Ātrēya-gōtra and Āśvalāyana-sūtra by the Mahānāyakāchārya Raṅgappa-Nāyaka, son of Lakshmīpati-Nāyaka, a pupil of Bhadrappadēva and grandson of Harati Guṇḍappa-Nāyaka of the Yanumala race and the Vāṁlikā (Vālmīki ?)-gōtra.
722	On a boulder in front of the Āñjanēyasvāmin temple, south of the same village.	....	....	....	Telugu ..	This (temple ?) was the work of the son of Kāśi Periyaṇṇa and grandson of Chavandi-Āchāri.
723	On a stone set up in a field to the west of Tigalerahatti, hamlet of Ratnagiri.	....	....	....	Kanarese .	Timma-Gauṇḍa is the holder of the kāṇāchi-gauḍike in the agrahāra of Sā[ḷ]va]-Bhaṭa.
724	On a hero-stone lying in a field south of Lakkappanahalli, hamlet of Kaki.	....	....	....	Kanarese (in archaic characters).	Mentions Saṇṇariyar, a servant of Kāvali-Arasa and the assault of Karaṭikallu. Some gifts were made to this Saṇṇariyar in the newly acquired country.
725	On a pillar supporting the roof of the village entrance at Byadigera, a hamlet of the same village.	....	....	Īśvara, Māgha, śu. di. 1.	Kanarese ..	States that this stone entrance was constructed by [Ma]laiya of Bēḍageri.
726	On a hero-stone lying in a date-grove to the west of the same hamlet.	....	....	....	Do. ..	Damaged. In characters of about the tenth century. Refers to a cattle raid and to the death of some heroes.
727	On a slab set up in front of the Kariyamman temple at Doddēri.	....	...	Sādhāraṇa, Āśvija, śu. di. 5, Monday.	Do. ..	Records the construction of this temple by Maḷamma, wife of Pūjāri Vaḍusaiya.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
728	On a boulder at the entrance into the same village.	Vijaya-nagara.	Vīrapratāpa Vīra Veṅkaṭapatidēva-Mahārāya 'ruling at Penugoṇḍe.'	Śaka 15[0]8, Vyaya, Kārtika, śu. di. 12, Utthāna-dvādaśi.	Kanarese ..	Much damaged. Registers the gift of the village of Do[ḍ]ḍēri surnamed Veṅkaṭēśvarasamudra in Agaḷi-sīme by the Mahānāyaṅkāchārya Raṅgapa-Nāyaka, son of Harati Lakshmīpati-Nāyaka of the Kāsyapa-gōtra. Mentions Siṅgāra-Bhaṭa of the Kāsyapa-gōtra, Vaikhānasa-sūtra and Yajuś-śākhā and his descendents who were establishers of the Vēdamārga (Vēdamārgapratishṭhāchārya).
729	On a slab lying near the Āñjanēya-svāmin temple at Sarajammanahalli, a hamlet of Kotagaralahalli.	....	....	Kīlaka, Phālguṇa, śu. di. 10, Monday.	Do. ..	Damaged. Refers to the gift of the village of Kariyakētanahaḷḷi as a kodge to Kāḷi-Nāyka of Kaidāḷa by the big merchants (mahā-vaḍḍavevahāri, ubhayanānādēsi) and the gauḍas of Agaḷi, Ma[dhu]vaḍi and Niḍugallanāḍu. Mentions incidentally Vīra-Ballāḷadēva.
730	On a slab set up in a field to the north of Badigegondanahalli, another hamlet of the same village.	....	....	Śaka 15 [22], Śarvari, Āshāḍha, śu. di. 1.	Do. ..	Registers the sale of the mānya land attached to the gauḍike of the village of Kereyakētanahaḷḷi for 7 va[ra*]has by Bōḷaya, son of Basavi-Gauṇḍa of Kerēkētanahaḷḷi to a certain Ba[sa]vaya.
731	On a pillar set up in the court-yard of the Mallēśvarasvāmin temple at Madhudi.	Noḷamba (Pallava).	Noḷambādhirāja	Śaka 881, Siddhārthi.	Do. ..	Registers a grant of land to a temple of Vishṇu (Vishṇugṛiha).
732	On a hero-stone set up near the Āñjanēyasvāmin temple in the same village.	....	....	Śārvari, Āshāḍha, śu. di. 10.	Do. ..	Registers that Buchaya, son of Yerake-Gauḍa of Madhuvāḍi, fell fighting in a Hoyisaṇa (Hoysaḷa) raid which happened during the reign of Mayipannadēva and that a garden and a wet field measuring 100 ha were given.
733	On a pillar set up in the bazar in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalla, 'ruling at Kalyāṇa.'	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśi, Thursday, Uttarāyaṇa-saṅkramaṇa.	Do ..	While Jagadēkamalla-Mallidēva-Chōḷa-Mahārāja, son of Iruṅgōḷa was ruling at He[ñ]jeru, the Mahāpradhāna Hiriya-Tantrapāḷa Nāmaṇa, son of Ēchimayya and Muddab[b]e and younger brother of Bammaṇa, granted a wet land, a garden land and an oil-mill for a perpetual lamp, rice-offerings, bodily enjoyments, servants, repairs, the Chaitra-pavitra festival, and the feeding of Brāhmaṇas and ascetics, in the temple of Nāgēśvara at Madhuvāḍi.
734	On a hero-stone set up in a field to the north of the same village.	....	....	Śaka 934 . . . śu. di. pañchami, Saturday.	Do. ..	Damaged. Refers to a cattle-raid and the village Madivāḍi; also to the death of a hero.
735	On a hero-stone set up on the tank bund at Rayudi.	....	....	....	Do. ..	In archaic characters. Damaged. Mentions Siragutti.
736	On a pillar lying near the Āñjanēyasvāmin temple in the same village.	Vijaya-nagara.	Vīra Veṅkaṭapatidēva-Mahārāya	Śaka 1526, Krōdhi, Pushya, ba. di. [3], Makara-Saṅkrānti.	Do. ..	Damaged. Records the grant of the village Rāvaḍi surnamed Immaḍiraṅgasamudra in Maḍuviḍi-sthaḷa in Agaḷi-sīme belonging to the Rāyadurga-vēṇṭe to Umāpati-Arasu, son of Saṅkapayya and grandson of Kōṭeya Rāmarasayya of the Bhāradvāja-gōtra, the Āśvalāyana-sūtra and the Ṛik-śākhā by the Mahānāyakāchārya Immaḍi Raṅgapa-Nāyaka, son of Lakshmīpati-Nāyaka Raṅgapa-Nāyaka of Harati.

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

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
737	On a slab set up near the village entrance at Aludi, a hamlet of the same village.	....	....	Śaka 1694, Nandana, Mārgaśira, śu. di. 3.	Kanarese ..	Registers an umbaḷi grant of the village Āḷuvaḍi belonging to Maḍuviḍi, with all its forests, wet lands, income in money and grain, for perpetual enjoyment to Sahēkhāna Khalīla, by Harati Raṅgapparāja [son] of Sara-[ja*]rāyaparāja, for his valuable service to the state.
738	On a slab set up near the Āñjanēyēsvāmin temple in the same hamlet.	Hoysaḷa ..	Pratāpachakravarti Vīra Ballāḷadēva ..	Śaka 1238, Naḷa, Phālguṇa, śu. di. 5, Thursday.	Do. ..	Mentions a son of the king named Tipparsa Bhairavadēvarasa. Records the gift of the village of Haḷuviḍi to a merchant by the above-named prince as a kodagi grant.
739	On a stone set up on the frontier line between Muddalur of the Mysore state and Aludi.	....	....	....	Do. ..	[This is] the boundary of Maddaḷūru surnamed Vīrabrahmapura.
740	On a slab set up in the backyard of a house at Komarenahalli, a hamlet of the same village.	....	. ..	Vikrama, Nija-Āśvija, śu. di. 11.	Do. ..	Records the grant of a wet and a dry field to Chiga-Boppaya, son of Gaudra Boppaya of Komarehaḷ[ḷ]i for his construction of the foundation of the fort thereof, by Harati Sarajarāyaparāja.
741	On a slab set up in front of the Āñjanēyasvāmin temple at Paduvala Byadigera.	....	....	Śaka 1684, Chitrabhānu, Āśvija, śu. di. 5.	Do. ..	Registers the sale of the village of Paḍuvaṇa Byāḍagere in Maḍuviḍi-sthaḷa with its forests, wet lands, money-income, grain-income, etc., for 500 Pādaśāhi varahas to Saida Yākūba-Bokāri, son of Saida Mīrāna and grandson of Saida Yākūba-Bokāri by the Mahāmaṇḍalēśvara Raṅgapparāja, son of Vīra-Rāyapparāja and grandson of Harati Saraja Sammeṭa-Rāyapparāja of the Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-śākhā for the daraga also called the maṭha of the teacher at Sīrya.
742	On a hero-stone lying in a field to the east of Upparatonasanahalli, hamlet of the same village.	Noḷamba (Pallava).	Noḷamba[dhi] . . sa	....	Kanarese (in archaic characters.)	Damaged. Records that this stone was put up in memory of the self-immolation of a gāmuṇḍa (gāvuṇḍa) in fire.
743	On a slab built into the fort wall at Vadaguntanahalli, another hamlet of the same village.	....	....	Śaka 1685, Svabhānu, Bhādrapada, śu. di. 15.	Kanarese ..	Records the sale of Vaḍaguṇṭahaḷḷi in Maḍuviḍi-sthaḷa, for 450 Kaṇṭirāyi varahas, the parties to the transaction and the purpose thereof being the same as in No. 741 above
744	On a stone set up on the road from Cherulopalli to Chintakunta.	....	....	Yuva, Kārtika, śu. di. 1[5].	Do. ..	Registers the gift of a tank (kuṇṭe) to the god Tiruveṅgaḷanātha of Sīre by the Gajapati prince Vīrabhadrarāya for the merit of king Krishṇarāya.
745	On a hero-stone set up in a field to the north of the village of Narasambudhi.	....	....	....	Do. ..	In archaic characters. Registers the death of Mādaṇṇa, son of Kereḍara Beḷḷi-Gāvuṇḍa of Piri-Yiṅgaḷūru, in . . . . . after causing a thousand (of his enemies ?) to be cut off.
746	On another hero-stone lying in the same place.	....	....	..	Do. ..	Do. Registers the death of Kereḍara-Bijayi, son of Mayiṇḍa-Gāvuṇḍa who was the younger brother of Beḷḷi-Gāvuṇḍa of Piri-Yiṅgaḷūru, in a cattle-raid.
747	On another broken hero-stone lying in the same place.	....	....	....	Do. ..	Do. Records the death of Sikka (Chikka) Chendu-Gāvuṇḍa, son of Akkā-Gāvuṇḍa and grandson of Bērikaḷḷa Pir[i]-Cha[n]dra-Gāvuṇḍa, in a cattle-raid.
748	On a stone lying beneath the tank-bund at Inugaluru.	....	....	....	Do. ..	Do. Records the death of a hero, the son of [U]mapati-Arasa in the cattle-lift at Maḷajāvara-Mārimañchi.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a stone lying in a field in front of the Āñjanēyasvāmin temple at **Hullikeredevarahalli.**	....	....	....	Kanarese ..	Registers the grant of the village of Hullēkere belonging to Agaḷi-grāma as a sarvamānya to Brāhmaṇas, by Timmaṇa-Nāyaka for the merit of Kṛishṇarāya-Mahārāya on the banks of the Gautamī, in presence of the god Mārkaṇḍēśvara.
750	On the four slabs of the parapet wall of a well in a house at **Madakasira.**	....	....	..	Do. ..	Three of the slabs bear the name Lakshmaṇatīrtha engraved in Grantha, Nāgarī and Kanarese characters. The fourth which is in Nāgarī is much damaged. It mentions Maḍakaśira and its alternate name (not legible on the impression) and a religious teacher.
751	On a pillar of a dilapidated maṇḍapa in the court-yard of the Vēṇugōpālasvāmin temple in the same village.	....	....	....	Tamil (verse)..	Registers that the king of Vēṅgi ran away on hearing that the Chōḷa (king) had ordered (his general) Sōḷiyavarāśan to conquer that country ; see No. 23 of 1917.
752	On another pillar in the same place.	Chōḷa ..	Uḍaiyār Śrī-Rājēndra-Chōḷadēva ..	10th year	Tamil ..	Registers that the maṇḍapa (in which these pillars originally were) was commenced on the 160th day of this year and finished in 40 days by the general Araiyaṉ Rājarājaṉ alias Vikramaśōḷa-Sōḷiyavaraiyaṉ of Śāttamaṅgalam in Tiraimūr-nāḍu. Below the inscription are engraved the titles Edirttavarkālaṉ and Sāmantakēsari ; see ibid and No. 24.
	Anantapur district, Hindupur taluk.					
753	On a hero-stone set up in a vacant site at **Sante-Bidanuru.**	Western Gaṅga.	Rāchamalla-Permānaḍi	....	Kanarese ..	Refers to a fight between the king and Ayyakuṭṭi in which some heroes appear to have died. The end of the record is not quite intelligible.
754	On a hero-stone set up in a field to the south of the village of **Tungepalli,** a hamlet of the same village.	....	....	.. .	Do. ..	Seriously damaged. Mentions a chief who was entitled Pallavabhūmalla.
755	On a stone lying in a field to the west of the village of **Karudipalli,** a hamlet of **Chauluru.**	..	....	Saumya, Mārgaśira, ba. di. 1.	Do. ..	Records the kaṭukoḍagi grant of a land to a private individual of Dāruvāḍahaḷi by Abdula Hussēnu Sāhēba ruling the Penugoṇḍe-rājya for his having constructed the new village called Hosahaḷḷi.
756	On a stone lying near the Āñjanēyasvāmin temple at **Moda.**	..	....	....	Do. ..	Registers a gift of a mānya land by Virapaṇṇa to Hi[ra]-Parvatārādhya of Gujunōḍu for conducting the worship of Śiva.
757	On a slab set up near the chāvaḍi at **Srikanthapuram.**	..	....	Śaka 1426, Krōdhana, Chaitra, śu. di. 1, Wednesday.	Do. ..	Much damaged. Seems to record the grant of the village [Śrīkaṇṭha]pura surnamed Vōbasamudra, to a certain Narasiṁha-Dīkshita of the Āśvalāyana-sūtra and the Kāśyapa-gōtra.
758	On a broken stone lying near a private house at **Paideti.**	..	....	Śaka 959, . . . śrāhe.	Do. ..	Mentions a certain Noḷam[ba]-Gāmuṇḍa.
759	On a hero-stone set up in a field to the south of the same village.	[Bāṇa]	Pra[bhu]mēru	....	Do. ..	The stone is broken and the characters visible are highly damaged. Seems to refer to a cattle-raid and the gift of a ka[naḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
760	On a Nandi-pillar set up near the Āñjanēyasvāmin temple at **Yerragunta.**	..	....	Ānanda, Māgha, ba. di. 5. (at the end of the record is given ba. di. 3).	Kanarese ..	Registers the grant of Yaraguṇṭe, a village between Ūṭakūru and Heṟahe to the god Vīrabhadra as a pura by the Mahāmaṇḍalēśvara Iguṇadēva-Chōḷa-Mahārāja. Several items of income are mentioned, such as, cash, grain, sheep, cows, potter's fee, forced labour, etc.
761	On a hero-stone lying in a field under the tank bund at **Parigi.**	..	....	....	Do. ..	Registers the death of Mādesakada-Khapaṇapa, son of Chōḷabōva.
762	On a stone lying in the same place.	..	....	....	Do. ..	Broken. States that Veṅkaṭapatirāyadēva-Mahārāya granted a wet field as a sarvamānya to the spearman Vobaḷēsa.
763	On a hero-stone set up in a field to to the north of the village of **Utkuru.**	..	....	....	Do. ..	In archaic characters. Registers that a certain Palage Nāgiyaṇa, son of Nāgi, died in the battle of Rāmadi (a village in Agaḷi-nāḍu) in which were engaged Nītimārga-Vemmaḍi and Bīra-Noḷamba. This stone (kulisagallu) was set up by Bāsaka, the wife of the hero and the daughter of Āyta of the Kaḍambas. The engraving (?) was done by Koṅga.
764	On a slab set up in the Āñjanēyasvāmin temple at **Kotnuru.**	..	....	Śaka 1686, Taraṇa, Kārtika, ba. di.13.	Telugu ..	Relates that this temple of Sañjīvarāya of Koṭnūru was constructed by Nārapa-Reḍḍi for the merit of his mother.
765	On a Nandi-pillar set up near the Āñjanēyasvāmin temple at **Kotipi.**	Vijayanagara.	Vīra Dēvarāya-Mahārāya	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday.	Kanarese ..	Records the remission of the marriage tax on all castes, at Koṭapi. The curious benediction at the end states that the married people who go round this Nandi (bull), will be blessed with many children.
766	On a boulder in a field below the tank bund in the same village.	..	....	....	Do. ..	Bears the sentence 'Svasti śrī Mandachariya bhasaṁ śandudu': "Hail ! the speech of the blessed Mandachari has proved true." On another part of the stone are three lines of writing not quite legible. The first line seems to contain the name Chārurasibhaṇḍirar for Chārurāsi-Paṇḍita, the title of a particular order of Jaina monks (see Ep. Carn., Vol. II, p. 61).
767	On a broken pillar lying in front of the Īśvara temple at **Gollapuram.**	Noḷamba (Pallava).	Noḷambādhirāja	Bṛihaspati in Makara, in śuddha Pausha month.	Do. ..	Records the grant of the village of Piriya-Meḷapi to a certain Bāḷa-Sōmabhaṭṭāraka.
768	On a slab set up in front of the Āñjanēyasvāmin temple in the same village.	....	....	Ānanda, Phālguṇa, Pañchamī, Sunday.	Do. ..	States that a certain Saṅgapa constructed the temple of Maḷiāradēva.
769	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at **Pulamiti.**	Vijayanagara.	Vīrapratāpa Sadāśivarāya	Śaka 1458 (mistake for 1478), Rākshasa, Jyēshṭa, ba. di. 10.	Do. ..	Much damaged. Mentions Rāma[rā]ja.
770	On a stone set up in front of the same temple.	Do.	Sadāśivarāya-Mahārāya	Śaka 1466, Krōdhi, Kārtika, śu. di. [3].	Do. ..	Damaged. The date portion alone is legible.
771	On a hero-stone set up near the entrance into the village of **Sirivaram.**	Hoysaḷa ..	Vīra Baḷḷaḷadēva	Śaka 1246, Rudhirōdgāri, Chaitra, śu. di. daśamī, Monday.	Do. ..	Refers to the victory gained by the Mahāpradhāna Āḷiya Mācheya-Daṇṇāyaka over a certain Rāchaya-Nāyaka of Tumbeyakallu. Also records the death of a hero evidently on the same occasion.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
772	On two pieces of a broken hero-stone lying in the same place.	Hoysaḷa ..	Vīra-Baḷḷaḷadēva	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday.	Kanarese ..	Records the death of the Mahāsāvantādhipati Hiriya Bommeya-Nāyka, son of Gaṅgeya-Nāyka of Hoḷakallu, in a fight against the cavalry of the chiefs of [Ye]lumāvu. The record further states that Āḷiya-Māchēya-Dannāyaka, the prime-minister of the king, who was ruling at Penugunḍe granted wet and garden lands beneath the Sirivara tank to those who were appointed to worship the hero-stone.
773	On another hero-stone lying in the same place.	....	....	Śaka 1238, Naḷa, Māgha, ba. di. 5, Thursday.	Do. ..	Records the death of Mali-Nāyaka, son of Banaḍeya-Nāyaka, in a raid.
774	On a hero-stone set up in the court-yard of the Āñjanēyasvāmin temple at **Kanchisamudram**.	....	....	Śaka 1255, Śrīmukha, Āshāḍha, śu. di. 15, Monday.	Do. ..	States that Perumāḷe, son of Gaṅgōja of Kañchisamudra, fought with the thieves in the "hill-pass in which kings had fallen" and without being robbed he died a hero.
775	On a boulder near the dilapidated Īśvara temple in the same village.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1476, Pramādi, Śrāvaṇa, ba. di. 5.	Do. ..	Damaged. Relates to the grant of taxes for burning lamps during the Kārttika festivals in the temple of Sōmēśvaradēva at the Brahman village of Kañchisamudra surnamed Pratāpadēvarāyapura.
776	On a stone pillar set up in front of the Āñjanēyasvāmin temple at **Madipi**, a hamlet of the same village.	....	....	Śaka 1624, Chitrabhānu, Vaiśākha, śu. di. 1, Monday.	Do. ..	Damaged. Refers to the construction of the temple of Hanumantadēva by a gauḍa for the merit of the Mahānāyakāchārya Śarabhaya-Nāyaka.
777	On two broken pieces of a slab lying near the dilapidated Īśvara temple at **Demiketapalli**.	.... ..	....	Piṅgaḷa, Vaiśākha, śu. di. 15.	Telugu ..	Registers that a talāri of Dēmikētēpalli was named after Narasiṁhanāyaḍu, son of Maṅgināyani Vasanta-Nāyuḍu and accordingly received the major part of the talāri's share.
778	On a slab set up in a field to the east of the village of **Naganapalli**, a hamlet of **Cholasamudram**.	..	....	Śaka 1418, Naḷa, Māgha, śu. di. Paurname, Thursday, lunar eclipse.	Kanarese ..	Registers the gift of the village of Tipāpura for offerings to the temple of Chennakēśavadēva at Chōḷasamudra, by the Mahāpradhāna Tipparasu-Voḍeya of Penugoṇḍe.
779	On a slab built into the waste weir of the tank at **Chilumutturu**.	Vijaya-nagara.	Mahāmaṇḍalēśvara Vīra Bukkarāya ..	Śaka 1289, Plavaṅga, Prathamāshāḍha, śu. di. 14, Friday.	Do. ..	Records the construction of a kallumañchige by Irugappa-Oḍeya, son of the Mahapradhāna Bayichēya-Daṇṇāyaka, while he was ruling at Chelumutūru.
780	On a slab set up in a field near the Āñjanēyasvāmin temple at **Sanjivarayanipalli**, a hamlet of the same village.	Hoysaḷa ..	Pratāpachakravarti Vīra Baḷḷaḷadēva ..	Śaka1262, Vikrama, Bhādrapada, śu. di. 10, Saturday.	Do. ..	Records the koḍage grant of Valagalakuṇṭeyahaḷi by Vissama-Daṇṇāyaka, son of the Mahāpradhāna Āḷiya Māchaya-Daṇṇāyaka, to Gōpa-Gauṇḍa, son of Chāvaka Bomma-Gauṇḍa.
781	On a boulder to the west of the village of **Chautakuntapalli**.	Vijaya-nagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1459, Hēviḷambi, Āśvija, śu. di. 11.	Do. ..	Records the grant on copper-plate of the village of Kañchakarahaḷi for offerings and the bodily enjoyments of the gods Pāpavināśa, Vīrēśvara and Raghunātha at Lēpākshi by Penugunḍe Virupaṇṇa, son of Nan[di] Laki-Seṭṭi.
782	On a boulder below the tank bund at **Bhupasamudram**, a hamlet of **Hussenpuram**.	....	....	Śaka 1456, Jaya, Chaitra, ba. di. 10.	Do. ..	Records the koḍagi grant of a wet land by the learned mahājanas of Bhūpasamudra surnamed Mēḷāpura, to a certain Gaḍaḍa Basava-Re[ḍ]di, for his having executed some work in connexion with the big tank of that village.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
783	On a stone set up in the court-yard of the Chennakēśavasvāmin temple at **Kalluru**.	Noḷamba (Pallava.)	Noḷambādhirāja	....	Kanarese ..	Registers that [a part of] the paddy grown under the tank of Kallaḷūru should be reserved for [the repair of] the tank.
784	On a slab lying in the reserve forest at **Konduru**.	....	....	Nandana, Vaiśākha, śu. di. pañchami, Wednesday.	Do. ..	States that this tank and the channel, yarakālve, were constructed by Hālayya, son of Mallayya of Navil[i]keṛe.
785	On a rock in the *Gavi*-Raṅgasvāmin hill at **Chalivendla**.	Vijaya-nagara.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1453, Khara, Śrāvaṇa, Gōkulāshṭami.	Do. ..	Gives like the copper-plates a long eulogy in Sanskrit and registers the grant of Chalivindla with its adjoining mountain and a number of other villages to the Śiva temple at Lēpākshi made at the instance of Virupaṇṇa. See below Part II, paragraph 74. A marginal note is added to the inscription at its right top corner which calls Virupaṇṇa, the taḷavāra of the town of Vijayanagara.
786	In the same place	Do.	Vīrapratāpa Vīra Achyutarāya-Mahārāya.	Khara, Śrāvaṇa, ba. di. 12.	Do. ..	Registers the royal order granting the village Cheluvindla surnamed Komāra-Vēṅkaṭādriyapura to Penugoṇḍe Vir[u]paṇṇa, the taḷavāra of Vidyānagara. Mentions the songster Lakha[y]yana Hōbaya.
787	On a Nandi-pillar set up in a field to the east of the same village.	Do.	Vīra Damarāya-Mahārāya	Śaka 1[4]34, Paridhāvi (wrong), Kārtika, śu. di. 1.	Do. ..	The last face of the pillar is highly damaged. Mentions Cheluvindla.
788	On a slab set up in the Āñjanēyasvāmin temple at **Arumakulapalli**, a hamlet of **Tekulodu**.	....	....	Plava, Āshāḍha, śu. di. 12.	Kanarese mixed with Telugu.	Records the grant of one fourth of the achchukaṭṭu land as dasabanda under the tank of Baḷireḍḍihaḷḷi by Kṛishṇarāya to a certain Bali-Reḍḍi, son of Chika Tāta-Reḍḍi of Tēkalōḍu, for his having built a new village, temple, tank and wells there. The donee was expected to keep the tank in good repair. The characters are not so old as those of the time of Kṛishṇarāya.
789	On three pieces of a broken slab lying near the Āñjanēyasvāmin temple at **Chagaleru**.	Vijaya-nagara.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1455, Vijaya, Mārgaśira, ba di. 3, Monday.	Kanarese ..	Damaged. Records the grant of a wet land at Chēgalēru in Lē[pākshi]-sthaḷa in the Penugoṇḍe-vēnṭe to the god Avubaḷa of Chēgalēru, for the merit of the king.
790	On a slab lying near the Īśvara temple in the same village.	....	....	Śaka 1599, Piṅgaḷa, Kārtika, ba. di. 12.	Telugu ..	Much damaged. Refers to a Muhammadan chief whose name begins with Ālam and ends with Nijāmudīna-Pādushāhi and to his minister. Also mentions Gōraṇṭḷa.
791	On a stone thrown across the supply-channel to the tank at **Sanaganapalli**, a hamlet of the same village.	....	...	Śaka 126[1], Pramādi, Śrāvaṇa, ba. di. 5, Monday.	Kanarese ..	States that [Ga]ṅgidēva-Daṇṇāyaka, son of the Mahāpradhāna Āḷiya-Māchaya-Daṇṇāyaka, while ruling at Penugoṇḍe, granted as sarvamānya, the village of Sēnagavuḍanahaḷi to the goldsmith Sēḍōja-Pōṭōja, on his making a wristlet set with diamonds and rubies.
792	On a boulder by the side of the road from **Budili** to **Gorantla**.	Chōḷa ..	Śōḷa-Mahārāja[pa]	....	Do. ..	In archaic characters. Seems to record a grant of land for the maintenance of those who live by asking (i.e., by begging). The exact meaning of 'kēḷdu bērvvarige' is not clear.
793	On a slab set up near a pond south of **Budili**.	....	....	...	Tamil	"This is the well of Mādēvi, wife of Rāyarasa. No one except those born in the family of Mādēvi could resume (?) the charity."

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
794	On a boulder under the tank bund to the south-east of the same village.	Vijaya-nagara.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1459, Viḷambi, Māgha, śu. di. [2], Wednesday.	Kanarese ..	Damaged. States that a wet field had been granted for the worship and offerings of the god Kēśava at Būdali. Mentions Narasaṇanāyaka-Ayya. Also a field was granted for services to the god as before, for the merit of the king.
795	On a boulder to the west of **Reddicheruvupalli**, a hamlet of the same village.	....	....	Vijaya, Āshāḍha ..	Telugu ..	Mentions Bhaṇḍāram Timma[ppa]-Koṇḍapaṁgāru and the gift of the village of Koṇḍāpuram.
796	On a stone set up near a well to the north of **Taunepalli**, another hamlet of the same village.	Hoysaḷa ..	Vīra-Ballāḷadēvarasa	Śaka 1245, [Ru]dhi-[rō]dgāri, Śrāvaṇa, śu. di. 5.	Kanarese ..	Slightly damaged. Registers the kodagi grant of the whole village of Madurekuṇṭeyahaḷḷi in Rāmadi-nāḍu to Mali-Reḍḍi, son of Bomi-Reḍḍi of Būdali, by the Mahāpradhāna Aḷiya Macheya-Daṇṇāyaka.
797	On a hero-stone set up to the north-east of **Budidigaddapalli**, still another hamlet of the same village.	....	....	....	Telugu ..	In archaic characters. Mentions the hero (maganru) Dantiyamma who died piercing Ma[ṁ]gu-[Chō]ḷa. Dantiyamma is stated to have been the ruler of Pudali, (i.e., the modern Būdili). Mentions also a Mutturāju. The record may be referred to about the end of the eighth century.
798	On another hero-stone in the same place.	....	....	....	Do. ..	Seems to record the death of another hero called Ara[vā]ḷa-Mahēndra Raṭṭaguḍi, a subordinate of Chōḷa-Mahārāja.
799	On a stone lying in a field near the tank bund at **Puleru.**	....	....	....	Do. ..	Records the gift of one kha of wet land at Śiṅgasamudram for providing one plate of food-offering, to the god Āḷḷaḷanāthadēva at Kāñchi by a certain Avubaḷarāju, son of Narasiṁhyarāju.
800	On a boulder near the deserted Chennakēśavasvāmin temple at **Kondapuram.**	Vijaya-nagara	Vīrapratāpa Vīra Śrī-Sadāśivadēva-Mahārāya.	Śaka 1465, Śōbhakṛit, Vaiśākha, śu. di. 15.	Kanarese ..	States that Daḷavāyi Krishṇappa-Nāyaka, son of Daḷavāyi Chennama-Nāyaka the agent of the king, gave in gratitude for the fulfilment of his prayer that the king's accession to the throne of Vijayanagara must be a permanent one, the village Chernūru surnamed Chennakēśavapura for amṛitapaḍi and other festivities of the temple of Chennakēśavadēva in the Yeramañchi-bāgilu at Penugoṇḍe for the merit of the king.
801	On a slab lying near the Āñjanēyasvāmin temple in the same village.	....	.. .	Śaka 1474, Paridhāvi, Pushya, ba. di. 30, Saturday.	Telugu ..	Registers the grant of one idum (two tums) of wet land for the tirumāḷige of Kandāḷa Śrīraṅgāchārlu, by a certain Kā[lva] Tipparāja.
802	On a broken slab set up near the Āñjanēyasvāmin temple at **Gaunivaripalli**, a hamlet of the same village.	Vijaya-nagara.	Vīrapratāpa Vīra Narasiṁha Achyutarāyadēva-Mahārāya.	Śaka 1449 (mistake for 1452), Vikṛiti, Jēshṭa, śu. di. 5, Tuesday.	Do. ..	The grant is stated to be made for the merit of Ayyaparasayya.
803	On another slab set up in the same place.	Do.	Vīrapratāpa Hiriya Dēvarāya-Mahā[rāya].	Śaka 1304, Sarvadhāri (wrong), Mārgaśira, śu. di. 7, Wednesday.	Kanarese ..	Damaged. Records the grant of a village for the bodily and festive enjoyments of the god [Hire]-Anumantadēva. Mentions Kadiri.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
804	On a slab lying in a field to the east of the same hamlet.	Vijaya-nagara.	Vīrapratāpa Dēvarāya-Mahārāya, son of Harihara-Mahārāya who was the son of Bukkarāya.	Śaka 100303 (?), [Hē]maḷambi, (wrong), Phālguṇa, śu. di. 10, Thursday.	Kanarese ..	Damaged and broken. Mentions seventy-four subdivisions of the Pañchāḷa community and states that in the presence of Bhikshāvṛitti Tātayya, the [Ā]rudariśanas and the eighteen samayas. Harihara granted several privileges to the Pañchāḷas for their having made the throne in the pavilion (hajārasiṁhāsana).
805	On a hero-stone set up by the side of the road to the west of the same hamlet.	..	....	....	Telugu ..	Damaged. Mentions Gaṅgarā Puligallu (?) and refers to the death of a hero.
806	On another hero-stone lying in the same place.	..	....	....	Do. ..	Gaṅga-Triṇētra Aṇi-Bhima Ari . . mēru fought with the Kurumas that lurked about Ayyapaśuseruvu (tank?) and fell.
807	On a rock near the Mādhavarāyasvāmin temple at **Bayanaguntapalli**, another hamlet of the same village.	Vijaya-nagara	Vīrapratāpa Vīra Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1560, Bahudhānya, ...	Do. ..	Damaged. Records the grant of the villages Ādiṁsetṭipalli and Bayanaguṇṭa included in the Malleḷa-sthaḷa which together with Vōnavōḷu formed the agrahāra called Kamalājapura in [Penu]koṇḍa-rājya, to Appayya, son of [Peda]-Nāgappa and grandson of Mallela Bhāskara-Achutayya of the Bhāradvāja-gōtra, the Āśvalāyana-sūtra and the Ṛik-śākhā by the Mahānāyakāchārya Narasiṁha-Nāyuḍu, son of Nārappa-Nāyuḍu and grandson of Mallappa-Nāyuḍu of Rākallu for worship and offerings to the god Veṅkaṭēśvara.
808	On a stone lying in the bed of the Munro-tank at **Kammavandlapalli**, another hamlet of the same village.	..	....	Naḷa, Vaiśākha, śu. di. 1, Thursday.	Do. ..	Records a gift of land to the temple of Kēśavadēva at Cheṛunūru by a certain Śrīgiri.
809	On a sati-stone lying near the fort at **Vanavolu.**	..	....	Śaka 1 [3] 27, Pārthiva, Kārtika, ba. di. 10, Monday.	Kanarese ..	States that Gangā[sāni], daughter of Bayiri-Seṭṭi of Tāmiḍi and wife of Rāmadēva-Nāyaka, son of Kheyidēva-Nāyaka of Kadiri, entered into the fire (i.e., performed satī) at Penugoṇḍe where her husband died and that Tippa-Nāyaka set up the hero-hand in front of the bṛindāvana (erected in her name) at Vānavōḷu.
810	On a stone lying in the channel to the north of the same village.	.	....	....	Telugu ..	Records the gift of a rice-field to Bādu-Vīraya of Raṅgasamudram by Koḍuganṭi Obuḷaya.
811	On a stone lying in a field near **Budidigaddapalli**, a hamlet of the same village.	..	. ..	....	Do. ..	In archaic characters. Registers the gift of a tank by Apimana-Gaṅgu Kannaraju of Vaṇavṛōḷu.
812	On a boulder near the tank at **Jinigiravandlapalli**, a deserted hamlet of the same village.	..	....	Śubhakṛit, Kārtika, śu. di. 1, Friday.	Kanarese ..	States that Nāgi-Seṭṭi, son of Tammi-Seṭṭi of Būdali converted the Dumbanahaḷa at Vāna[v]ōḷu into a tank.
813	On another boulder in the same place.	..	....	Do.	Do. ..	Damaged. Appears to refer to the facts stated in No. 812 above.
814	On a boulder in a field near the tank of the same hamlet.	..	....	Śaka 1345, Śōbhakṛit, Kārtika, śu. di. 1, Friday.	Telugu ..	Mentions the vaiśya Śiriyāḷa-Seṭṭi of the Tiru-Kāñchinaṁbikula and registers the construction of a tank by Tippi-Śeṭṭi, grandson of Tambi-Seṭṭi Nāgi-Seṭṭi, in memory of his father Nāgi-Seṭṭi.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
815	On a boulder near the tank bund at **Kammavaripalli.**	..	....	Śaka 1676, Yuva, Mārgaśira, śu. di. 15, Thursday.	Telugu ..	Registers a dasavanda grant of land to a certain Guruvappa by Śēshappa, son of Purushōttamayya and grandson of Karaṇam Vallabhayya of Chēḷūru surnamed Kammavāripalle and two reḍḍis for having repaired the tank of the village called Eṟacheruvu which was in ruins.
816	On a boulder by the side of the road from **Gorantla** to **Gummayyagaripalli.**	..	....	Bahudhānya, Māgha, śu. di. 10, Thursday.	Do. ..	Records that Vāraṇāśi Gaṅgarāju granted as charities the mango-grove, well, lamp-stands, lintels, water-sheds and avenues.
817	On a boulder in a field to the west of **Gorantla.**	..	....	Tāraṇa, Mārgaśira, ba. di. 12.	Do. ..	States that Timmapayya of Gōraṇṭla, the agent of Ādeppa-Nāyaka, granted as sarvamānya idumu-kuñchedu (two tums and one kuñcha) of wet land to Chavuḍi-Reḍḍi of Būdeli.
818	On a slab set up by the side of the road from **Gorantla** to **Kasireddipalli.**	..	....	Śaka 1[37]3, Pramōdūta, Bhādrapada, [ba]. di [3]0, Sunday.	Kanarese ..	Seriously damaged. Seems to record a privilege granted to the merchants of the Ayyāvaḷe community.
819	On a slab set up by the side of the road to the north of **Mereddipalli,** a hamlet of **Mandalapalli.**	Vijayanagara.	Mahāmaṇḍalēśvara Bukkarāya, son of Vīra Hariharārāya.	Śaka 1309, Prabhava, Māgha, śu. di. 15, Thursday.	Telugu ..	Records that Pōli-Nāyuḍu, son of the Mahānāyakāchārya Lakiti-Nāyuḍu of Harigi, while ruling at Mēḍireḍḍipalli, made a dasabanda grant of wet lands to Peda Bairapōju and China Bairapōju, sons of Dēvōju, for having dug a feeder-channel to the tank of that village from the river Chīṟēru.
820	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at **Mallapalli.**	..	....	....	Do. ..	Registers the grant of a wet land to the god, Hanumanta, at Mallapalli.
821	On a boulder below the tank bund at **Vadigepalli.**	..	....	Manmatha, Āshāḍha, ba. di. 30, [Solar] eclipse.	Do. ..	Registers a gift of land to Narasayya by Yerama-Nāyuḍu.
822	On a slab set up near the chāvaḍi in the same village.	..	....	Chitrabhānu, Māgha, ba. di. 13.	Kanarese ..	Records the gift of a field at Maruḷabaṇḍe to the god Chennakēśavadēva for the merit of Apparasayya.
823	On a boulder near the Āñjanēyasvāmin temple in the same village.	Vijayanagara.	Śrīraṅgadēva-Mahārā[ya]	Śaka 1494, Śrīmukha, Āshāḍha, śu. di. 11.	Telugu ..	Registers the grant of the village of Vaḍigepalli as a sarvamānya-agrahāra to Tirumala-Komāra-Tātāchārya, of Penugoṇḍa for the merit of his (i.e., the king's) mother, Veṅgaḷāji-Ammavāru.
824	On a slab set up in front of the Chennakēśavasvāmin temple in the same village.	Do.	Vīrapratāpa Vīra Sadāśiva-Mahārāya 'ruling at Vijayanagara.'	Śaka 1470, Kīlaka, Pushya, ba. di. 15.	Do. ..	Damaged. Seems to record a grant of money for conducting festivals in the temple of the gods Sōmēśvara and Chennakēśvara at Voḍigepalli.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
825	On the stone image of a king fixed into the platform in the central shrine of the Jagannatha temple in the fort at **Athagodo** (Kudala taluk, Ganjam district).	..	Ananta Harichandana Jagadēva, 'lord of Aṭhagaḍa'.	....	Uriya	Mr. Tarani Charan Rath, B.A., District Munsiff, Ongole, translates the record thus: "During the reign of Ananta Harichandana Jagadēva, the Rāja of Aṭhagodo, this temple was constructed and the image of the god was installed on the pedestal by him, who is ever at His feet. He is the son of Rāmachandra Harichandana. His mother is Chandramadēi. His brother is Bhramaravara Padmanābha sa-anta."
826	On the right column of the inner entrance into the Tumbēśvara temple at **Pratapur** (Chatrapur taluk, same district).	..	....	Śaka 1[17]3 ..	Telugu ..	Much damaged. Seems to record a gift of land to the temple of Tumbē[śvara-Mahādēva] by a certain Karma-Bhaṭṭa and his wife.
827	On a stone lying at the outer entrance into the same temple.	Eastern Gaṅga.	Anantava[rmadēva]	[15]th year ..	Do. ..	The grant portion is much damaged.
828	On a slab set up near the outer entrance into the Vaṭēśvara temple at **Palur** (Palur zamindari, same district).	[Do.] ..	Aniyaṅka-Bhīmadēva	2nd ,, ...	Do. ..	Damaged. Seems to register a gift of land and of 24 she-buffaloes for lamps, to the temples of Ba[ṭē]śvara and Bīrēśvara.
829	On the top beam of the outer entrance into the same temple.	..	....	....	Do. ..	Damaged and incomplete. Seems to register a gift of land made by the wife of a certain Nāyaka. Chinnaladēvi and Padmāvati are mentioned.
830	On a boulder to the south of **Phulta** (Berhampore taluk, same district).	..	....	....	Archaic characters.	The letters are of about the sixth century A.D. The record is slightly damaged. Vide para 1, part II below.
831	On the wall of the Durgapañcha cave at **Ramatirtham** (Vizianagaram zamindari, Vizagapatam district).	Eastern Chāḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja.	....	Kanarese (prose and verse).	This is a fresh copy of No. 372 of 1905. The inscription is very much damaged. States that the saint (muni) Trikālayōgi Siddhāntadēva, the presiding teacher (āchārya) of the Dēsigaṇa and the spiritual teacher (guru) of king Vimalāditya paid respects to Rāmakoṇḍa (i.e. Rāmatīrtha hill), with great devotion. The king is given the titles Rāja-Mārtaṇḍa and Mummaḍi-Bhīma.
832	On the pedestal of a broken Jaina image on the Gurubhaktakoṇḍa hill in the same village.	..	....	. .	Telugu ..	Damaged. Seems to state that the image was set up by Pra[mmi]-śe[ṭṭi] of Chauḍa[vrō]lu in the Oṁggēṟumārgga.
833	On a slab lying near the Gōvindamaṭha on the Indrakīla hill at **Bezwada** (Bezwada taluk, Kistna district).	Eastern Chāḷukya.	Sarvalōkaśraya Vishṇuvardhana-Mahārāja i.e., Chāḷukya-Bhīma I.	17th year .	Telugu and Sanskrit.	States that the shrine of Parttīśvara was founded at Yindrakīla by Chaṭṭapa, through the favour of Vishṇuvardhana, son of Vikramāditya.
834	On the front of the smaller shrine in the conserved Rāmānujamaṭha on the same hill.	..	....	....	Telugu ..	Much peeled off. At the beginning and end of the top-line are seen the expressions Śrī-u- and muni respectively, engraved in Chāḷukyan characters.
835	On the west side of the gorge near the same maṭha.	..	....	....	Do. ..	The two letters Śrī and Sa, evidently the beginning of some name the rest of which is lost, are engraved here in Chāḷukyan characters to the size of about a foot in height. The formation and condition of the gorge suggest that there might have been some caves here.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
836	On one of the pillars of the Akkanna-Mādanna rock-cut cave in the same hill.	..	....	....	Telugu ..	In modern characters. States that two private individuals, one of whom was a potter of the village Palūru in the Jammalamaḍugu-jillā, repaired the maṭha and resided in it.
837	On the front wall and two other pillars of the same cave.	..	....	....	Do. ..	The names Śrīdharayya, Śrī-Utpāttipi[ḍuga], and Śrī-Guṇḍagōśāhi[tya] are engraved in Chaḷukyan characters.
838	On a pillar lying in a street near the office of the Public Works Department in the same village.	..	....	Śaka 1115 ..	Do. ..	Damaged. Seems to record the supply of ghee evidently for lamps in the temple of Malléśvara-Mahādēva by some reḍḍis.
839	On a stone built into the Āñjanēya temple in the Brahman street in the same village.	..	....	Śaka 1511, Virōdhi, Bhādrapada, śu. di. 11, Wednesday, Lakshmī-Nārāyaṇa-yōga.	Telugu and Sanskṛit.	States that Akshatala Tirumala-Bhaṭṭa of the Bhāradvāja-gōtra constructed a foot-path on the hill (kuruva) at Bejavāḍa for the favour of (god) Nārāyaṇa. The Sanskṛit verse at the beginning states that salvation comes by a bath in the vicinity of (god) Nṛisiṁha to the west of Indrādri (i.e., Indrakīla hill).
840	On a stone set up near the Agastyēśvara temple at **Pedana** (Bandar taluk, same district).	..	....	....	Arabic ..	Records the death of some unnamed person in the Hijra year 1028. His son calls himself Muhammad āga, the slave of the Prince of Saints ('Ali). In the beginning, God's blessings are invoked upon Imām Hasan the chosen, Imām Husain, the martyr of Karbatā, Imām Ja 'far the truthful, Imām 'Ali son of Musi Razi and the Imam of mankind, Muhammad at Mahdial-Hadī, the lord of this age and time.
841	On a pillar in the Mukha-maṇḍapa of the Kaḷēśvaraśvāmin temple at **West Vipparru** (Tanuku taluk, same district).	..	....	Śaka 1221, Jyēshṭhaśu. di. 1, Saturday.	Telugu ..	Records that a certain [Du]dya Nāminēṇḍu gave the north-western pillar in the maṇḍapa of [the temple of] Narēndrēśvara-Mahadēva at Vipparru for the merit of his parents.
842	On a second pillar in the same place.	..	....	Do.	Telugu ..	Records the gift of the south-western pillar of the same maṇḍapa by a certain [Bikka]palli Sūrapanēṇḍu, for the merit of his parents.
843	On a third pillar in the same place	..	....	Do.	Do. ..	Registers the gift of the south-eastern pillar of the maṇḍapa by Gantamavōli Gaṅgana for the merit of his parents.
844	On the same pillar	..	....	Do.	Do. ..	Gift of the columns of the eastern entrance of the same maṇḍapa by Sāre [Kā]ṭaya-bhakta for the merit of his parents.
845	On a fourth pillar in the same place	..	....	Do.	Do. ..	Records the gift of the north-eastern pillar by a certain Muttappa Ko[mma]na for the merit of his mother Bra-[hma]sāni and his father Kāpinēḍu.
846	On the white marble pillar set up in the Jaladhiśvarasvāmin temple at **Ghantasala**, (Divi taluk, same district.)	Eastern Chaḷukya.	Vishṇu[vа]rdhana-Mahārāja	....	Sanskṛit in Telugu characters of about the 9th century A.D.	Much damaged. Seems to record a gift of dwellings made to 2,000 Brāhmaṇas of Ghaṇṭa [śālā] by the king.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
847	On the same pillar	Chōḷa ..	Rājarāja II	14th year, Śaka 1081, Dakshiṇāyana-Saṁkrānti.	Telugu ..	Gift of 5 Rājarāja-māḍas by a private individual for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vāṇḍyavura (i.e., Chōḍa-Pāṇḍya-pura).
848	Do	Do. ..	Kulōttuṅga-Chōḷa II	Śaka 1066, 13th year, Uttarāyaṇa-Saṁkrānti.	Telugu prose and verse.	Gift of 10 Rājarāja-māḍas for two perpetual lamps in the shrine of Jaladhīśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vāṇḍyavura by Goṁṭa Kommi-śeṭṭi, the lord of Penugoṇḍa and a Vaiśya of the Nābela-gōtra belonging to Vēṅgi, for his own merit and that of his parents Eriyama-śeṭṭi and Bammama.
849	Do.	Velanāṇḍu ..	Mahāmaṇḍaléśvara Kulōttuṅgachōḍa-Goṅka.	Lost	Telugu ..	Much damaged and mutilated. Seems to record a gift of money and lands to the temple of Jaladhīśva[ra-Mahādēva] at Ghaṇṭaśāla. At the end is recorded a grant of 5 puṭṭis of land by a certain Puliyana Vijayapa-Nāyaka.
850	Do.	..	....	Circa, 13th century A.D.	Telugu verse and prose.	States that Avayāṇḍi-śeṭṭi, the son of Chōḍa, erected the top-structure of the temple of Jaladhīśa, gave, annually a pair of cloths to the god and goddess and that he had an image of Bhṛiṅgi made on the roof of the maṇḍapa. The engraver of the record was Kūnāchārya.
851	Do	....	....	Śaka 1142, Vikrama, Chaitra ba. di. 15, Thursday, Vishu-Saṁkrānti.	Telugu ..	Gift of 25 cows and a bull for a perpetual lamp in the temple of Jaladhīśva[ra*]-Mahādēva at Ghaṁṭaśāla by Mārisetṭi of the Miḍḍikula-gōtra and grandson of Palla Kommi-śeṭṭi for the merit of his parents Mārisetṭi and Sūrasāni. Mentions the Śāsanādhikārin and Sandhivigrahin Dēvanāmātya.
852	On the broken white marble pillar, lying in the Viśvēśvarsvāmin temple in the same village.	[Velanāṇḍu]	Vīrarājēndra-Chōḍa	Śaka 109[8], Mēsha, Vishu-Saṁkrānti.	Sanskṛit verse and Telugu.	Incomplete. Records the gift of a lamp to the god Bhōgēśvara-Mahādēva at Ghaṁṭaśāla by Nūṅkanārya, son of Ra[kha]dimdi of the Kauśika-gōtra. The Sanskṛit verse praises the greatness of the king, the prosperity of the country Varaṇā[ṇḍu] and of Ghaṇaśāla.
853	On the same pillar	Do.	Kulōttuṅga-Chōḍayarāja	Lost	Telugu ..	Much damaged. Seems to record a gift made to some deity at Ghaṁṭaśāla by Dāmi-Nāyaka, a servant of the king.
854	On a pillar lying in the Rāmaliṅga-svāmin temple at **Masulipatam** (Bandar taluk, same district).	....	....	Śaka 1069, Kārtika, ba. di. 15, Monday.	Do. ..	Damaged. Seems to record a gift of 25 cows evidently for a perpetual lamp to the god Jaladhīśvara-Mahādēva at Ghaṁṭaśāla alias Chōḍa-Vāṇḍyavura.
855	On the same pillar	....	....	Śaka 10 [5]* . .	Do. ..	Damaged. Seems to record a gift of 5 Kulōttuṅga-māḍas for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at [Gham]ṭaśala alias Chōḍa-Vāṇḍyavura by Yaḍavaḍima Pōtisetṭi.
856	On a pillar in the Raṅganatha-svāmin temple in the same village.	....	....	Śaka 1061, śu. di. 3, Monday.	Do. ..	Incomplete. Mentions the temple of Viśvēśvara-Mahādēva at Ghaṁṭaśāla alias Chōḍa-Vāṇḍyavura.
857	On a second pillar in the same temple.	.. .	....	Bahudhānya, Vaiśākha, śu. di. 2, Friday.	Do. ..	In modern characters. States that the mukha-maṇḍapa of the temple was built by Pallapōtu Sarvēśam, at the bidding of the god Raṅganātha in a dream, to perform this sacred service (kayiṁkarya).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
858	On the south wall in the Yudhishṭhirēśvara temple at **Mahendragiri** (Mandasa estate, Ganjam district).	....	....	....	Telugu ..	Much damaged. The names Madhurāntaka and Rājēndra-[Chōḷa] appear at the beginning of the inscription.
859	On the west wall in the same place.	....	....	....	Mixed characters (Nāgarī and Grantha).	Much damaged.
860	On the inner gōpura (right of entrance) of the Subrahmaṇya temple at **Tirupparankunram** (Madura taluk and district).	....	....	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiśākha, ba. di. saptamī, Saturday.	Telugu ..	Gives a detailed genealogy of the chiefs of Chenji (i.e. Gingee) and states that Varadappa-Nāyaka of this family gave some land and a golden palanquin (amḍaḷa) to the god Kumārasvāmin on his way back from Sētu (i.e. Rāmēśvaram) whither he had gone on a pilgrimage.
861	In the same place, left of entrance.	....	....	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiyāśi 22, ba. di. saptamī, Saturday.	Tamil	Gives the same genealogy as the above. Registers the gift of a golden palanquin (daṇḍigai) and the provision for service in the central shrine on the day of Pauṛṇamai in the month of Kārttika to Kumārasvāmi in the sacred place of Tirūpparaṅguṛam.
862	On a slab set up at the maṇḍapa near the hill at **Marugaltalai** (Tinnevelly taluk and district).	....	....	1037, Ādi 15, Kumbha, Amṛita-yōga.	Do.	In modern characters. Mentions the temple of Śāstā and certain private individuals of Kumbakkōṭṭai.
863	On the rock within the Ayyaṇār temple on the hill at **Kaḷugumalai** (Koyilpatti taluk, same district).	Pāṇḍya ..	Mārañjaḍaiyaṇ	35 + 7th year ..	Vaṭṭeḻuttu ..	Gift of money for 20 sheep for a lamp to an image caused to be made by a Brahman named Maḍisaṅkaraṇārāyaṇa, a nagarattār residing in Tiruchchuriyal. The money was deposited with the residents of Tirunechchura-Pērūr.
864	In the same place	....	....	....	Do. ..	A portion built in. Mentions Kuraṇḍi [Hara]-Chandradēvar and Guṇakīrtti.
865 to 869	On the Pañchapāṇḍava beds in the cavern on the Siddharmalai hill at **Mettuppatti** (Nilakkottai taluk, Madura district).	....	....	....	Brāhmī.	....

C.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the first prākāra of the Vikrama-Chōḷīśvara temple at **Tukkachchi** (Kumbakonam taluk, Tanjore district).	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	+ 1st year, Vaigāśi 12, Friday.	Tamil .. .	As the income from the dēvadāna gifts made by Śēnḍamaṅgalam-uḍaiyār chief of Vikrama-Chōḷanallūr alias Irumāpūṇḍūy in Tirunaraiyūr-nāḍu a subdivision of Uyyakoṇḍār-vaḷanāḍu were not properly collected and was insufficient to meet the requirements of the temple, Śīrāṇḍaṉ Muṉaiyadarayaṉ one of the hereditary watchmen of the village made a gift of land for worship, offerings, function and supply of flower garlands to the temple of Vikrama-Chōḷīśvara.
2	On the same wall	Do. ..	[Tribhuvanachakravar]tin Tribhuvanavīradēva, 'who having taken [Madurai] (Madura), Karuvūr, Īḻam (Ceylon) and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Mīna, śu. di. saptamī, Monday, Rōhiṇī.	Do.	Gift of lamp to the temple of Vikrama-Chōḷīśvaramuḍaiyār at Vikrama-Chōḷanallūr in Tiruṉaraiyūr-nāḍu a subdivision of Uyyakkoṇḍār-vaḷanāḍu, by Araiyaṉ Rājarājadēvaṉ alias Muṉaiyadaraiyaṉ of Giḍaṅgil in Vijaiyarājēndrachōḷa-nāḍu a subdivision of Oymā-nāḍu a district of Jayaṅgoṇḍa-Chōḷamaṇḍalam.
3	On the inner gōpura of the same temple, left of entrance.	..	....	....	Do.	Damaged and incomplete. Mentions Śiṅgarirāja son of Ōbuḷurāja who calls himself Nandyālapuravalādīśaṉ.
4	In the same place	..	....	Īśvara, Āvaṇi 29 ..	Do.	Records the gift of the image of Pallakkuśokkar to the temple of Vikrama-Chōḷīśvara-tambirāṉār at Tukkaiāṭchi by a certain Raṅgayyaṉ agent of Gaṇapati Ayyaṉ son of Aḷagappa Ayyaṉ minister of Kaṭṭaṇirāya-Mahārāyar.
5	On the first gōpura of the same temple, right of entrance.	..	....	....	Do.	In modern characters. States that the length of the rod for measuring dry lands was fixed at 16½ feet during the time of Sāmanta-Nāyakkar Ayyaṉ.
6	On a slab set up in a garden in the same village.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	4th year	Do	Gift of land free of taxes by the great assembly of Vijayarājēndra-chaturvēdimaṅgalam in Tiruṉaraiyūr-nāḍu a subdivision of Uyyakkoṇḍār-vaḷanāḍu to the temple of Teṉ-Tirukkāḷatti-Mahādēva at Kulōttuṅgaśōḷanallūr for the recitation of Tiruppadiyam. Quotes the 30th year of Kulōttuṅga-Chōḷadēva.
7	On the east wall of the Tāyumāṉasvāmin shrine, at **Lakshmipuram** hamlet of Ramnad (Ramnad taluk and district).	..	....	....	Do.	In modern characters. Records that the great Śaiva saint Tāyumāṉavar obtained his emancipation in Śaka 1584, Subhakṛit, Tai, Monday, Viśākha.
8	On the south wall of the central shrine in the Puṇyaṇāthasvāmin temple at **Tiruvidavayal** (Nannilam taluk, Tanjore district).	..	....	....	Do.	The 11 verses of Dēvāram sung by the Saint Tiruñāṉasambanda in praise of the sacred Viḍaivāi (i.e., Tiruviḍaivāyal), are engraved.
9	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do.	Gift of money for a lamp to the temple of Tiruviḍaivāyil-Uḍaiyār near Puḍukkuḍi in Maṅgaḷa-nāḍu a subdivision of Arumoḻidēva-vaḷanāḍu.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	4th year Tulā, śu. di. saptamī, Thursday, [Uttarāshaḍha].	Tamil .. .	Registers a gift of land for the maintenance of those who looked after the shrine (tiruppaḷḷi-arai) wherein Tirumurai (i.e., Dēvāram) was consecrated in the Tiruttoṇḍattogaiyaṉ-guhai (cave) and those who had to recite Tiruppaṭṭu (hymns), by a devotee belonging to the lineage of the Muḍaliyār Tiruvaiyaruḍaiyār residing in Tirumuraittēvārachchelvaṉ-guhai (cave) situated within the monastery (guhai) belonging to the lineage of the king (dēvar) Narasiṅgadēva in the temple of Tiruttōṇipuram-uḍaiya-Nāyaṉār at Tirukkaḷumalam in Kaḷumaḷa-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu. The Tiruttoṇḍattogaiyaṉ-guhai was founded by Āṉamaṅgalamuḍaiyāṉ Araiyaṉ Vāḍuganāḍaṉ alias Śeṉṉavaraiyar for the merit of Vāṉādarāyar.
11	On the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷa[dēva]	5th year	Do.	Damaged. Gift of money for oil-bath and offerings to the image of Ṛishabhadēva set up in the temple by a native of Iṅgaṉāḍu.
12	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachak-[ravartin] Vikrama-Chōḷadēva.	8th ,, ...	Do.	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Gift of money for supplying oil to the temple of Tiruviḍaivāyil-uḍaiyār in Maṅgala-nāḍu a subdivision of Arumoḻidēva-vaḷanāḍu.
13	Do.	Do. ..	Rāja[kēsarivarman alias Tribhuvanacha-kravartin Kulōt]tuṅga-Chōḷadēva.	39th ,, ...	Do.	Damaged. Registers a sale of land to the same temple. Begins with the introduction ஸ்வஸ்திஸ்ரீ etc.
14	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Marudai (Madura) and Īḻam (Ceylon).'	14th ,, ...	Do.	Stones out of order. Gift of money for a lamp.
15	Do.	..	....	....	Do	Much damaged. Seems to record a gift of money for burning a lamp.
16	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	19th year	Do.	Gift of money for a lamp by a dancing girl residing in one of the hamlets of Virudarāyabhayaṅkarapuram in Tiru chchō-nāḍu a subdivision of Arumoḻidēva-vaḷanāḍu.
17	Do.	Do. ..	Do. do. ..	5th ,, ...	Do.	Incomplete. Mentions Puḍarkuḍi the hamlet of Jayatuṅga-chaturvēdimaṅgalam in Maṅgala-nāḍu a subdivision of Arumoḻidēva-vaḷanāḍu.
18	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-[Chōḷa]dēva.	4th ,, ...	Do.	Gift of 18 kāśu for burning a twilight lamp in the temple of Tiruviḍaivāyir-Āḻvār.
19	Do.	Do. ..	Do. do.	(Indistinct) śu. di. Monday, dvādaśi, Tiruvādirai, (Ārdrā).	Do.	Unfinished. Registers a sale of land by the members of the assembly of Virudarājabhayaṅkara-chaturvēdimaṅgalam in Iṅga-[nāḍu] a subdivision of Arumoḻidēva-vaḷanāḍu.
20	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	9th year ..	Do.	Gift of a twilight lamp by Dukkaiyāḷvār to the temple of Tiruviḍavāyil-Uḍaiyār. Mentions Tiruchchaṟai in Śeṟṟūr-kūṟṟam a subdivision of Tirunaṟaiyūr-nāḍu.
21	On the same wall	Do. ..	[Tribhuvanacha]kravartin Kulōttuṅga-Chōḷadēva.	[10]th ,, ..	Do.	Gift of money for a lamp to the same temple by Śivalōka-muḍaiyāṉ Tiruvēgambamuḍaiyāṉ chief of Taṉjāvūr. The Brahman of the temple received the money and agreed to burn the lamp.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
22	On the same wall	Chōḷa ..	Kulōttuṅga-Chōḷadēva	9th year ..	Tamil	Incomplete. Gift of money for a lamp to the temple by a washerman in Neḍumaṇal alias Madanamañja[ri]-chaturvēdimaṅgalam a brahmadēya in Neṉmali-nāḍu.
23	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th ,, ..	Do. ..	Gift of money for a lamp by a native of Viḍaiyapuram alias Virudarājabhayaṅkarapuram in Takkaḷūr-nāḍu, a subdivision of Arumoḻidēva-vaḷanāḍu. The money was received by the Śivabrāhmaṇa and the Māhēśvara-Āryas.
24	Do.	Do. ..	Do. do.	40th year, Ṛishabha, ba. di. Wednesday, pañchamī, Mūlā.	Do. ..	Incomplete. Sale of land to the temple of Tiruppaḷḷiśvaramuḍaiya-Mahādēva by the members of the great assembly of Virudarājabhayaṅkara-chaturvēdimaṅgalam a brahmadēya in Iṅga-nāḍu a subdivision of Arumoḻidēva-vaḷanāḍu. Mentions Viḷakkoḻimaṅgalam.
25	Do	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took Madurai (Madura).'	9th year	Do.	Gift of 40 kāśu to the temple of Tiruviḍavāyil-Uḍaiyār by a lady of Kōmapuram.
26	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Do.	Do.	Gift of money for a lamp by Ambalattāḍi Poṉṉambalak-kūttaṉ, chief of Kōṭṭūr.
27	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	Do.	Do.	Gift of 4 kāśu for a lamp by Nārāyaṇaṉ Ārūrpiḍāraṉ, a native of Tiruchchaṟai in Tirunaṟaiyūr-nāḍu.
28	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	Do.	Do.	Records that the Śivabrāhmaṇa of the temple received 12 kalam of paddy from a certain Koṟṟiyammai and agreed to measure annually 3 kuṟuṇi of paddy as interest for providing offerings during the festival in the month of Śittirai.
29	Do.	Do. ..	Do. do.	Do.	Do.	Records the gift of 28 kalam of paddy by the lady mentioned in No. 28 above for feeding the dancing girls during the Śittirai-festival. The expenditure had to be met from the annual interest of 7 kalam, the rate of interest being three kuṟuṇi per kalam.
30	Do.	Do. ..	Do. do.	Do.	Do.	Records a similar transaction as in No. 28 above. In this case the interest was also 3 kuṟuṇi per kalam.
31	Do.	Do. ..	Do. do.	10th year	Do.	Gift of 16 kāśu for 8 lamps.
32	Do.	Do. ..	Do. do.	11th ,, ...	Do.	Gift of paddy by the lady mentioned in No. 28 above for offerings to the same temple.
33	On the left of entrance into the same temple.	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷa-dēva.	7th ,, ...	Do.	States that the images of Śekkakkūttar, Nāchchiyār and Tirujñānamperrapiḷḷai got prepared in the 6th year by certain merchants of Viḍayapuram alias Virudarāja-bhayaṅkarapuram were set up in the temple and provision was made for offerings etc., to these images out of the temple treasury.
34	On the east wall of the central shrine in the Kadambavanēśvara temple at **Kadambarkoyil** (Kulittalai taluk, Trichinopoly district).	Vijaya-nagara.	Viru[ppaṇa] son of . . . . . uḍaiyar.	....	Do.	End lost.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the south wall of the same shrine.	..	....	Śaka 1432, Āṅgira, Paṅguṇi 2.	Tamil	Damaged. Seems to record a gift of land in Maṇattaṭṭai to the temple of Tirukaḍambanḍurai-uḍaiya-Tambirāṉār for the morning worship, by the śeṭṭis of the 56 countries: Kavirai, Kaṇṇaḍiyar and Tamiḻ śeṭṭis.
36	On the east wall of the maṇḍapa in front of the same shrine.	Vijaya-nagara.	Vīrapratāpa Vīra-Kṛishṇadēva-Mahārāya	Śaka 1444, Chitra-bhānu, Karka-ṭaka, ba. di. dvādaśi, Sunday, Aruṇa-yōga, Ārdrā.	Do.	Built in at the end. Records that Anantāḻvārpiḷḷai son of Kuravaśēri Śrīraṅgarāja made a gift of [Kuḻitta]ṇḍalai-śīrmai alias Gaṇapatinallūr in Mikōṭṭu-nāḍu a subdivision of Teṉkarai Rājagambhīra-vaḷanāḍu, the country (śīrmai) assigned to him, for repairs to the gōpura, to the surrounding walls and the maṇḍapa and for festivals in the temple of Tirukkaḍambanḍurai-uḍaiya-Nāyaṉār.
37	On a slab built into the north wall of the same maṇḍapa.	..	..	....	Do.	Damaged. Records that a certain [Aru]ḷperrадēvar whose figure is cut above built the stone temple to Vāgaivāy-Uḍaiyār. The characters may be referred to the 10th century.
38	On the west wall of the Māṭaḷiśvara-swāmin temple at **Madarvelur** (Shiyali taluk, Tanjore district).	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	19th year, Siṁha, ba. di. tritīyā, Wednesday, Rēvatī.	Do.	Gift of land to the temples of Māṭaḷiśvaram-Uḍaiyār and Vikrama-Chōḷiśvaram-Uḍaiyār at Māṭaḷivēḷūr alias Akalaṅka-chaturvēdimaṅgalam in Veṇvaṇayūr-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu by the great assembly for offerings and repairs.
39	On the south wall of the central shrine in the Vṛiddhagirīśvara temple at **Vriddhachalam** (Vriddhāchalam taluk, South Arcot district).	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva I.	5th year	Do.	The conquests extend only as far as Ceylon in the introduction. Gift of gold for a lamp by Śembiyaṉ-dēvaḍigaḷār daughter of Paḻavēṭṭaraiyar and wife of Muṉṉāi Vallavaraiyar to the temple of Neṟkuppai Tirumuḍukuṉṟam-Uḍaiya-Mahādēva at Paruvūr-kūṟṟam of Iruṅgōḷappāḍi a subdivision of Vaḍagarai Rājēndrasiṁha-vaḷanāḍu.
40	Do.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	18th ,, ...	Do.	Incomplete. Gift of land by the residents of Neṟkuppai to the temple of Mahādēva at Neṟkuppai alias Muḍukuṉṟam in Paruvūr-kūṟṟam a subdivision of Rājarāja-vaḷanāḍu alias Iruṅgōḷappāḍi on the northern bank, for reciting the Tiruppadiyam hymns.
41	Do.	Do. ..	Rājakēsarivarman alias Rājarāja I ..	[29]th ,, ...	Do.	Gift of 90 sheep for a lamp by a certain Miḻāḍaiyār Kaṇṇaraṉ Mādēvaḍigaḷār to the same temple.
42	Do.	Do. ..	Rājarājavarman alias Rājarājadēva (Rājarāja I).	Lost	Do.	Damaged. Seems to record a gift of paddy to the same temple.
43	On the west wall of the same shrine.	Do. ..	....	....	Do.	Built in at the bottom. A portion of the historical introduction of Rājēndra-Chōḷa I is preserved.
44	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva I.	4th year	Do.	Built in at the bottom. Seems to record a gift of land to the same temple by the residents of Neṟkuppai for reciting the Tiruppadiyam hymns.
45	On the south wall of the maṇḍapa in front of the shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva I.	24th ,, ...	Do.	A number of persons residing in Maṇalūr in Paruvūr-kūṟṟam a subdivision of Iruṅgōḷappāḍi agreed to supply annually 4 cloths to the cooks of the temple for covering (?) (vāy-kaṭṭu) the food.
46	On the same wall	Do. ..	Parakēsarivarman	15th ,, ...	Do.	Gift of money for a lamp by a native of Paravēḷūr. The money was received by the assembly of Arikulakēsari-chaturvēdimaṅgalam for supplying ghee for the lamp.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the same wall	Chōḷa ..	Parakēsarivarman	12th year	Tamil ..	Records that the temple (śrīkōyil), the snapana-maṇḍapa, the gōpura, the verandah (śuṟṟālai) and the shrines for the minor deities were constructed by Śembiyaṉ-Mahādēviyār, mother of Śrī-Uttama-Chōḷa, daughter of Maḻaperumāṇaḍigaḷ, and queen of Gaṇḍarāḍitta-dēvar son of Parāntakadēva alias Periyaśōḻaṉār and registers the gift of gold ornaments and silver vessels to the temple by Uḍaiyapirāṭṭiyār.
48	Do.	Do. ..	Rājarāja-Rājakēsarivarman (Rājarājadēva I).	15th year	Do. ..	Gift of a head-ornament (śrīmuḍi) set with jewels by the queen mentioned in No. 47 above.
49	Do.	Do. ..	Rājarājakēsarivarman (Rājarāja I). ..	7th year	Do. ..	Gift of 90 sheep for a lamp and a lamp-stand by Malaiyavvai-dēviyār daughter of Pottappichchōḻar Śāttiyaraiyar and queen of the Iruṅgōḷa Prithipati Amaṇivaḷḷar.
50	Do.	Do ..	Rājarājakēsarivarman alias Rājarājadēva I.	25th year	Do. ..	Gift of money by certain private individuals for reading . . . . . in the temple of Tirumuḍuguṉṟam-Uḍaiyār. Iruṅgōḷappāḍi is here stated to be a subdivision of Rājēndraśiṅga-vaḷanāḍu.
51	Do.	Do. ..	Parakēsarivarman	16th ,, ...	Do. ..	Gift of land and cooking utensils for providing offerings in the evening, by Iruṅgōṉār Nāraṇaṉ Prithipatiyār to the temple of Tirumuḍuguṉṟam-Uḍaiyār.
52	On the north wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Tribhuvachakra vartin Rājarājadēva.	6th ,, ...	Do. ..	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ-ஜயஶ்ரீ, etc. Records a number of gifts of lamps to the same temple.
53	On the same wall	..	....	10th ,, and 269 days.	Do. ..	Records the gift of 35 *vēḷi* of land as *dēvadāna* in Peṉṉāgaḍam alias Muḍigoṇḍaśōḻa-tirappu in Mērkā-nāḍu a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.
54	Do.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva I.	20th year	Do. ..	Gift of land for monthly festivals, *tiruvādirai* festival, *pañchagavya* and other requirements of the temple of Tirumuḍuguṉṟamuḍaiya-Mahādēva at Neṟkuppai in Paruvūr-kūṟṟam a subdivision of Iruṅgōḷappāḍi in the district of Rājēndraśiṅgha-vaḷanāḍu, by Maṇalūrkiḻavaṉ for the prosperity of Rājēndra-Chōḷadēva.
55	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār Rājādhi rājadēva.	32nd ,, ...	Do. ..	Begins with the introduction ஶ்ரீமதுரைகொண்ட, etc. Gift of 32 cows for a lamp by Amaṇimallaṉ Paḷḷikoṇḍaṉ alias Mārvattumālai, a native of Vijayapuram in Vijayapura-kūṟṟam of Mēlkaraikkāḍu to the temple of Tirumuḍuguṉṟam-Uḍaiyār. The king is surnamed Jayaṅgoṇḍa-śōḻaṉ.
56	Do.	Do. ..	Parakēsarivarman	12th ,, ...	Do. ..	Gift of 45 sheep for half a lamp to Sūryadēva of Tirumuḍuguṉṟam and oḷattāṇḍu and a copper-pot by Kāvidikkuḍi Kuḷāmaṇaṉ Kūttaṉ, a native of Neṟkuppai.
57	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do. ..	Assignment of land to a private individual by the residents of Neṟkuppai who had received the same from (king) Uttama-Chōḷa as a *dēvadāna* on perpetual tenure for the supply of sandal paste, dammar, and the bath requisites on the uttarāyaṇa, dakshiṇāyana and the monthly saṅkramaṇa days.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall	Chōḷa ..	Parakēsarivarman alias Uḍaiyār Rājēndradēva.	5th year	Tamil	Begins with the historical introduction commencing with the words திருவர்ரை, etc. Registers a sale of land by the residents of Vayalūr in Paruvūr-kūrram in Iruṅgōlappāḍi in the district of Vaḍagarai Rājēndrasiṅga-vaḷanāḍu to the temple of Tirubrahmīśvaramuḍaiya-Mahādēva in the same village.
59	Do.	Do. ..	Parakēsarivarman	13th ,, ...	Do. ..	Gift of dry land below the tank by the residents of Nerkuppai to Sūryadēva at Tirumudugunram. This land was subsequently converted into a wet land by the individual mentioned in No. 56 above.
60	Do.	..	Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṉ.	10th year and 217 days.	Do. ..	Gift of lands free of taxes as a dēvadāna to the temple of Tirumudugunram-Uḍaiyār of Paruvūr-kūrram in Iruṅgōlappāḍi. The lands were variously situated in Ediriliśōḷanallūr, a hamlet of Muḍigoṇḍaśōḷa-chaturvēdimaṅgalam in Mērkā-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, Iḷamaṅgalam alias Anapāyanallūr and Śārrukkūḍal alias Vikramaśōḷanallūr.
61	On the third gōpura of the same temple, right of entrance.	..	....	6th year	Do. ..	Registers that as the existing dēvadāna lands of the temple of Tirumudugunram-Uḍaiyār were inadequate for meeting the expenses of the temple, lands in lieu thereof and for feeding the Māhēśvaras in the Vikramaśōḷanmaṭha within the temple were, at the instance of Śōḷakōnār, given over in Śārrukkūḍalūr alias Śinthintāmaṇinallūr in Paruvūr-kūrram in Iruṅgōlappāḍi. These lands formed into a village named Vikramaśōḷanallūr.
62	In the same gōpura, left of entrance	Pallava ..	Śakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	25th year Kumbha, śu. di. trayōdaśi, Sunday, Pūram.	Do	Gift of 32 cows and a bull for a lamp and a lamp-stand to the temple by a native of Kūḍalūr in Mērkā-nāḍu.
63	In the same place	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do.	The historical introduction begins with the words ஸ்வஸ்தி ஸ்ரீ, etc. Records with the same details the transactions referred to in No. 61 above. The king was seated on the seat called Śōḷakōn in the private apartment within the temple at Viranārāṇa-chaturvēdimaṅgalam.
64	Do.	Do ..	Do. do.	4th ,, ...	Do.	Damaged. Begins with the same historical introduction. Gift of land for offering pudding-cakes on Sundays.
65	On the north wall of the kitchen in the same temple.	Pallava ..	Śakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	16th year, Ṛishabha, śu. di. saptami, Monday, Uttiram.	Do.	Gift of 96 sheep for a lamp by a native of Jananāthachaturvēdimaṅgalam, a brahmadēya of Viḷuppuram in Paṉaiyūr-nāḍu.
66	On the second gōpura of the same temple, right of entrance.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	8th year, Tulā, śu. di. tritīya, Saturday, Rōhiṇi.	Do.	Gift of an ornament (?) tiru-abhishēkam by Araiyaṉ Sundarattōḷuḍaiyāṉ Kūpakarāyaṉ, a native of Nāḷkuricbchi in Pāṇḍi-maṇḍalam to the temple of Tirumudugunramuḍaiya-Nāyaṉār in Paruvūr-kūrram in Iruṅgōlappāḍināḍu a subdivision of Mērkā-nāḍu in the district of Vaḍagarai Virudarājabhayaṅkara-vaḷanāḍu.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	In the same place	..	Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṉ.	6 + 1st year and 55 days.	Tamil ..	Gift of land, free of taxes, by Mahābali-Vāṇarāyar for a flower-garden called Rājākkaṇāyaṉ-tirunandavanam called after the king in Oḍḍaṇkurichchi (which is) the boundary of Erumāṉūr in Paruvūr-parru.
68	Do	Vijayanagara.	Pratāpa Dēvarāya-Mahārāya, son of Vīra-Vijayarāya-Mahārāya.	Śaka 1367, Krōdhana, Mīna, śu. di. dvādaśi Thursday, Maghā.	Do	Remission of taxes levied on sĕṭṭis, kaikkōḷas, and various other castes immigrating to Tirumudugunram which belonged to the temple.
69	Do.	Pallava ..	Śakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	2nd year, Vṛiśchika, ba. di. trayōdaśi, Sunday, Aśvati.	Do.	Gift of 96 sheep for a lamp by the hereditary watchman of the temple of Tirumudugunra-Nāyaṉār. Mentions the measure Dēvāśrayaṉ.
70	Do.	..	....	Raktākshi, Śittirai 15.	Do.	Gift of the village of Nṛipanārāyaṇanallūr for worship and repairs to the temple of Tirumudugunra[muḍaiya]-tambirāṉār by a certain chief Kachchiyarāyaṉ who bears a number of birudas. Mentions a certain Narasayyadēva.
71	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṉ Vikrama-Pāṇḍyadēva.	8th year and 106 days.	Grantha and Tamil.	Begins with the words Samastabhuvanaikavīra etc. Records a gift of land for conducting worship and offerings at the service called Vikrama-Pāṇḍyaṉ-śandi called after the king, on the day of the asterism in which he was born. Virudarājabayaṅkara-vaḷanāḍu is herein stated to belong to Chōḷa-maṇḍalam.
72	Do.	Do. ..	Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṉ Sundara-Pāṇḍyadēva.	13 + 1st year ..	Do. ..	The inscription begins with an introductory verse in Sanskrit in praise of Muppiḍi-kshmāpati, king of Vikramasiṁha-paṭṭaṇa. Assignment of money levied as taxes from a number of villages for conducting the service established in the temple founded by the elder brother of the king and called after Muppiḍi-Nāyaka one of the ministers of Kākatīya Pratāparudradēva.
73	Do.	Pallava ..	Śakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	10th year, Siṁha, śu. di. pañchami, Monday, Rēvati.	Tamil	Damaged and unfinished. Gift of a gold forehead plate set up with jewels to Tirumudugunramuḍaiya-Nāyaṉār by Avaṉi-ālappiraṇdaṉ alias Kō-Peruñjiṅgadēva of Kūḍal in Kīḻ-Āmūr-nāḍu a subdivision of Tirumuṇaippāḍi-nāḍu in expiation (of the sin) of [having killed] (?) . . . Kēśava, Harihara-Daṇḍanāyaka and other Daṇḍanāyakas of the Hoysaḷa king in the battle field at Perumbalūr and of having seized by force their ladies and treasure. This ornament was called Avaṉi-ālappiraṇdaṉ and was placed on the image of the god with the chanting (?) of the Sanskrit verse. चारुरत्नमयम् पद्मवन्यवनसम्भवः [।*] दिदेश त्रिदशेशाय श्रीवृद्धगिरिवासिने [॥*]

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	In the same place	..	....	..	Tamil verse ..	Records the Tamil verses, composed by various authors whose names are given, eulogising certain Kāḍava chiefs. These were engraved on the Gaṇḍarāditta-gōpura (tiruvāśal) under orders of Araśanārāyaṇaṉ Ālappirandaṉ Viraśēkhara alias Kāḍavarāyaṉ. One of the verses records that in Śaka 1108 (= 1186 A. D.) Ālappirandaṉ Viraśēkharaṉ alias Kāḍavarāyaṉ son of Araśanārāyaṇaṉ Kachchiyarāyaṉ alias Kāḍavarāyaṉ destroyed Kūḍal belonging to Karkaḍaga-Mārāyaṉ and also the country of Adiyamāṉ.
75	Do.	..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	4 + 1st year ..	Tamil	Unfinished. Gift of land free of taxes, in Pagaḍaṅguḍi in Paruvūr-parru consisting of thirty shares, in the name of the king, by Tirumāliruñjōlaiṉiṉṟaṉ alias Maḷavarāyaṉ, the chief of Na[ḍ] kuruchchi in Śevvirukkai Śembu-nāḍu in Pāṇḍi-maṇḍalam. Out of these, 24 brahmans of the agaram Kulaśēkhara-chaturvēdimaṅgalam received one share each, and the Nāyaṉmār two; two were assigned for Vēda-vṛitti, one for Vaidya-vṛitti, and one for Purāṇa-vṛitti. These brāhmaṇas had probably to do some service for the Vikrama-Pāṇḍyaṉ-śandi by turns of eight.
76	On the same gōpura, left of entrance	..	Do. do.	5th year and 184 days.	Do.	Gift of taxes levied from the villages of Śeṉṉiyanallūr alias Rājakkaṇayanallūr and Śemba[l]likurichchi alias Marukaṉai-toḍaḍa-Pāṇḍiyanallūr for offerings and for the Rājakkaṇāyaṉ festival instituted in the temple in the name of the king. The document is signed by Dēvaṉ Pallavarāyaṉ of Aḍaṅgārimaṅgalam in Muttūr-kūṟṟam in Pāṇḍimaṇḍalam.
77	In the same place	..	Do. do.	3rd year and 220 days.	Do.	Records that a certain private individual was appointed to serve as maṇḍapa-kōttu in the temple receiving tūṇi padakku of paddy everyday.
78	Do.	Pāṇḍya ..	Māṟavarman Parākrama-Pāṇḍyadēva ..	14th year, Mēsha, śu. di. tṛitīyā, Monday, Rōhiṇi.	Do.	Unfinished.
79	Do.	..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	7th year	Do.	Gift of land in Erumaṉūr in Paruvūr-parru for maintaining the Vikrama-Pāṇḍyaṉ flower-garden founded by Maḷavarāyar in the name of the king.
80	Do.	Pallava ..	Sakalabhuvanachakravartin Avaṇiāḷappirandāṉ alias Kōpperuñjiṅgadēva.	11th year and 113 koṭṭu days.	Do.	Gift of a gold forehead plate to Tirumuḍuguṉṟamuḍaiya-Nāyaṉār by Perumāḷ-piḷḷai alias Śōḷakōṉār one of the muḍalis of the king.
81	Do.	..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	5th year and 184 days.	Do.	Connected with No. 76 above. Registers the remission of taxes in the villages of Śeṉṉiyanallūr and Śemba[l]likurichi in Paruvūr-parru.
82	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	[3]rd year, Makara, śu. di. trayōdaśī, Monday, Pushya.	Do.	Gift of 32 cows and one bull for a lamp to the temple by Malaipperumāḷ alias Kanakarāyaṉ, son of Kulōttuṅga-vēḷāṉ, chief of Maṇaṅjēri near Kōḍikkuḷam Vaḍagarai Virudarājabayaṅkara-vaḷanāḍu. Mentions the measure Dēvāśriyaṉ.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	In the same place	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	6th year, Mīna, ba. di. shashṭi, Wednesday, Mūla.	Tamil	Gift of land for offerings and flower-garlands in Uṟṟukurichchi alias Āḍaṉūr in Kūḍal-nāḍu a subdivision of Virudarājabayaṅkara-vaḷanāḍu by Kūḍal Ālappiṟandaṉ Aḷagiya Śīyaṉ Kōpperuñjiṅgaṉ of Tirumuṇaippāḍi Kil-Āmūr-nāḍu.
84	Do.	Pāṇḍya .	Tribhuvanachakravartin Kōṉērimai-koṇḍāṉ Sundara-Pāṇḍyadēva.	13 + 1st year and 237 days, Kumbha, śu. di. trayōdaśī, Monday, Pushya.	Do.	Gift of lands in and taxes on Taṇḍalaipuliyūr for offerings at the service called Kōḍaṇḍarāmaṉ-śandi after the king for conducting the festival on the day of the asterism Pushya in which the king was born, for perpetual lamps, for repairs and for maintaining the flower-gardens founded by Āṇḍār Uyyakkoṇḍār on behalf of Kaliṅgarāyar and Uḍaiya-Nāyaṉār.
85	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	3rd year [Siṁha], śu. di. daśamī, Monday, Pushya.	Do.	Gift of 32 cows for a perpetual lamp to the temple by one of the agambaḍi-muḍalis of Araśūruḍaiyāṉ Śeṅgaṇivāyaṉ Śōḷakōṉār. Mentions the ghee measure Dēvāśrayaṉ.
86	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉeriṉmai-koṇḍāṉ Vikrama-Pāṇḍyadēva.	5th year and 131 days.	Do. ..	Gift of land inclusive of all taxes for offerings at the service called Rājakkaṇāyaṉ-śaudi after the king. This land was determined as excess in the course of a resurvey conducted by Śōḷakōṉ in the fifth year with reference to certain lands given to certain servants of the temple. The order was passed when the king was pleased to stop at Perumbarrappuliyūr (i.e., Chidambaram).
87	Do.	....	Tribhuvanachakravartin Kōṉeriṉmai-koṇḍāṉ.	5th year	Do.	Contents almost the same as above. The full name Vikrama-Pāṇḍyaśōḷaṉ is given herein.
88	Do.	....	Do. do.	5th year and 157 days.	Do.	The contents same as in Nos. 86 and 87 above. This inscription further records the remission of taxes on the lands enjoyed by the servants of the temple after the survey.
89	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[1]3 + 3rd year ..	Do.	Gift of 97 sheep for a perpetual lamp by Gaṭṭidēvaṉ alias Sundara-Pāṇḍya Kachchiyarāyaṉ. Mentions the measure Dēvāśriyaṉ-kāl.
90	Do.	Vijayanagara.	Kamapaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar.	Śaka 1295, Ānanda, Rishabha, śu. di. daśamī, Monday, Punarvasu.	Do.	Damaged. Registers that the managers of the temple authorised a certain Tēr̤aiyarāyar Viraśēkharamuḍaiyaṉ alias Kachchiyarāyar to expend 400 kalams of paddy per day out of the tirukkāvaṇam.
91	Do.	Do.	Praudhadēvarāya-Mahārāya, son of Vīra-Vijayarāya-Mahārāya.	Śaka 1352, Saumya, [Karkaṭaka], śu. di. shashṭi, Monday, Uttiram.	Do.	Records the rates of taxes in grain and money to be levied from the kaikkōḷar, tandirimar and other castes in certain villages. The people were assembled in the Vidiviṭaṅkaṉ tirukkāvaṇam.
92	Do.	Do.	Pratāpadēvarāya, son of Vīra-Vijayarāya.	Śaka 1351, Saumya, Mēsha, ba.di. shashṭi, Sunday, [Uttiram.]	Do.	Unfinished and damaged. Seems to record a compact agreed upon by the Valaṅgai and Iḍaṅgai castes that they would inflict corporal punishment on those who helped the tax collectors of the king and the Brahman landholders in the collection of taxes by coercive measures and who consented to write the accounts.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
93	On the south wall of the *maṇḍapa* in front of the central shrine in the Svarṇapurīśvara temple at Kugaiyur (Kallakurichchi taluk, South Arcot district).	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	6th year, Makara, śu. di. daśami, Hasta.	Tamil ..	Registers that Kūguḍaiyāṉ Iraṇaṉ Poṉparappiṉāṉ alias Rājarāja Kōvalarāyaṉ set up the image of Poṉparappiṉa-Īśvaramuḍaiya-Nāyaṉār, constructed the stone temple, the Śrī-Kailāsa of the village Kūgaiyūr, the arddha-maṇḍapa, the snapana-maṇḍapa, the nṛitta-maṇḍapa, the first prākāra and the gōpura, the second prākāra and the gōpura and made a gift of land for offerings and to the Brāhmaṇas of the temple. Kūgaiyūr was situated in Naṟaiyūr-kūṟṟam, a subdivision of Maḷāḍu alias Jananātha-vaḷanāḍu.
94	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura and the crowned head [of the Pāṇḍya].'	14th year, Makara, śu. di. daśami, Anurādhā.	Do. ..	Gift of the village Poṉparappiṉanallūr free of taxes for worship and offerings and the village of Kaṟpūṇḍi alias Tiruṇāṉaśambandanallūr in Ugaḷūr-kūṟṟam, a district of Vaḍagarai Rājaśiṅga-vaḷanāḍu for conducting the festival in the month of Paṅguṇi, to the temple of Poṉparappiṉa-Īśvaramuḍaiya-Nāyaṇār at Kūgaiyūr.
95	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th year ..	Do. ..	Gift of two cows and a calf for a lamp by one of the agambaḍi-muḍalis of Rājarāja-Kōvalarāyaṉ to the same temple.
96	Do.	..	....	Śaka 1386, Subhānu expired, Tāraṇa current, Āṉi 3.	Do. ..	Records the order of Immaḍi Rāyappa-Nāyaka Timmaya-Nāyaka prescribing the rates of certain dues in grain and money inclusive of those due to the authorities and fixing the same capacity of the measure (marakkāl) according to the old practice throughout the Magaḍai-maṇḍalam.
97	Do.	..	....	Śaka 1369, Prabhava, Siṁha, ba. di. chaturthī, Monday, Aśvati.	Do. ..	Registers an order of Vāsudēva-Nāyakar Tirumalai-Nāyakar to the people of Magaḍai-maṇḍalam fixing the length of the rod for measuring the wet and dry lands for the purposes of assessment. The length of the rod then in use seems to have been very small and the people threatened to migrate elsewhere. The newly prescribed rod is represented on the wall below the inscription.
98	On the north wall of the same *maṇḍapa*.	..	....	Śaka 14**, Raktākshi, Vṛiśchika, Amāvāsyā, Wednesday, Viśākhā.	Do. ..	Gift of Śiṟṟēṟi, hamlet of Teṉkarai-śīrmai by Eṟamāñji Tulukkaṉa-Nāyaka who was ruling over the said śīrmai to the temple of Poṉparappiṉa-Chōḷiśvaramuḍaiya-Nāyiṉār of Kūgaiyūr.
99	On the same wall	..	....	Śaka 1465, Śōbhakṛit, Karkaṭaka, ba. di. daśami, Thursday, Rōhiṇī.	Do. .	Remission of certain taxes for worship (Mahāpūjā) in the temple of Poṉparappi-Chōḷiśvaramuḍaiya-Nayiṉār-Tambirāṉār for the prosperity of Viśvanātha-Nāyaka by his officers.
100	Do.	Vijayanagara.	Vīrapratāpa Kṛishṇarāya	Śaka 1442, Vikrama, Kanyā, ba. di., daśami, Friday, Pushya.	Do. ..	Damaged. Registers the sale of the privileges of periodical worship to a certain private individual by the managers of the temple of Poṉparappiṉa-Īśvaramuḍaiya-Nayiṉār at Kūgaiyūr in Teṉkarai Naṟaiyūr-kūṟṟam, a subdivision of Maḷāḍu alias Jananātha-vaḷanāḍu, a district of Magaḍai-maṇḍalam.
101	Do.	Do. ..	Do.	Śaka 1446, Tāraṇa, Siṁha, śu. di., prathamā, Sunday, [Makha].	Do.	Records a similar transaction to the one in No. 100 above. Mentions Tirumalai-Nāyakar Ayyaṉ and his agent Perumukkil-Nāyakar.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the same wall	..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	13th year ..	Tamil ..	Gift of Pullaṅgulam for conducting the service Sundara-Pāṇḍyaṉ-śāṇḍi called after the king, for festivals and for repairs to the temple of Poṉparappiṉa-Īśuramuḍaiyār at Kugaiyūr in Magaḍai-maṇḍalam.
103	Do.	..	....	Śaka 1404, Subhakṛit expired, Śōbhakṛit current, Vaigāśi 12.	Do ..	Records that excessive and unauthorised taxes were being levied from the people of Teṉkarai-nāḍu and that on this account the people migrated from the country. On representing their grievances to Chikka Parvata-Nāyakkar, he settled that the old custom should prevail in future.
104	Do.	Pāṇḍya ..	Raṇamukharāmaṉ Perumāḷ Vīra-Pāṇḍyadēva.	21st year, Tulā, śu. di., trayōdaśī, Rēvatī.	Do. ..	Gift of the brahman village Peru-Nilā alias Raṇamugarāma-chaturvēdimaṅgalam in Vembār-kurram consisting of 26 shares at one share each to 24 Brahmans, one share for the Yajurvēda-vṛitti and 1 share for the Purāṇa-vṛitti, by Śōḷappiḷḷai alias Sambuvarāyaṉ of Vēṭṭaikuḍi in Maḷāḍu alias Jananātha-vaḷanāḍu on the southern bank, a district of Magaḍai-maṇḍalam. The signature of Kulaśēkhara Viḷupparaiyaṉ appears at the end of the record.
105	On the west wall of the Periya-nāyaki Ammaṉ shrine in the same temple.	..	....	Yuva, Vaigāśi 15 ..	Do. ..	Gift of lands in a number of villages in Teṉkarai-śīrmai to Raṅgappayyar brother of Ellamarasayya son of Bellem-koṇḍa Timmayyar for the midday offerings of Periyammāḷ (goddess) by Śūrappavāṇḍāyar and the residents of Teṉkarai-śīrmai.
106	On the east wall of the same shrine.	Vijaya-nagara.	Virapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1483, Durmati, Makara, śu. di.	Do. ..	Gift of the tax talaiyārikkam in Kūgaiyūr-pēṭṭai, for special worship on Fridays in the shrines of Periyammai in the temple of Poṉparappi-Nayiṉār and Oppiḷāda Ammai in the temple of Pañchākshara-Nayiṉār at Kūgaiyūr, by an agent of Śūrappa-Nāyakkar Ayyaṉ for the merit of adigāram Kṛishṇappa-Nāyakkar.
107	On the western gōpura of the same temple, right of entrance.	..	....	Sādhāraṇa, Āḍi ..	Do. ..	Damaged. Mentions a gift for the merit of Śūrappa-Nāyaka and Timaya.
108	In the same place	Vijaya-nagara.	Achyutadēva-Mahārāya	Śaka 146[5] Śōbhakṛit, Āvaṇi 12.	Do. ..	Gift of taxes levied in Kūgaiyūr, for the great worship (mahāpūjā) and repairs in the temples of Poṉparappi-Chōḷiśvaramuḍaiya-Nayiṉār and Dēvargaḷ-tambiṟāṉār Sākshināthar at Kūgaiyūr by an agent of Mallappa-Nāyakkar. The name of Achyutadēva is coupled with that of Kṛishṇadēva-Mahārāya as ruling in the same year.
109	On the same gōpura, left of entrance.	..	....	Śaka 1336, Jaya, Piraṭṭādi 18.	Do. ..	Records an order of Nārayya-Nāyakkar to the people of Magaḍai-maṇḍalam waiving the right of levying varusha-kāṇikkai in the whole parru governed by him.
110	In the same place	..	....	Śaka 1372, Vibhava	Do. ..	Damaged. Seems to record the remission of certain taxes.
111	On a slab set up in front of the same temple.	..	....	Jaya, Āḍi 9 ..	Do. ..	Damaged. Seems to record a gift of land for conducting worship in the two temples at Kūgaiyūr.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the south wall of the central shrine in the Pañchākshārēśvara temple in the same village.	Vijaya-nagara.	Immaḍi Sadāśivadēva-Mahārāya	Śaka 1468, Virōdhi-kṛit, Paṅguṇi 29, daśamī, Saturday, and Paṅguṇi 23 ba. di. daśamī, Mūla, Saṅkra-maṇa.	Tamil	Gift of land in Tiruppaṇi-pēṭṭai for repairs to the temple of Dēvaṇ-Tambiṟāṉār Pañchākṣharanātha by Uratta Pāppu-Nāyakkar agent of Veṅkaṭappayya Veṅgappayyaṉ agent of Śūrappa-Nāyakkar.
113	On the west wall of the same shrine.	Do.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1453, Vijaya, Kumbha, śu. di. Paurṇami, Lunar eclipse, Makha, Thursday.	Do.	Gift of the village of Maṭṭaipāṟai for the merit of the residents of the country of Teṉkarai in Magadai-maṇḍa lam to the temples of Pañchākṣharanāthar and Dēvaga-Tambiṟāṉār on the occasion of the lunar eclipse.
114	On the east wall of the maṇḍapa in front of the same shrine.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1468, Parā-bhava, Kumbha ba. di., amāvāsya, Sunday, Aśvati.	Do.	Gift of land in Pulavaṉūrkaḷam in Teṉkarai-śīrmai a sub-division of Malāḍu alias Jananātha-vaḷanāḍu in Magadai-maṇḍalam for worship and offerings to the shrine of Iḷaiya-Nayiṉār in the temple of Dēvargaḷ-Tambiṟāṉār in Kugaiyūr, by Vaḍamaḷai-Nāyakkar son of Śōḍi Pappa-Nāyakkar agent of Śūrappa-Nāyakkar.
115	On the south wall of the same maṇḍapa.	Do.	Triumalaidēva-Mahārāya, son of Vīra-pratāpa Kṛishṇadēva-Mahārāya.	Śaka 1446, Tāraṇa, Tulā, ba. di. ēkādaśi Monday, Hasta.	Do.	Gift of Urattūr as a dēvadāna, free of taxes, for the great worship (mahāpūja) and repairs to the temple of Dēvargaḷ Tambiṟāṉ Pañchākṣharanādaṉ in Kugaiyūr alias Tambiṟāṉkōyil by Mṛittyuñjaya-Nāyakkar for the merit of Kṛishṇadēva-Mahārāya and Tirumalai-Nāyakkar Ayyaṉ.
116	On the same wall	Do.	Do. do.	Śaka 1446, Tāraṇa, Dhanus, śu. di. paurṇai, Ārdrā, Sunday.	Do.	Gift of land in Puḷḷaṅguḷam, on the southern bank of the Nīvā river, in Teṉkarai Naraiyūr-kūṟṟam in Āraṇaḷūr-śīrmai a district of Malāḍu alias Jananātha-vaḷanāḍu in Magadai-maṇḍalam by the same donee who is stated to have been the agent of Tirumalai-Nāyakkar.
117	Do.	Do	Do. do.	Śaka 1446, Tāraṇa, Dhanus, śu. di. prathamā, Ārdrā, Sunday.	Do.	Gift of land to the Kaikkōḷa servants and the dancing girls of the temples of Dēvargaḷ Tambiṟāṉār and Pañchākṣha-raṇādar at Kugaiyūr by the donee mentioned in No. 116 above.
118	On the north wall of the same maṇḍapa.		....	Śaka 1426, Rakta-kshi, Vṛiśchika, amāvāsya, Wednesday, Viśākha.	Do.	Gift of land, free of taxes, in Kōḍiyappāḍi by Eṟamaṇchi Tulukkaṇa-Nāyakkar to the temples of Dēvargaḷ Tambiṟāṉ and Pañchākṣharaṇādar at Kugaiyūr.
119	On the gōpura of the same temple	..	....	Parābhava, Mīna, ba. di. saptamī, Mūla, Sunday.	Do.	Unfinished. Seems to record a gift to the shrine of Iḷaya-Nayiṉār in the temple of Dēvargaḷ Tambiṟāṉār for worship, offerings, bathing in oil and lamps by Vaḍamaḷai-Nāyakkar agent of Śūrappa-Nāyakkar Ayyaṉ.
120	On a slab set up in front of the same temple.	..	....	..	Do.	On the top of the slab 2 fish and a hook are engraved. Records that the temple of Nāyaṉār Bhagavadi-Āḻvār is under the protection of Miṉavaṉ Mukkōṟkiḻanaḍigaḷ.
121	On the south wall of the ruined Kailāsanātha temple in the same village.	..	....	Śaka 1506, Tāraṇa, Vṛiśchika, śu. di. paurṇai, Saturday.	Do.	Seems to refer to a gift of land.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
122	On the south wall of the Rājanārāyaṇa-Perumāḷ temple in the same village.	Sāḷuva ..	Bhujabala Tammarāya (i.e. Dharmarāya).	Śaka 1424, Raudri, Kārtigai, 7.	Tamil	Gift of money and land, free of taxes, to the temple of Rājanārāyaṇa-Viṇṇagaram-Perumāḷ at Peruṅgaraiyaṉ-pāḍi alias Kūgaiyūr in Teṉkarai-Naraiyur-kūṟṟam in Magadai-maṇḍalam for offerings by Aṇṇama-Nāyakkar in order that Bujabala Tammarāyar might rule the earth.
123	On the same wall	..	....	Raudri, Tai 10 ..	Do.	Gift of land for worship in the same temple and for the festivals of the images of Rāma, Rāghava, Nārāyaṇa and Kṛishṇa, taken in procession by Peruṅgoṇḍai Tammaya-Nāyakkar who repaired the maṇḍapa, set up the stone pillar and the pinnacle, built the surrounding wall and dug the tank.
124	On the north wall of the same temple.	..	....	Śaka 1422, Raudri, Tai 20.	Do.	Purchase of land for the Maḍaiviḷāgam of Rājanārāyaṇa-Viṇṇagar-Emberumāṉ from the temple of Poṉparappiṉa-Chōḷēśvaramuḍaiyār.
125	On the first gōpura of the Raṅga-nātha temple at Tiruvarangam (same taluk and district); right of entrance.	..	....	Plava, Piraṭṭāśi 29.	Do.	Records a gift of land for a flower-garden for the merit of Raṅgappa-Nāyakkar. Śōḍikkuḍutta-Nāchchiyār-tiruttu appears as one of the boundaries.
126	In the same place	..	....	Śaka 1480, Dun-mati, Makara, Punarvasu, śu. di. trayōdaśi, Sunday.	Tamil verse ..	Damaged. Records that the vimāna was repaired and (the image of) Uttara-Raṅgaṉ was probably reconsecrated by a certain Śrīrāmaya.
127	Do.	..	....	Śaka 1553, Śōbha-kṛit, Āṇi.	Tamil	Much damaged. Gift of land in Eḍuttavaṉallūr for sup-plying the yajñōpavīta (sacred thread) to the god Raṅga-nāthasvāmin.
128	Do.	Vijayana-gara.	Vīrapratāpa Śrīraṅgadēva-Mahārāja, 'who having taken every country was pleased to receive tribute from Ceylon.'	Subhānu, Paṅguṇi 29, Śaka 1505, Mīna, śu. di. saptamī, [Friday, Pūraṭṭādi].	Do.	Mentions Emberumāṉār Ayyaṉ agent of Periyanambi Ayyaṉ agent of Eṭṭūr Kumāra Tāttāchāriyār Ayyaṉ of Uttara-Tiruvaraṅgam on the southern bank of Peṇṇai (Pennār) and on the northern bank of Āvini in Korukkai-kūṟṟam a subdivision of Meykuṉṟa-vaḷanāḍu in Magadai-maṇḍalam and the dēsāndrimuttirai Emberumāṉār-jīyar of Tirukkōvalūr.
129	On the same gōpura, left of en-trance.	Do.	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahā-rāya, ruling at Peruṅgoṇḍai.	Śaka 1517, Manma-tha, Puraṭṭāśi 18.	Do.	Registers that Tiruveṅgaḍayyaṅgār Ayyaṉ of Aṇbaṉūr directed the lands given to the servants of the temple of Raṅganāthasvāmin at Uttara-Tiruvaraṅgam to be nīrk-kūḷi-sarvamānya under orders of Eṭṭūr Tirumalai Kumāra Tātāchārya who bears the biruda, Vēdamārgga-pratish-ṭhāchārya and Ubhayavēdāntāchārya and who appears to have prepared the elephant vehicle for the god.
130	In the same place	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1482, Raudri, Mēsha, ba. di. dvitīya, Wednesday.	Do.	Damaged and end lost.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the same wall	....	....	....	Tamil verse ..	A Tamil verse composed by Kaliṅgarāya Uṉṉāmulai Ellappar in praise of the god Vishṇu.
132	Do.	Vijayanagara.	Sadāśivadēva-Mahārāya	Śaka 1482, Siddhārthi, Mēsha, śu. di. pañchami, Śravaṇa, Sunday.	Tamil	Damaged. Seems to register a gift of land to a private individual for repairing the tank called Pāṭāḷasamudram.
133	Do.	Do.	Do.	Śaka 1485, Dunmuki.	Do.	Much damaged.
134	On the east wall of the maṇḍapa in front of the same temple.	Do.	Vīrapratāpa Śrīraṅgadēva-Mahārāya 'who having taken all countries was pleased to levy tribute from Ceylon'.	Śaka 1499, Dhātu, [Paṅguṇi]25.	Do.	Do.
135	On the south wall of the central shrine in the Pañchanadēśvara temple at **Tiruvaiyaru** (Tanjore taluk and district).	Chōḷa ..	Rājakēsarivarman	5th year	Do.	Gift of 25 kaḷañju of gold for half a lamp to the temple of Tiruvaiyāṟṟu-paramamahādēva. The gold was deposited with the merchants (nagarattār) of Śivapuri.
136	On the same wall	Do. ..	Maduraikoṇḍa Parakēsarivarman	20th ,, ...	Do.	Built in at the end and the bottom. Gift of gold for a lamp.
137	Do.	Do. ..	Do. do.	16th ,, ...	Do.	Gift of 96 sheep for a lamp in the temple of Tiruvaiyāṟṟu-Mahādēva by Nakka Nambaṉ of Iruṅgaṇḍapuram on the southern bank of the Peṉṉai in Vāṉagappāḍi.
138	On the west wall of the same shrine.	Do. ..	Do. do.	20th ,, ...	Do.	Built in at the end. Seems to record a gift of land to the temple of Tiruvaiyāṟṟu-Mahādēva.
139	On the north wall of the same shrine.	Do. ..	Do. do.	18th ,, ...	Do.	Damaged. Gift of gold for a lamp. Mentions Malaināṭṭu-chchaḷiya.
140	On the south base of the verandah of the second prākāra of the same temple.	....	[Tribhuvanacha]kravartin Kōṉēriṉmaikoṇḍāṉ.	Lost	Do.	Built in in the middle. Seems to register that the dancing girls were to enjoy the lands, given to them for service in the temple of Tiruvaiyāṟṟu-Uḍaiyār in Poygai-nāḍu a subdivision of Rājarāja-vaḷanāḍu, of which they had been dispossessed.
141	On the same base	....	Do. do.	Do.	Do.	Damaged. Records a transaction similar to that in No. 140 above.
142	On the west base of the same prākāra.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulō[ttuṅga-Chōḷa]dēva Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	3rd year ..	Do.	Damaged. Seems to refer to carpenters' rights and privileges in the temples of Tiruvaiyāruḍaiyār, Āḷuḍaiya-Nāchchiyār, Ulagamādēvi-Īśvaramuḍaiyār and Tribhuvaṇamādēvi-Īśvaramuḍaiyār.
143	On a stone built into the east wall of the Śokkaṭṭāṉ-maṇḍapa in front of the same shrine.	Do. ..	Maduraikoṇḍa Parakēsarivarman ..	39th ,, ...	Do.	Seems to record a gift of lamp.
144	On another stone in the same place	Do. ..	Madurai[koṇḍa Para]kēsarivarman ..	[40]th ,, ...	Do.	Damaged. Seems to register a gift of land for feeding a brahman with sumptuous meal daily in the temple of Tiruvaiyāruḍaiyār by queen Arīñjigai, daughter of Iḷaḍarāyar.
145	On the north wall of the third prākāra of the same temple.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	Lost	Do.	Damaged. Begins with the historical introduction *Svasti śrī*, etc. Appears to make provision for conducting the tirupaḷi-eḻuchchi (rising from bed) service.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
146	On the same wall	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	14th year and 45 days.	Tamil	Gift of the Brahman village Jñānasamudra-chaturvēdimaṅgalam in Vikrama-Chōḷa-vaḷanāḍu to the Brahmans of the temple for various services and to a number of temples.
147	On a stone built into the western gōpura of the same temple.	Chōḷa ..	Rājakēsarivarman	3rd year	Do.	Gift of a chauri to the temple of Tiruvaiyāruḍaiyār by Pañchavaṉ-Mādēviyār, queen of Mummuḍi-Chōḷa.
148	On the east base of the Dakshiṇa-Kailāsa shrine in the same temple.	Do. ..	Parakēsarivarman alias [Rājēndra-Chōḷadēva].	Damaged	Do.	Records in details the various ornaments given to the temple.
149	On the same base	....	....	....	Tamil verse ..	Records that Vāṉavaṉ Mārāyaṉ of Vēvāśal set up the images of Pañchanadivāṉaṉ and Añjalai-Umaiyār in Ayyāṟu.
150	On the west wall of the same shrine	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th year	Tamil	Gift of 20 kāśu for a lamp by Ammaṅgai-Nāchchiyār alias Puvaṉamuḻuḍuḍaiyāḷ of (?) Vaḍaśāthamaṅgalam to the temple of Teṉ-Kayilāyam-uḍaiyār at Tiruvaiyār in Poygai-nāḍu a subdivision of Tirupuvaṉamuḻuḍuḍaivaḷanāḍu.
151	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	6th ,, ...	Do.	Damaged. Gift of 20 kāśu for a lamp in the same temple.
152	On the south base of the Uttara-Kailāsa shrine in the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva I.	3rd ,, ...	Do.	Gift of seven bronze lamp-stands to the temple of Olōgamahādēvi-Īśvaramuḍaiya-Mahādēva at Tiruvaiyāṟu in Poygai-nāḍu a subdivision of Rājēndrasiṁha-vaḷanāḍu by Dantiśetti-Viṭaṅkiyār alias Olōgamādēviyār, queen of Rājarājadēva.
153	On the same base	Do. ..	[Parakēsarivarman] alias Uḍaiyār Rājēndra-Chōḷadēva.	22nd ,, ...	Do	Built in at the bottom.
154	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	21st ,, ...	Do.	Gift of gold ornaments set with jewels to the same temple by the same queen as mentioned in No. 152 above.
155	Do.	Do. ..	....	....	Do.	Built in at the beginning. Contains a portion of the historical introduction of Rājarāja I. Records the gifts of various ornaments one of which is said to have been presented in the 25th year of Rājarājadēva.
156	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Rājarājarājadēva (Rājarāja I).	24th year	Do.	Gift of land to the stone temple of Olōkamādēvi-Īśvaramuḍaiyār built by Dantiśetti-Viṭaṅkiyār alias Olōkamādēviyār, queen of Rājarājadēva at Tiruvaiyāṟu, a dēvadāna in Poygai-nāḍu, a subdivision of Rājēndrasiṁha-vaḷanāḍu.
157	On the west base of the Dharmāmbikā shrine in the same temple.	Do. ..	Rāja[kēsarivarman] alias Tribhuva[nachakravartin] Kulō[ttuṅga-Chōḷa]dēva.	3rd year and 85 days.	Do.	Much damaged. Gift of 10 vēli of land in addition to the existing dēvadāna which was found insufficient for conducting worship and offerings of the goddess Ulaguḍaiya-Nāchchiyār of the Tirukkāmakkōṭṭam in Tiruvaiyāṟu in Ulagamuḻuḍuḍai-vaḷanāḍu. Mentions Anapāyanallūr.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
158	On the south wall of the central shrine in the Brahmapurīśvara temple at **Brahmadesam** (Villupuram taluk, South Arcot district).	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	41st year, and 294 days, Rishabha, ba. di. ..... Tuesday, Anisham.	Tamil	Incomplete. The introduction commences with the words புகழ்மிக்கபுணரி. Purchase of land in Paṇaiyūr, the southern hamlet of this village, in the name of Brahmīśvaramuḍaiya-Mahādēva by the assembly of the great men at Rājarāja-chaturvēdimaṅgalam, a brahmadēya and a taṇiyūr in .... yūr-nāḍu, a subdivision of Gaṅgaikoṇḍa-śōḷavaḷanāḍu. It is stated that the king, was residing in the temple of Rājarāja-Viṇṇagar-Āḻvār which was his tutelary deity along with his subordinate (maganār) Āḍavallan alias Kulōttuṅga-śōḷamuvēndavēḷān who was governing the place, having consecrated the god (dēva-pratishṭhai), opened sources for water (jala-pratishṭhai), destroyed the wicked and supported the wise.
159	On the north wall of the same shrine.	Do. .	Do. do.	31st year	Do.	Begins with the introduction புகழ்மேவிசக்க etc. Gift of 128 cows for 4 perpetual lamps in the temple of Brahmīśvaram-Uḍaiyār at Rājarāja-chaturvēdimaṅgalam by Aṇiyupuravan Mēṇmāttaṇ alias Kulōttuṅgaśōḷa-Mūvēndaraiyaṇ residing at Tribhuvaṇamādēvinallūr, the southern hamlet of Rājarāja-chaturvēdimaṅgalam, a village unit by itself in Paṇaiyūr-nāḍu a subdivision of Gaṅgaikoṇḍaśōḷapuram in expiation of the sin of having killed Ammūri-Pichchaṇ alias Rājēndrasēra Nīlagaṅgaraiyaṇ, one of the ryots of Āmūr in Uttamaśōḷa-vaḷanāḍu.
160	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th year, śu. di. trayōdaśī, Wednesday, Punarvasu.	Do.	Incomplete. The historical introduction begins with the words புரதுவரை. Records the same details as No. 159 above as far as the charitable disposition of the king is concerned. Herein Paṇaiyūr-nāḍu is stated to be a subdivision of Rājarāja-vaḷanāḍu. Refers to Karikālaśōḷa Naga-nāṭṭu Mūvēndavēḷāṇ.
161	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year and 75 days.	Do.	Begins with the introduction commencing with the words புயல்வாய்த்த. Registers that certain Brahmans of the temple of Piramīśuramuḍaiyār at Rājarāja-chaturvēdimaṅgalam a brahmadēya and a village unit by itself in Paṇaiyūr-nāḍu a subdivision of Rājarāja-vaḷanāḍu received 600 kāśu from the temple treasury and agreed to burn a perpetual lamp.
162	Do.	Vijayanagara.	..... [son of?] Vīrapratāpa Dēvarāya-Mahārāya, 'who having conquered all countries instituted the elephant hunt.'	Śaka 14 * * Vi...., Tai 3, Kumbha, ba. di. śu. di. (sic.) Śravaṇa.	Do.	Beginning lost. Registers that the Kaikkōḷa community in this territory were not allowed to use the high pillow (daṇḍu) and blow the conch. Aramvaḷartta-Nāyiṇār having petitioned to a certain Kaṅgarāyar they were allowed the use of the pillow and the conch on the analogy of the practice in vogue in the provinces of Kāñchī, Viruñchipuram and Tiruvadi.
163	On a pillar in front of the same shrine.	..	....	....	Do.	Records that this pillar was set up by Pādāḷi-paḍiyaṇ alias Paṇaiyūrnāḍāḻvāṇ a ryot residing in Paṇaiyūr-Nāḍāḻvāṇ-viḷāgam near Ōgūr.
164	On the south wall of the verandah of the first prākāra.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	5th year	Do.	Gift of 33 cattle (cows, calves and bull) for a lamp in the temple of Brahmīśvaramuḍaiya-Nāyaṇār by Nīlagaṅgaṇ Ammūri-Kundaṇ Śōḷaṅgadēvaṇ of Āmūr.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
165	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Tamil ..	Gift of money for a twilight lamp to the shrine of Tirukkarraḷippiḷḷaiyār in the temple of Piramīśvaram-Uḍaiyār.
166	Do.	Śaḷuva ..	Narasiṅga-Mahārāja	Śaka 1392, Virōdhi, Kārttika 8.	Do. ..	Gift of land, in Maṇḍagappaṭṭu in Iḷaiyakuru Araśavallapura-parṟu, by the avataram Śevvaṇa-Nāyaka servant of Annamarasa Ayyaṇ, to the temples of Piramīśvaramuḍaiya-Nayiṇār and Tiruppātāḷīśvaram-uḍaiya-Nayiṇār for worship and repairs.
167	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do. ..	Records that Ammaiyappaṇ Pāṇḍi alias Rājarāja Śambuvarāyaṇ one of the Śeṅgēṇi chiefs utilized the gold of the two jewelled ear-rings (tōḍu) for various services in the temple of Piramīśvaramuḍaiya-Nayiṇār.
168	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	13th ,, ...	Do. ..	The introduction begins with the words புகழின. Gift of 32 cows for a lamp to the same temple by Śōṟuḍaiyāḷ, wife of Nittavinōda Śambuvarāyaṇ.
169	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ...	Do. ..	Begins with the introduction பூலெலினார். Gift of 12 she-buffaloes for a lamp to the temple of Brahmīśvara at Rājarāja-chaturvēdimangalam by the Śivabrāhmaṇas of the temple.
170	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	27th year Vṛischika, śu. di. saptamī, Saturday, Aviṭṭam.	Tamil and Grantha.	Records a writ of Kachchiyarāyaṇ under orders of the king (nāyaṇār tirumugam). Gift of land, free of taxes, in Ōgūr-Paṇaiyūr to the temple of Brahmīśvara for conducting festivals on the day of the asterism Tiruvōṇam in which the king was born, for the service called Aḷagiya-Pallavaṇ-śandi and for repairs. A Sanskṛit verse at the end of this inscription records that Vīrapratāpa Bhuvanaikavīra instituted a festival on the day of Śravaṇa at the service (śandi) called after him to the goddess Pārvatī.
171	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	....	Tamil ..	Mutilated. Contains a portion of the introduction.
172	Do.	Śāḷuva ..	Narasiṅga-Mahārāja	Śaka 1392, Vikṛiti, Paṅguṇi 2.	Do. ..	Gift of āyam and arasupēru on houses and lands in the Brahmīśvaram-śīrmai for burning 40 lamps in the temples of Piramīśvaramuḍaiya-Nayiṇār and Tiruppātāḷīśvaramuḍaiyā-Nayiṇār by Timmi-Nāyaka, agent of Annamarasa Ayyaṇ the avataram of Narasiṅga-Mahārāja.
173	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year	Do. ..	Begins with the introduction வாய்த்தபெரும்பெயரில் etc. Gift of 32 cows and one bull for a perpetual lamp by a dancing girl (dēvaradiyār).
174	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year, Āvaṇi ..	Do. ..	Gift of land, free of taxes, in Ōgūr-Paṇaiyūr in Koliyapuranallūr-parṟu for worship and offerings at the service called Kulaśēkharaṇ-śandi named after the king.
175	On the west wall of the same verandah.	....	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍāṉ.	13 + 1st year, Māśi and 238 days.	Do. ..	Gift of land, free of taxes, for conducting a service called Kōdaṇḍarāmaṇ-śandi after the king and for providing offerings, etc., at the festival on the day of asterism Pushya in which he was born.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the east wall of the same verandah.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year Dhanus, śu. di. chaturthi, Friday, Aviṭṭam.	Tamil ..	Gift of land in Nerkuppai, the northern hamlet of the village, by Ammaiyappaṉ Paṇḍināḍu-koṇḍāṉ alias Rājarāja Śambuvarāyaṉ for the worship and the procession of the god on the day of the asterism Aviṭṭam in which he was born.
177	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year ..	Do. ..	Gift of money for burning a lamp in the temple of Brahmīśvaramuḍaiya-Nāyaṉār by Vachchaladēvi, daughter of the Chāḷukya (king) Tribhuvanamalladēva of the Raṭṭa-rājya.
178	On the west wall of the kitchen in the same temple.	....	....	....	Do. ..	Registers the uḷvari of the dēvadāna lands.
179	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	5th year ..	Do. ..	The historical introduction commences with the words ஸ்வஸ்திஸ்ரீ etc. Registers that the dēvadāna lands belonging to the temple of Brahmīśvaramuḍaiya-Mahādēva and the land given for feeding tapasvins in the Rājanārāyaṇaṉ-maḍam within the temple were clubbed together as a new village called Kulōttuṅga-Chōḷanallūr which was declared free of taxes.
180	Do.	....	....	....	Do. ..	Records the text of the uḷvari of the grant made in No. 179 above giving the detail description of the lands.
181	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year and 1174 days.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Refers to the order of the king directing the transaction contained in No. 179 above.
182	Above the entrance into the same kitchen.	....	....	....	Do. ..	Records that the kitchen was called after Vikrama-Chōḷa.
183	On the front gōpura of the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	18th year ..	Do. ..	Records that the second gōpura (tirumaḷigai) of the Piramīśvara temple was built by Ammaiappaṉ Gaṇḍarasūryaṉ alias Śambuvarāyaṉ.
184	On the east wall of the Pāṭaḷīśvara temple in the same village.	Vijaya-nagara.	Kampaṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Śaka 1286, Krōdhi, Mēsha, śu. di. tritīyā, Wednesday, Pūrāḍam.	Do. ..	Remission of taxes, by Goppaṇaṅgaḷ, on the lands in Kulōttuṅga-śōḷanallūr alias Brahmīśvaram, which was an unit village in Koliyapura-parru in Paṇaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu belonging to the temples of Piramīśvaramuḍaiya-Nāyaṉār and Tiruppāṭaḷēśvaramuḍaiya-Nāyaṉār at Rājarāja-chaturvēdimaṅgalam which was a brahmadēya and a unit in itself.
185	On the south wall of the same temple.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[1]3th year ..	Do. ..	Incomplete. Begins with the word ஸ்வஸ்திஸ்ரீ. Records a gift of 16 cows for a lamp by a certain Aḷagaṉ for having missed his aim and killed another individual in a hunting excursion.
186	Do. do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), Īḻam (Ceylon) and the crowned head of the Pāṇḍya.'	26th ,, ..	Do. ..	Gift of a gold diadem to Pāṭaḷīśvaramuḍaiya-Nāyaṉār at Rājarāja-chaturvēdimaṅgalam a brahmadēya and a village unit in Paṇaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu by a merchant of Ulōgamādēvipuram, a city (nagaram) in Oymā-nāḍu.
187	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	14th ,, ..	Do. ..	Built in at the bottom. The introduction begins with the words ஸ்வஸ்திஸ்ரீ etc. Seems to record a gift of land.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
188	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Uḍaiyār Rājēndra-Chōḷadēva I.	24th year and 230 days, Mēsha, śu. di. Thursday, Pūram.	Tamil ..	Gift of land for worship and offerings in the temple of Pāṭaḷīśvaramuḍaiyār by Parāntakaṉ Śuttamaliyār alias Mukkōkkiḷāṉaḍigaḷ for the growth of the arms (bhujam vardhikka) of king Rājēndra-Chōḷa. The king was then residing in the temple of Rājarājīśvaramuḍaiyār.
189	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	16th year ..	Do. ..	End lost and incomplete. Gift of two she-buffaloes, one ox and two calves for a lamp in the temple of Pāṭaḷīśvaramuḍaiya-Nāyaṉār by Śeṅgēṉi[ma]ṅgala[miṭṭāṉ] Ammaiappaṉ Miṭṭāṉ Appaṉ alias Chōḷēndraśiṅga Śambuvarāyaṉ.
190	On the steps leading to the southern entrance of the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	7th ,, ..	Do. ..	Registers that a certain shepherd (maṉṟāḍi) residing in Eydāri, the southern hamlet of Rājarāja-chaturvēdimaṅgalam of Paṇaiyūr-nāḍu in Rājarāja-vaḷanāḍu received 32 cows and agreed to burn a perpetual lamp in the temple of Tiruppāṭaḷīśvaram-Uḍaiyār.
191	On the south and east walls of the same temple.	Do. ..	Do. do.	18th ,, ..	Do. ..	Incomplete.
192	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year, Makara, śu. di. tritīyā, Wednesday, Pūraṭṭādi.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Quotes the 21st year of Kulōttuṅga-Chōḷadēva. Records the gift of land by the assembly for worship to the image of Āḷuḍai-Nāchchiyār set up by Iruṅgōḷar on the day of the consecration and celebration of the marriage festival.
193	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th year, Ṛishabha, śu. di. saptami, Monday, Pūram.	Do. ..	Gift of land.
194	On the west wall of the same temple.	Do. ..	Rājakēsarivarman alias Rājādhirājadēva.	29th year and 342 days.	Do. ..	Do.
195	On the north wall of the same temple.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndradēva.	4th year ..	Do. ..	Gift of paddy.

D.—List of photographs taken during 1917–18.

Number (continued from the last report)	Locality.	Description.	Size of negative.
440	Trichinopoly ..	View of the interior of the rock-cut temple at the foot of the hill.	Full plate.
441	Do. ..	A pillar in the same temple	Do.
		Carvings in relief on the hill-side near the Kanaka-Durgā temple at Bezwada.	
442	Bezwada ..	Chintāmaṇi-Durgā with a seated image to the right of it.	Half plate.
443	Do. ..	Chintāmaṇi-Durgā with an elephant surmounted by a lion (?) to the left.	Do.
444	Do. ..	Vārāhī, Mātaṁgēśvarī	Do.
445	Do. ..	Prathama-Durgā	Do.
446	Do. ..	Śumbhāsuramardinī-Durgā and Chāmuṇḍēśvarī ..	Do.
447	Do. ..	Raudra-Mahākāḷī	Do.
448	Do. ..	Some faint carvings	Do.
449–450	Do. ..	Do. with some inscriptions in Telugu..	Do.
451	Phulta ..	Inscription on a boulder (No. 850 of Appendix B) ..	Do.
452	..	Palm-leaf manuscript from Tenali (beginning) ..	Full plate.
453	..	Do. do. (end)	Do.
454	..	Five Brāhmī inscriptions	Do.
455	..	Seals of (*a*) Rājarāja Chōḍa-Gaṅga and (*b*) Chōḷa Rājarāja II.	Do.
456	..	The Muñjēru plates of Kokilivarma-Mahārāja ..	Do.
457	..	Do. do. (another grant)	Do.
458	..	Do. of Maṅgi-Yuvarāja II ..	Do.
459	..	Do. of Kokuḷi-Vikramāditya ..	Do.
460–461	..	An incomplete grant of Chāḷukya-Bhīma I	Do.
462	..	The Garavapāḍu grant of Kākatīya Gaṇapati ..	Do.
463	..	Seal of No. 462 above	Quarter plate.
464–465	..	The Tāṇḍivāḍa grant of the Eastern Chāḷukya Vijayāditya II.	Full plate.
466	..	Seals of (*a*) No. 464 above and (*b*) Eastern Gaṅga Rājēndravarma (No. 497 below).	Half plate.
467–469	..	The Tāṇḍivāḍa grant of Pṛithivī-Mahārāja	Full plate.
470–471	..	The Niḍupaṟu grant of Eastern Chāḷukya Jayasiṁha I.	Do.
472	..	The Musinikunda grant of Eastern Chāḷukya Vishṇuvardhana III.	Half plate.
473	..	Seals of (*a*) No. 472 above and (*b*) Eastern Chāḷukya Vijayāditya I, No. 474 below.	Do.
474	..	The Śēkharambu grant of Eastern Chāḷukya Vijayāditya I.	Do.
475	..	The Inuṅgaṟu grant of Chōḷa Rājarāja II	Do.
476	..	A forged modern plate with figures	Full plate.
477	..	The same (figures enlarged)	Do.
478–479	..	A spurious grant of Western Chāḷukya Vinayāditya..	Do.
480–481	..	The Kummaḍūru grant of Śaṁbhu-Chōḍa	Do.
482–483	..	The Arātaha grant of Nētṛibhanjadēva	Do.
484–485	..	The Mula-Māchchāḍa grant of Vidyādharabhanjadēva	Do.
486–487	..	The Machchada grant of Nētṛibhanjadēva	Do.
488–489	..	The Amēraśiṅga grant of Indravarmadēva ..	Do.
490–491	..	The Komyāṇa grant of Yasabhanjadēva	Do.
492–494	..	The Kombaṟu grant of Eastern Chāḷukya Jayasiṁha I.	Do.
495–496	..	The Madhipathara grant of Eastern Gaṅga Anantavarmadēva.	Do.
497–499	..	The Tāmvoddi grant of Eastern Gaṅga Rājēndravarmadēva.	Do.
500–501	..	The Attili grant of Eastern Chāḷukya, Chāḷukya-Bhīma I.	Do.
502	..	The Rāvulapaṛti grant of Uṇḍirāja	Do.
503	..	Seals of Nos. 478, 488 and 495 above	Half plate.
504	..	Seals of Nos. 11 and 15 of Appendix A	Do.
505	..	Seals of Nos. 14 and 20 of Appendix A	Do.
506–507	..	Brāhmī inscriptions	Full plate.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18, calculated by the Officiating Epigraphist with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., L.L.B., I.S.O.

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

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* 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 *nakshatra*. 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 *nakshatra* 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.

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.

3. When a *tithi* or *nakshatra* 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 *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* 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.

4. 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.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallava.
		Kōpperuñjiṅgadēva.
1918	62	25th year, Kumbha, śu. di. trayōdaśī, Sunday, Pūrva-Phalgunī = A.D. 1268, Sunday, January, 29 ; ·45 ; ·88. 'Pūram' is a mistake for Pūśam (Pushya).
,,	65	16th year, Ṛishabha, śu. di. saptamī, Monday, 'Uttara-Phalgunī = A.D. 1258, Monday, May 13 ; ·28 ; ·63. Saptamī seems to be a mistake for navamī.
,,	69	2nd year, Vṛiśchika, ba. di. trayōdaśī, Sunday, Aśvati = A.D. 1244, Sunday, November 13. Ba. 13 began at ·22 and Aśvati ended at ·40.
,,	73	10th year, Siṁha, śu. di. pañchamī, Monday, Rēvatī = A.D. 1254, Monday, August 3 ; ba. 5 began at ·99 and Rēvatī at ·51. The date is unsatisfactory ; moreover, the 10th regnal year probably came to end in February—July 1253 A.D.
,,	83	6th year, Mīna, ba. di. shashṭhī, Wednesday, Mūla. No satisfactory equivalent whether regnal year is 6 or 9 : i.e. in A.D. 1249 or A.D. 1252.
	85	3rd year [Siṁha], śu. di. daśamī, Monday, Pushya. Irregular.
,,	170	27th year, Vṛischika, [śu.] di. saptamī, Saturday, Dhanishṭhā. = A.D. 1269, Saturday, November 2 ; ·25 ; ·79.
		Chola.
		Rājarājadēva I.
1917	356	10th year, Ṛishabha, Thursday, Viśākhā. Details not enough for verification. The nearest equivalent is A.D. 995, May 16, Thursday. In this case however the given *nakshatra* had ended the previous day at ·95.
,,	362	12th year, Dhanus, Tuesday, Āślēshā. = A.D. 996, December 1st, Tuesday. On this day the *nakshatra* commenced at ·39, ending at ·50 the following day. [The tithi was ba. 3 which ended at ·13.]
		Parakēsarivarman Rājēndra-Chōḷa I.
,,	335	25th year and 112th day, Kaṇṇi, ba. di. Thursday, Punarvasu = A.D. 1036, September 16, Thursday ·26 ; ·74. [The tithi was ashṭamī.] Reign, according to Kielhorn, began between 27th March and 7th July A.D. 1012. The present date (112th day) indicates that regnal years changed about May 27th.
,,	341	30th year and 27th day, Karkaṭaka, ba. di. daśamī, Thursday, Kṛittikā = A.D. 1041, June 25, Thursday. f.d.t. ·08 ; f.d.n. ·76. The *tithi* and the *nakshatra* commenced on this day at ·09 and ·76 respectively. By Garga and Brahma Siddhāntas nakshatra would have commenced about ·25 of day. The beginning of the reign inferred from this date (about May 29) agrees with that arrived at from the previous date.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Parakēsarivarman Rājēndra-Chōḷa I—cont.
1918	188	24th year and 230th day, Mēsha, śu. di. Thursday, Pūram = A.D. 1036, April 8, Thursday. On this day the *nakshatra* commenced at ·50. [*Tithi* was daśamī ·69.] f.d.n. ·45. According to this date (230th day) regnal years must hvae changed about August 20.
		Rājakēsarivarman Rājādhirāja I.
1917	330	30th year, Mīna, śu. di. Tiruvādirai, Friday = A.D. 1048, February 26, Friday; Ārdrā ended at ·05. [*Tithi* was śu. navamī ·25.]
		Rājakēsarivarman Kulōttuṅga I.
,,	347	30th year and 24th day, Kumbha, ba. di. dvitīyā, Thursday, Uttiram. Thursday is perhaps mistake for Wednesday = A.D. 1099, February 9, Wednesday ·93; ·79. Regnal year in February A.D. 1099 was not the 30th but 29th. Date is unsatisfactory.
,,	348	[3]8th year and 50th day, Karkaṭaka, ba. di. shashṭhī, Saturday = A.D. 1107, July 13, Saturday. [*Nakshatra* was Rēvatī ·49.]. Ba. 6 ended at ·32. Regnal year must have changed about May 24.
1918	158	41st year and 294th day, Vṛishabha, ba. di. [trayōdaśī], Tuesday, Anisham. On Tuesday 23rd May A.D. 1111, Nak. "Anurādhā" began at ·05. Tithi was śu. 13 which came to end at ·07. Beginning of regnal year, indicated by 294th day is August 3. (According to Kielhorn reign began between 14th March and 8th October A.D. 1070).
		Vikrama-Chōḷa.
,,	160	15th year, śu. di. trayōdaśī, Wednesday, Punarvasu. The 15th year corresponds to A.D. 1132–33 and the month intended is Makara. On January 10, Wednesday A.D. 1134 (but this was in the 16th year), Punarvasu commenced at ·29; f.d.n. ·23. The *tithi* was trayōdaśī ·52.
,,	193	15th year, Ṛishabha, śu. di. saptamī, Monday, Pūram. = A.D. 1132, May 23, Monday, ·34; ·68. (According to Kielhorn, 15th year would not have commenced till 29th June A.D. 1132.)
		Rājarāja II.
,,	192	14th year, Makara, śu. di. tṛitīyā, Wednesday, Pūraṭṭādi = A.D. 1160, January 13, Wednesday. On this day the *nakshatra* commenced at ·21, and tithi ended at ·65; f.d.n. ·27.
		Tribhuvanachakravartin Rājādhirāja II.
1917	224	6th year, Mithuna, śu. di. tṛitīyā, Saturday, Punarvasu = A.D. 1169, May 30; ·91; ·39. The week day was Friday and not Saturday. Neither tithi nor nakshatra was current on Saturday, both having come to end on Friday.
		Kulōttuṅga-Chōḷa III.
,,	226	11th year, Makara, śu. di. saptamī, Monday, Uttiraṭṭādi = A.D. 118[illegible] December 26, Monday. During the whole of the day the *tithi* was saptamī which came to end at ·02 on Tuesday nakshatra ended at ·25 on Monday.
,,	233	38th year, Makara, śu. di. ēkādaśī, Saturday, Rōhiṇī = A.D. 1216, January 2, Saturday ·46; ·76.
,,	242	9th year, Ṛishabha, 8, Saturday, Pushya = A.D. 1187, May 2 (Ṛishabha 8) Saturday. The *Nakshatra* on this day was Dhanishṭhā and not Pushya.
,,	243	15th year, Dhanus, ba. di. Wednesday, Hasta. = A.D. 1194, December 7, Wednesday. [Tithi was ashṭamī which ended at ·17.] f.d.n. ·63.
,,	350	42nd year and 50th day, Siṁha, ba. di. ēkādaśī, Thursday, Pushya = A.D. 1185, August, 22, Thursday, f.d.t. ·08; f.d.n. ·78. The tithi and *nakshatra* commenced on this day at ·17 and ·84 respectively. Beginning of nakshatra by Brahma and Garga siddhantas would have been the same. Day of regnal year agrees closely with the beginning of reign as arrived at by Kielhorn (between 6th and 8th July A.D. 1178).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Kulōttuṅga-Chōḷa III—cont.
1918	2	35th year, Mīna, śu. di. saptamī, Monday, Rōhiṇī. On Thursday, February 28 A.D. 1213, śu. 7 began at ·24 and "Rōhiṇī" ended at ·63. The week day however was not Monday but Thursday.
,,	24	40th year, Ṛishabha, ba. di. Wednesday, pañchamī, Mūla = A.D. 1217, April 26, Wednesday; f.d.t. ·69; ·33; tithi commenced at ·80 on this day. But April 1217 A.D. fell in 39th regnal year according to Kielhorn.
,,	93	6th year, Makara, śu. di. daśamī, Hasta. Cannot be verified for want of week-day.
,,	94	14th year. Makara, śu. di. daśamī, Anurādhā. The date cannot be verified for want of week-day.
,,	176	4th year, Dhanus, śu. di. chaturthī, Friday, Aviṭṭam. = A.D. 1181, December, Friday 11, ·75; ·93.
		Tribhuvanachakravartin Rājarājadēva III.
1917	221	[1]3th year, Kaṇṇi, ba. di. dvādaśī, Thursday, Svāti. The date is irregular. The given details do not work out correctly for the 13th or the 23rd year of Rājarāja III or of Rājarāja II. In A.D. 1229 Kaṇṇi, ba. 12 fell on a Sunday and the *nakshatra* was Makhā.
,,	231	14th year, Mīna, śu. di. chaturdaśī, Wednesday, Makhā = A.D. 1230, February 27, Wednesday ·85, ·14.
,,	245	5 + 1st year, Dhanus, ba. di. chaturdaśī, Wednesday, Anusham. There is no date corresponding to this in A.D. 1221, the 6th regnal year.
,,	247	21st year, Tulā, ba. di. saptamī, Wedesday, Pushya = A.D. 1236, October 22, Wednesday. During the whole of the day the *tithi* was saptamī, f.d.n. ·77.
,,	250	6 + 1st year, Mēsha, śu. di. chaturdaśī, Saturday, Śittirai (Chitrā) = A.D. 1223, April 15, Saturday; ·87; ·71.
,,	256	10th year, Siṁha, śu. di. trayodaśī, Sunday, Śrāvaṇa = A.D. 1225, August 17, Sunday; ·88; ·72.
,,	315	4th year, Siṁha, Wednesday, Pushya, śu. di. trayōdaśī. In A.D. 1220, on Wednesday, July 29 which fell in or immediately after close of 4th year (regnal year began according to Kielhorn between 27th June and 10th July 1216) ba. 13 (not śu. 13) in Siṁha, ended at ·23 and Nak. 'Pushya' ended at ·94.
1918	38	19th year, Siṁha, ba. di. tṛitīyā, Wednesday, Rēvatī. No suitable date could be found to answer the details; in Siṁha of the year A.D. 1234–35 corresponding to the 19th year of the reign or in 1251–2, the 16th year.
		Rājēndra-Chōḷa III.
,,	10	4th year, Tulā, śu. di. saptamī, Thursday, Uttarāshāḍhā = A.D. 1249, October 14, Thursday; ·66; ·60.
		Pandya.
		Raṇamukharāmaṇ Perumāḷ Vīra-Pāṇḍyadēva.
,,	104	21st year, Tulā, śu. di. trayōdaśī, Rēvatī. Date cannot be verified for want of week day.
		Tribhuvanachakravartin Sundara-Pāṇḍya.
1917	249	2nd year, Vṛiśchika, ba. di. shashṭhī, Friday, Pushya. A.D. 1272, November 11, Friday (= Vṛiśchika 15); f.d.t. ·64; ·75. This is a possible date for Māṟ. Sundara-Pāṇḍya, if a king with that name began to reign in A.D. 1271 as conjectured in notes against No. 347 of 1916—*Annual Report* for 1916–17, page 90.
		Jaṭāvarman Tribhuvanachakravartin Rājarājaṇ Sundara-Pāṇḍya.
,,	248	13th year, Kumbha, śu. di. tṛitīyā, Wednesday, Śadaiyam. In A.D. 1288, which fell in the 12th year of Jaṭāvarman Sundara-Pāṇḍya (whose reign began in February—March. A.D. 1277—vide page 97, *Annual Report* for 1915–16), January 7th, Wednesday ·90; ·99 answers to most of the given details: but the month was Makara, not Kumbha, and regnal year was 12th not 13th. In an inscription at Tiruvaraṅgulam in Pudukkōttai State the surname *Rājarājaṇ* has been found associated with Jaṭāvarman Sundara-Pāṇḍya "*Samastajagad*, etc." who came to the throne in A.D. 1251: but the present details are not found in that reign.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Tribhuvanachakravartin Vīra-Pāṇḍya.
1918	66	8th year, Tulā, śu. di. tṛitīyā, Saturday Rōhiṇī. The *paksha* should be bahula not śuddha. With ba. 3, we have an equivalent on Saturday, October 23 (= Tulā 26) A.D. 1260; f.d.t. ·03; ·29. The 3rd tithi was current throughout Saturday. In the notes at page 98 of *Annual Report* for 1915-1916, it was pointed out that the dates of the reign of Jaṭāvarman Vīra-Pāṇḍya of Īḻam and Koṅgu fame pointed, some to A.D. 1253, and others to A.D. 1254, the majority pointing to A.D. 1254. The present date points to A.D. 1253.
		Māṟavarman Tribhuvanachakravartin Vikrama-Pāṇḍya.
1917	426	5th year, Kārttigai, ba. di. tṛitīyā, Thursday, Rōhiṇī = A.D. 1254, October 29, Thursday when ba. 3 commenced at ·39, f.d.t. ·33; ·24. But it is very doubtful whether the reign of any Māṟavarman Vikrama-Pāṇḍya began in or about A.D. 1250.
„	427	5th year, Aippaśi, 30, śu. di. paurṇamī, Tuesday. In A.D. 1254, on October 27, Tuesday, which was the 30th day of Tulā or Aippaśi, the paurṇamī tithi ended at ·51. As a date containing a reference to the day of the solar month this is worth studying side by side with No. 704 of 1916 (*Annual Report* for 1916-17 page 92); but in the present uncertainty as to the date of commencement of this reign it is useless to speculate further.
1918	82	3rd year, Makara, śu. di. trayōdaśī, Monday, Pushya. On account of the uncertainty of this reign it is not possible to investigate this date with any degree of confidence. It may be noted however that the given details are satisfied in A.D. 1274, Jan. 22 (= Makara 28), Monday on which day śu. 13 and Pushya ended respectively at ·07 and ·99 of day. If this was the 3rd year A.D. 1284 would be the 13th year for which see No. 704 of 1916, *Annual Report* for 1916-17 page 92.
		Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍya.
1917	422	[2]3rd year, Ṛishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1357, Wednesday, May 24 (= Ṛishabha 29); ·83; ·01. This reign has to be dated from A.D. 1334—See N.B. on page 90 of *Annual Report* for 1916-17.
		Jaṭāvarman Vīra-Pāṇḍya.
„	432	3rd year, Vṛiśchika, 13, ba. di. shashṭhī Thursday, Āyilyam = A.D. 1256, November 9, (= Vṛiśchika 13, Thursday ·71; f.d.n. ·05. The nakshatra commenced at ·10 on this day.
„	437	15th year, Vṛiśchika, śu. di. pañchamī, Monday. = A.D. 1267, November 21, Monday. On this day śu. 5 commenced at ·58, and the nakshatra must be Śravaṇa which commenced at ·39, f.d.t. ·62; f.d.n. ·44.
		Māṟavarman Tribhuvanachakravartin Bhuvanaikavīraṉ Kulaśēkharadēva I.
„	260	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūśam = A.D. 1291, June 28, Thursday ·58; ·90.
„	263	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūśam. Same as No. 260 above.
		Tribhuvanachakravartin Kōnerinmaikoṇḍāṉ Sundara-Pāṇḍyadēva.
1918	84	13 + 1st year, and 237th day, Kumbha, śu. di. trayōdaśī, Monday, Pushya. =A.D. 12, Monday February 12 (= Kumbha 19); ·89, ·25. This was in the 14th year of the reign which began in February— March 1277 A.D. as noted at page 97 of *Annual Report* for 1915-1916.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara I.
1917	483	4th year, Siṁha, ba. di. navamī, Friday, Rōhiṇī = A.D. 1271 July, 31, Friday. Ba. 9 commenced at ·03 and *nakshatra* at ·23 f.d.t. ·02; f.d.n. ·24.
„	636	4th year, Kaṉṉi, 22, śu. di, chaturdaśī, Saturday, Uttiraṭṭādi = A.D. 1271, September 19, Saturday ·46; f.d.n. ·03; the *nakshatra* commenced at ·11 on this day.
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara II.
„	415	7th year, Kumba, 13, śu. di. ashṭamī, Friday, Rōhiṇī. This date has been already calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal (vide *Indian Antiquary* Vol. XLII, p. 228). The regnal year has been corrected from 4 in the inscription. The equivalent is A.D. 1321, February 5, Friday, ·58; ·93.
		Vīra-Pāṇḍya.
„	422	23rd year, Ṛishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1445, May 12, Wednesday, ·13; ·28.
„	452	Śaka 1368, Mesha 15, chaturdaśī, Sunday, Hasta = A.D. 1446, April 10, Sunday, ·73; ·10.
		Arikēsari Parākramadēva.
„	507	Śaka 1374, Vṛiśchika 16, śu di. dvitīyā, Monday, Mūlā = A.D, 1452, November, 13, Monday; ·58; ·89.
„	518	Śaka 1385, Mīna 10, śu. di. navamī, Friday = A.D. 1464; March 2, Friday, ·38; ·57.
„	547	Śaka 1385, 31 + 11th year, Karkaṭaka 30, śu. di. trayōdaśī, Thursday, Uttirāḍam = A.D. 1463, July 28, Thursday, ·38; ·88.
		Jaṭilavarman Kulōttuṅga-Pāṇḍya 'born in asterism Jyēshṭhā.'
„	569	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, śu. di. trayōdaśī, Thursday, Kēṭṭai (Jyēshṭhā) = A.D. 1466, Thursday, June (26 = Mithuna 29), ·34; ·12.
		Kulaśēkharadēva.
„	519	Śaka 1390, 2 + 37th year, Tulā 13, ba di. ēkādaśī, Wednesday, Uttiram = A.D. 1468, October 12, Wednesday, ·08; f.d.n. ·27.
		Jaṭilavarman Tribhuvanachakravartin Arikēśvaradēva.
„	541	Śaka 1[3]90, 2+30th year, Siṁha, 21, śu. di. dvitīyā= A.D. 1468, August 19, Friday, ·94. *Parākra[ma]-Pāṇḍya . . . . . Vīra-Pāṇḍyadēva.*
„	548	Śaka 1402, 12th year, Vṛiśchika, ba. di. daśamī, Sunday, Hasta. On A.D. 1480, November, 26, Sunday, ba. 10 began at ·36 and ended at ·26 on the following day, while "Hasta" ended at ·86 on Sunday.
		Jaṭilavarman Tribhuvanachakravartin Poṉṉiṉperumāḷ Parākrama-Pāṇḍya.
„	401	Śaka 1202, 5th year, Siṁha 18, ba. di. ashṭamī, Wednesday, Rōhiṇī. The date is too early. Calculated for the possible initial dates Śaka 1344, 1389, 1395 and 1402 the details do not work out for the first and the second and the approximate results arrived at for the other two are as follow:— (i) A.D. 1473, August 16, Monday, ·22; ·33. But the week-day is Monday not Wednesday. (ii) A.D. 1481, August 17 (= Siṁha 18) Friday (not Wednesday) f.d.t. ·03; ·99. Ba. 8 was current throughout the day.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Parākrama-Pāṇḍyadēva.
1917	520 & 521	Śaka 1406, 2 + 9th year, Kārttigai 28, śu. di. ashṭamī, Friday, Uttiraṭṭādi = A.D. 1484, November 26, Friday. Uttiraṭṭādi began at ·07 on this day.
,,	551	Śaka 1406, 2 + 9th year, Vṛiśchika 28, śu. di. ashṭamī, Friday, Uttiraṭṭādi. Same as No. 520 above.
		Jaṭilavarman Aḻagaṉ-Perumāḷ Parākrama 'born in Aviṭṭam'.
,,	664	Śaka 1425, 2 + 28th year, Kumba, śu. di. dvādaśī, Sunday, Tiruvādirai = A.D. 1504, January 28, Sunday.
		Śrīvallabha.
,,	461	Śaka 1355, Ṛishabha, 14, śu. di. dvitīyā, Mṛigaśīrsha = A.D. 1433, May 20, Wednesday, on which day śu. 2 began at ·19 and ended on the next day at ·09 while "Mṛigaśīrsha" ended at ·34 on the same day. *Tēdi* 14 is mistake for *tēdi* 24.
		Jaṭāvarman Parākrama-Pāṇḍya 'born in Kṛittikā'.
,,	502	Śaka 1419, 18th year, Siṁha 2, śu. di. tṛitīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday (= Siṁha 2); ·21; ·41.
,,	503	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday; ·78; ·39.
,,	504	Śaka 1419, 18th year, Siṁha, 2, śu. di. tṛitīyā, Tuesday, Uttiram. See No. 502 above.
,,	505	Śaka 1421, 20th year, Vṛiśchika 15, ba. di. tṛitīyā, Wednesday, Aśvati. In A.D. 1499 Vṛiśchika 15 fell on Thursday, 14, November. The *nakshatra* was Aśvati which commenced at ·98 on Wednesday and ended at ·05 on Friday. The *tithi* was not ba. 3, but śu. 12 which ended at ·73.
,,	508 & 509	Śaka 1416, 15th year, Paṅguṇi 15, Paurṇai, Wednesday, Hasta. Śaka 1416, should presumably be read as Śaka 1417, and the intended day is A.D. 1495, Wednesday, March 11, (= Paṅguṇi 15); ·10; ·88.
,,	510	Śaka [14] 19, 18th year, Siṁha 2, [śu.] di. tṛitīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday; ·21; ·41.
,,	516	Śaka 1422, 21st year, Tulā 3, śu. di. daśamī, Friday, Aviṭṭam = A.D. 1500, October, 2, Friday (= Tulā 3); ·64; ·95.
,,	524	Śaka 1412, 11th year, Kumbha, 18, śu. di. panchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday (= Kumbha 18); ·78; ·39.
,,	527	Śaka 1424, 23rd year, Siṁha 12, śu. di. ashṭamī, Thursday, Anusham = A.D. 1502, August 11, Thursday, (= Siṁha 12); ·45; ·43.
,,	534	Śaka 1423, 22nd year, ba. di. tṛitīyā, Saturday, Punarvasu, Durmati, Vṛiśchika, 29 = A.D. 1501, November 27, Saturday; ·95; ·78.
,,	618	Śaka 1429, 28th year, Makara, 15, ba. di. 10, Wednesday, Rōhiṇī = A.D. 1508, Wednesday, January 12, (= Makara 15); śu. 10 (not ba. 10) fell on that day, ending at ·95; while 'Rōhiṇī' commenced at ·48 on that day and ended at ·58 on the following day.
		Śrīvallabhadēva 'who revived the old times'.
,,	631	Śaka 1463, 7th year, Plava, Tulā 23, śu. di. pañchamī, Sunday, Mūlā = A.D. 1541, October 23, Sunday. Śu. 5, began at ·09 on Sunday and ended at ·10 on the following day, while the nak. "Mūlā" ended at ·32.
,,	650	Śaka 1456, Jaya, Vaigāśi, ba. di. prathamā, Wednesday, Aśvati. In A.D. 1534 (= Śaka 1456 = Jaya), on Wednesday Sep. 23 (= Puraṭṭāśi 24) ba. 1 ended at ·35 and the Nak. "Aśvati" was current the whole of that day, commencing at ·97 on Tuesday and ending at ·07 on Thursday. "Vaigāśi" seems to be an error for "Puraṭṭāśi."
,,	658, 662 & 663	Śaka 1466, 10th year, Krōdhi, Kumbha tēdi 6, ba. di. pañchamī, Sunday, Hasta = A.D. 1545, Sunday, Feb. 1, (= Kumbha 6); ba. 5 began at ·16 and ended at ·15 on the following day, while "Hasta" ended at ·15 on Sunday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Kulaśēkhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.
1917	386	Śaka 1467, 2nd year, Viśvāvasu, Dakshiṇāyana, Karkaṭaka 9, amāvāsyā, Wednesday, Punarvasu = A.D. 1545, July 8 (= 9 Karkaṭaka), Wednesday, ·90; ·47.
,,	388	Śaka 1468, Rishabha, 23, ba. di. pañchamī, Thursday, Tiruvōṇam (Śravaṇa). = A.D. 1546, May 20, Thursday; ·44.
,,	389	Śaka 1467, 3rd year, Viśvāvasu, Karkaṭaka 9, amāvāsyā, Wednesday, = A.D. 1545, July 8 (= 9 Karkaṭaka), Wednesday. Same as No. 386 above.
,,	397	Śaka 1469, 4th year, Plavaṅga, Mithuna 12, ba. di. saptamī, Thursday [Pūraṭṭā]di. = A.D. 1547 June 9, Thursday (= Mithuna 11). The tithi and the nak. began on Thursday at ·33, and ·17, respectively and ended the next day at ·24 and ·12 respectively — "Mithuna 12" seems to be an error for "Mithuna 11".
,,	450	Śaka 1474,* 8th year, Virōdhikṛit, Karkaṭaka, 20, ba. di. dvitīyā, Sunday, Aviṭṭam = A.D. 1551, Sunday, July 19 (= Karkaṭaka 20); ·68; ·22. [* Ś. 1474 current = A.D. 1551].
,,	451	Śaka 1470, Kīlaka, Dhanus 5, Monday, Uttiram. = A.D. 1548, Monday, December 3 (= Dhanus 5); nak. "Uttirādam" (not Uttiram) ended at ·45.
,,	466	Śaka 1473, 8th year, Virōdhikṛit, Kaṉṉi 3, [śu. di.] tṛitīyā [Thursday], = A.D. 1551, Thursday, September 3 (= Kanyā 3); tithi ended at ·19; while Śvāti began at ·09 and ended on Friday at ·02. [Śōdi] (Svāti).
,,	472	Śaka 1470, Kīlaka, Kumbha 18, ba. di. dvitīyā, = A.D. 1549, Wednesday, February 13 (= Kumbha 18); ba. 2 ended at ·95.
,,	478	Śaka 1473,* [Sādhā]raṇa, Kanyā, 28, [śu.] di. . . . daśī, Wednesday, Anurādhā. In A.D. 1550 = Ś. 1472 (= Sādhāraṇa) on Wednesday, June 25 (= Mithuna 28); Su. ·12 and "Anurādhā" ended at ·85 and ·60 respectively. The month Kanyā seems to be an error for Mithuna. In A.D. 1551 = Ś. 1473 = Virōdhikṛit on Wednesday, March 28, (= Mīna 28) ba. 4 and Anurādhā ended at ·81 and ·83. If it be this year the month Kanyā is an error for Mīna. [* Ś. 1473 current = A.D. 1550-51].
,,	523	Śaka 1467, 23rd year, Sarvadhāri, Ṛishabha 22, śu. di. ashṭamī, Tuesday, Uttiram. = A.D. 1545, May 19, Tuesday. The Śaka year is correctly given in the inscription as 1467. But the regnal year must be 3, not 23 and the cyclic year must be corrected into Viśvāvasu. The tithi began at ·27 and ended at ·35 on the following day.
,,	525	Śaka 1469, 5th year, Plavaṅga, Siṁha 28, śu. di. trayōdaśī, Sunday, Tiruvōṇam. = A.D. 1547, August 28, Sunday; ·92; ·19.
,,	531	Śaka 1470, 6th year, Kīlaka, Vṛiśchika 28, ba. di. dvādaśī, [Monday], Śōdi. = A.D. 1548, November 26, Monday. The tithi began at ·00 on Monday and ended at ·04 on Tuesday, while the nak. "Svāti" ended at ·87 on Monday.
,,	532	Śaka 1470, 6th year, Kīlaka, Tulā 25, ba. di. ashṭamī, Wednesday, Ayilyam. =A.D. 1548, October, 24, Wednesday; ·53; ·54.
,,	536	Śaka 14[71], 6th year, Saumya, Mithuna 20, [sap]tamī, Monday. = A.D. 1549, June 17, Monday; ·62.
,,	540	Śaka 1473, 9th year, Virōdhikṛit, Śara-ṛitu, Monday, Tulā 5, śu. di. shashṭhī, Mūlā = A.D. 1551, October 5, Monday; ·33; ·14.
,,	545	Śaka 1471, 7th year, Saumya, Karkaṭaka, 21, ba. di. ēkādaśī, Saturday, Rōhiṇī. = A.D. 1549, July 20, Saturday; ·84; ·22.
,,	553	Śaka 1471, 7th year, Saumya, Kaṉṉi, 8, paurṇai, Uttiraṭṭādi. = A.D. 1549, September 7, Saturday; ·09; ·90.
,,	554	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśī, Sunday, Mūlā = A.D. 1551, January 4, Sunday. ·87; ·87. Sādhāraṇa = A.D. 1550 = Ś. 1472.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Kulaśēkhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva—cont.
1917	562	Śaka 1470, 6th year, Kīlaka, Dhanus 10, śu. di. ashṭamī [Saturday], Uttiraṭṭādi = A.D. 1548, December 8, Saturday; ·66; ·71.
,,	563	Śaka 1472, 8th year, Sādhāraṇa, Siṁha, śu. di. daśamī, Thursday, Mūlā = A.D. 1550, August 21, Thursday; ·84; ·28.
,,	564	Śaka 1471, 7th year, Saumya, Tulā 23, śu. di. tṛitīyā, Wednesday, Kēṭṭai = A.D. 1549, October 23, Wednesday; ·70; ·77.
,,	566	Śaka 1470, 6th year, Kīlaka, Siṁha, 16, śu. di. ēkādaśī, Wednesday, Pūraṭṭādi. = A.D. 1548, August 15, Wednesday: śu. ·11 ended at ·14, while the nak. was "Pūrādam" (not Pūraṭṭādi) which ended at ·14.
,,	567	Śaka 1471, 6th year, Saumya, Ṛishabha 17, ba. di. tṛitīyā, Bhaumavāra, Mūlā = A.D. 1549, May 14 (= 17 Ṛishabha), Tuesday; ·76; ·04.
,,	587	Śaka 1470, 5th year, Kīlaka, Mēsha 1, ba. di. chaturdaśī, Anisham = A.D. 1548, March 27, Tuesday. The nakshatra commenced at ·22 of day 1 and ended at ·33 on Wednesday; chaturthi commenced at ·40 and ended at ·48 next day. *Chaturdaśī* is a mistake for *chaturthī*.
,,	666	Śaka 1467, 10th year, Viśvāvasu, Tulā 13, śu. di. pañchamī, Monday, Hasta. In Viśvāvasu, "Hasta" in Tulā combined with tēdi 4, ba. chaturdaśī, i.e., Sunday 4th October 1545 A.D.
		Tirunelvēlipperumāḷ Kulaśēkhara.
,,	387	Śaka 1475, 4th year, Pramādīcha, Dakshiṇāyana, Karkaṭaka 9, ba. di. trayōdaśī, Saturday, Tiruvādirai = A.D. 1553, July 8, Saturday; ·54; the nak. was current the whole of this day, commencing on Friday at ·91 and ending at ·03 on Sunday.
,,	403	Śaka 1480, 8th year, Kālayukta, Mēsha 8, ba. di. dvitīyā, Monday [Svā]ti = A.D. 1558, April 4, Monday; ·92; ·03.
,,	481	Śaka 1479, 7th year, Piṅgala, Mēsha-Ravi, śu. di. ashṭamī, Tuesday, Pushya = A.D. 1557, April 6, Tuesday; ·79; ·85.
,,	511	Śaka 1481, 9th year, Siddhārthi, Uttarāyaṇa, Mithuna 15, śu. di. ashṭamī, Bhaumavāra, Hasta = A.D. 1559, June 13, Tuesday; ·08; ·35.
,,	512	Śaka 1475, 4th year, Pramādīcha, Dakshiṇāyana, Vṛiśchika 18, śu. di. dvādaśī, Friday, Punarvasu = A.D. 1553, November 17, Friday. The nakshatra on this day was Aśvinī (not Punarvasu). Punarvasu in Vṛiśchika fell on tēdi 24, ba. tṛitīyā, Thursday (= November 23). The tithi ended at ·08 and the nak. "Aśvinī", ended at ·20.
,,	513	Śaka 1474, 2nd year, Paridhāvi, Mēsha 29, śu. di. dvitīyā, Monday, Rōhiṇī. The combination Rōhiṇī with Monday in Mēsha occurred on tēdi 30 (not 29), i.e., 25th April 1552 A.D. The tithi ended at ·92 on Monday while the nak. was current the whole of that day beginning at ·90 on Sunday and ending at ·00 on Tuesday.
,,	515	Śaka 1485, 13th year, Rudhirōdgārin, Uttarāyaṇa, Varsha-ṛittu, Ṛishabha 25, śu. di. prathamā, Saturday, Rōhiṇī = A.D. 1563, May 22, Saturday. On this day amāvāsyā ended at ·05; f.d.t. ·06; ·10.
,,	529	Śaka 1479, 7th year, Piṅgala, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 23, ba. di. ēkādaśī, Thursday, Mṛigaśīrsha = A.D. 1557, July 22, Thursday; ·14; ·39.
,,	530	Śaka 1480, 8th year, Kālayukta, Uttarāyaṇa, Grīshma-ṛitu; Mithuna 6, ba. di. dvitīyā, Thursday, Uttarāshāḍhā. In A.D. 1558 on Friday, June 3 (= Mithuna 6) ba. 2 ended at ·14 and the nak. Uttarāshāḍhā began at ·00 of the day and ended at ·11 on Saturday. Thursday seems to be an error for Friday.
,,	537	Śaka 1484, 12th year, Dundubhi, Dakshiṇāyna, Varsha-ṛitu, Kanyā, śu. di. saptamī [Wednesday], [Jyēsh]ṭhā = A.D. 1562, September 5, Saturday (not Wednesday); ·53; ·62.
,,	538	Śaka 1477, 5th year, Rākshasa. Uttarāyaṇa, Vasanta-ṛitu, Mēsha 9, śu. di. chaturdaśī, Hastā. = In A.D. 1555, on April 5 the tithi and the nak. ended at ·89 and ·67 respectively. The week-day, not noted in the inscription, was Friday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Tirunelvēlipperumāḷ Kulaśēkhara—cont.
1917	543	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Grīshma-ṛitu, Mithuna 30, ba. di. trayōdaśī, Mṛigasīrsha. = In A.D. 1554, on June 27, (Wednesday) the tithi and nak. ended at ·63 and ·88 respectively.
,,	546	Śaka 1484, 12th year, Du[ndubhi], Dakshiṇāyana, Varsha-ṛitu, Kaṇ[ṇi] 6, Mūlā. = A D. 1562, September 6, Sunday (= Kanyā 6); nak. ended at ·56 and the tithi was śu 8.
,,	556	Śaka 1479, 8th year, Piṅgala, Uttarāyaṇa, Kumbha 13, Wednesday, amāvāsyā, Śravaṇa. This date is irregular.
,,	557	Śaka 1475, 3rd year, Pramādi, Mithuna, 5, ba. di. Saptamī, Friday, śa[daiyam] = A.D. 1553, June 2, Friday.
,,	559	Śaka 1475, 4th year, Pramādīcha, Mārgaḷi 20, ba. di. dvitīyā, Friday, Pushya = A.D. 1553, December 22, Friday; ·09; ·03. Tēdi 20 seems to be mistake for 24.
,,	560	Śaka 1481, Siddhārthi, Uttarāyaṇa [ba.] di. ashṭamī, Bhaumavāra, Uttirādam. In A.D. 1559-60 (= Siddhārthi) on Tuesday, March 19 A.D. 1560 (= Mithuna 23) ba. 8 ended at ·55 while the nak. Uttirādam began ·45 on this day and ended at ·46 on the following day.
,,	561	Śaka 1481, 9th year, Siddhārthi, Vṛiśchika 8, śu. ḍi. shashṭhī, Sunday, Śravaṇa = A.D. 1559 November 5, Sunday. Tēdi 8 is a mistake for 6. The tithi and nak. ended at ·47; ·96 respectively.
,,	570	Śaka 1481, 9th year, Siddhārthi, Sara[d*]-ṛitu, Tulā, 17, ba. di. prathamā, Tuesday, Bharaṇī = A.D. 1559, October 17, Tuesday; ·43; ·32.
,,	572	Śaka 1479, 7th year, Piṅgala, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 29, amāvāsyā, Saturday [Punarvasu]. = A.D. 1557, July 24, Saturday. On this day amāvāsyā commenced at ·84 (f.d.t. ·75) and the nakshatra was Punarvasu (·26). The week day was also Saturday but the tēdi was 25 not 29.
,,	575	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Śiśira-ṛitu, Mīna 23, ba. di. dvādaśī, Wednesday, [Hasta]. = A.D. 1555, March 20, Wednesday. The nakshatra was not Hasta, but Śatabhishaj (Śadayam) ·12; ·40..
,,	579	Śaka 1482, 9th year, Raudri, Uttarāyaṇa, Hēmanta-ṛitu, [ba] di. dvitīyā, Sunday, Uttiram. In Raudra the only combination of ba. dvitīyā with Uttiram and Sunday was on Kuṁbha, 7 (= A.D. 1561, February 2, Sunday); ·19; ·88.
,,	591	Śaka 1491, 9th year, Siddhārthi, Dakshiṇāyana, Varsha-ṛitu, Kaṭaka 29, ba. di. ēkādaśī, Friday, Rōhiṇī. In Siddhārthi in the month Kaṭaka, Rōhiṇī combined with ba. ēkādaśī on tēdi 2 Saturday (= A.D. 1559, July 1). On tēdi 29 Friday (= A.D. 1559, July 28, Friday) Rōhiṇī commenced at ·42 and occurred combined with ba. navamī (not ēkādaśī). f.d.n, 45. The Śaka year was 1481 (= Siddhārthi) and not 1491.
,,	592, 593 and 594	Śaka 1481, 9th year, Siddhārthi, Mīna 25, ba. di. navamī, Wednesday, Uttirādam. = A.D. 1560 March 20, Wednesday; ·54; ·46. This was on Mīna 24 and not Mīna 25.
,,	619	Śaka 1478, 6th year, Naḷa, Varsha-ṛitu, [Maka] ra 29, śu. di. ēkādaśī, Monday, Pushya. In A.D. 1557 Naḷa, Pushya combined with Monday on only two occasions:— (i) Siṁha 4, ba. trayōdaśī (August 3) and (2) Kanyā 1, ba. dvādaśī (August 31). Makara 29 was Monday, ba. ēkādaśī but the nakshatra was (not Pushya) Jyēshṭhā. It corresponded to A.D. 1556 January 25. In A.D. 1557 on Monday, January 25 (= Makara 29) ba. 11 began at ·26 and ended on the following day at ·34. But the nak. was Jyēshṭhā and not "Pushya."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Tirunelvēlipperumāḷ Kulaśēkhara—cont.
1917	620	Śaka 1478, 6th year, Naḷa, Dakshiṇāyana, Tulā 1, trayōdaśī, Thursday, Uttiram = A.D. 1556, October 1, Thursday. Tulā 1 fell on the previous day, i.e., Wednesday on which ba. 12 ended at ·35 and Uttiram began at ·57. Tulā 1 seems to be an error for 2 as all other items agreed with Tulā 2.
,,	621	Śaka 1482, 9th year, Durmati, Varsha-ṛitu, Kaṉṉi 20, śu. di. [ēkādaśī], Monday, Punarvasu. In Durmati, which corresponded to Śaka 1483 (not Śaka 1482), Punarvasu in Kanyā fell on tēdi 5, śu. 10, Thursday = A.D. 1561, September 4). On Thursday the tithi śu. 10 (not śu. 11) ended at ·42 and nak. 'Punarvasu' at ·37.
		Kōnērmaikoṇḍāṉ Perumāḷ Abhirāmasaundara Varatuṅgarāma.
,,	590	Śaka 1510, Dakshiṇāyana, Śarad-ṛitu, Tulā 10, śu. di. . . . . Anisham (Anurādhā). Anurādhā in Tulā combined with śu. dvitīyā which fell on tēdi 12 Saturday (= A.D. 1588, October 12); tēdi 10 must be a mistake for tēdi 12; ·03; ·85. In Vṛiśchika, of the same year on Saturday November 9 (= Vṛiśchika 10); śu. 1 and 'Anurādhā' ended at ·57 and ·19.
,,	605	Śaka 1512, 4th year, Vikṛita, Dakshiṇāyana, Śara[d]-ṛitu, Tulā 9, ba. di. saptamī, Punarvasu = A.D. 1590, October 9, Friday; ·82; ·88.
		Alagaṇ-Perumāḷ Ativīrarāma alias Śrīvallabha.
,,	405	Śaka 1527, 42nd year, Viśvāvasu, Uttarāyaṇa, Grīshma-ṛitu, Mithuna, 29, ba. di. saptamī, Thursday, Uttara-prōshṭhapadā = A.D. 1605, June 27, Thursday; the tithi ended at ·58; but the nakshtra began at ·20 on this day and ended at ·29 on the following day.
,,	407	Śaka 1492 (= Pramōdūta), 7th year, Vibhava (= S. 1490 = 1568 A.D.) Uttarāyaṇa, Mīna, ba. di, pañchamī, Monday, Anisham. The intended day was apparently A.D. 1569, March 7, Monday. Viśākhā ended and Anisham began at ·18 on Monday; Anisha ended at ·14 on Tuesday.
,,	409	Śaka* 1492 (current) 7th year, Śukla (= S. 1491 = A.D. 1569-70), Uttarāyaṇa, Śiśira-ṛitu, Mīna 3, ba. di. daśamī, Tuesday, Mūlā = A.D. 1570, February 28, Tuesday. Ba. di. navamī ended at ·95 and daśamī began at ·95 ending next day at ·87. Mūlā ended at ·40.
,,	410	Śaka 1507, 23rd year, Pārthiva, Vṛiśchika, śu. di. ashṭamī, Friday, Śatabhishaj = A.D. 1585, November 19, Friday. Śatabhishaj ended at ·22 and the tithi ended at ·73.
,,	482	Śaka 1513, 29th year, Mithuna 15, śu. di. [pañcha]mī, Sunday [Pushya]. In A.D. 1591, on Sunday, June 13 (= Mithuna 15) śu. 2 (not śu. 5) ended at ·05 and 'Pushya' ended at ·77.
,,	484	Śaka 1519, 34th year, Durmukhi, Uttarāyaṇa, Śiśira-ṛitu, Mīna 29, śu. di., ashṭamī, Wednesday, Punarvasu = A.D. 1597, March 16, Wednesday. The tēdi must be correctly 19, not 29.
,,	485	Śaka 15[1]2, 28th year, Vikṛiti, Uttarāyaṇa, Śiśira-ṛitu, Mīna 15, ba. di. dvādaśī, Friday, Aviṭṭam (Śravishṭhā) = A.D. 1591, March 12, Friday (= Mīna 15); ·41; ·31.
,,	486	Śaka 1509, 25th year, Sa[rvajit], Dakshiṇāyana, Grīshma-ṛitu, Āshā[ḍha], śu. di. tṛitīyā, Saturday, Uttara-Phalgunī. In A.D. 1587 lunar Śrāvaṇa (not Āshāḍha), śu. 3 and Uttara-Phalgunī fell on Friday, 28th July; ·17; ·74.
,,	487	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyana, Śarad-ṛitu, Vṛiśchika 7, śu. di. ēkādaśī, Monday, Rēvatī. In A.D. 1573 Śrīmukha, on Friday, November 6 (= Vṛiśchika 7), śu. 12 (not śu. 11) ended at ·56; while the nakshatra was 'Rēvatī' which ended at ·52.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Alagaṇ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.
1917	488	Śaka 1498, 14th year, Dhātu, Dakshiṇāyana, Varsha-ṛitu, Siṁha, śu. di. trayōdaśī, Wednesday, Tiruvōṇam (Śravaṇa) = A.D. 1576, August 8, Wednesday. Śu. 14 (not 13) ended at ·46 and Śravaṇa nak, ended at ·24.
,,	489	Seventeenth year, Pramādi, Dakshiṇāyana, Varsha-ṛitu, Siṁha [25], ba. di. tṛitīyā, Friday, Āyilyam (Āślēshā). In A.D. 1579 (= Pramādi) on Thursday (not Friday) August 20 (= Siṁha 20), śu. 13 (not śa. 3) ended at ·23 and the nak. "Āyilyam" ended at ·66. Śu. 3 is an error for śu. 13: neither the tithi nor the nak. began or ended on Friday.
,,	490	Śaka 1489, 5th year, Prabhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 30, ba. di. trayōdaśī, Tuesday, Uttarāshāḍhā. In A.D. 1568 A.D. Makara had only 29 days. Uttarāshāḍhā in this month began at ·31 on Monday the 29th of Makara and ended at ·21 on Tuesday, Kumbha 1, which corresponds to 27th January, Tuesday and trayōdaśī fell on Tuesday. Makara 30 is an error for Kumbha 1, whether Āryasiddhānta or Sūryasiddhānta was followed.
,,	491	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Grīshma-ṛitu, Mithuna, 9 śu. di. daśamī, Thursday, Viśākhā, = A.D. 1566, June 27, Thursday; ·04; ·56·9 must be a mistake for 29 which fell on Wednesday. Śu. daśamī began at ·00 on Wednesday and ended at ·04 on Thursday. Mithuna 9 is an error for Mithuna 30.
,,	492	Śaka 1490, 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 1[6], ba. di. pañchamī, Friday, Uttiram, = A.D. 1569, January 7, Friday, (i.e., Makara 11 not 16); ·82; ·77.
,,	493	Śaka 1495, 11th year, Śrīmukha, Kārttika, 2[7], ba. di. trayōdaśī, Tuesday, Mūlā. In A.D. 1573 (= Śrīmukha) on Thursday, November 26 (= Kārttigai 27) the tithi was śu. 2 and not ba. 13, but "Mūlā" ended on this day at ·03.
,,	494	Śaka 1489, 5th year, Prabhava, Āvaṇi 20, ba. di. tṛitīyā, Friday, Uttiraṭṭādi, (Uttarabhadrapadā) = A.D. 1567, August, 22, Friday; ·90; ·06. Āvaṇi 20 is a mistake for Āvaṇi 22.
,,	495	Śaka 1492, 8th year, Pramōdūta, Dakshiṇāyana, Śarad-ṛitu, Mārgaḻi 15, śu. di. dvitīyā, Thursday, Punarvasu. The combination Punarvasu and Thursday occurred on Mārgaḻi 17 (not 15), ba. (not śu.) dvitīyā, Thursday (= A.D. 1570, December 14, Thursday. The tithi and nak. ended at ·65 and ·16 respectively. Śu. is an error for ba.; Mārgaḻi 15 is an error for Mārgaḻi 17.
,,	496	Śaka 149[0], 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 1[1], ba. di. pañchamī, Friday, Uttiram (Uttara-Phalgunī) = A.D. 1569, January 7, Friday (= Makara 11); ·82; ·79.
,,	497	Śaka 1489, 5th year, Prabhava, Dakshiṇāyana, Varsha-ṛitu, Siṁha 13, śu. di. ēkādaśī, Monday, Rōhiṇī. In Prabhava, Rōhiṇī in Siṁha fell on *tēdi* 27, ba. ashṭamī, Wednesday (= A.D. 1567, August 27, Wednesday).
,,	498	Śaka 1488, 3+4th year, Akshaya, Uttarāyaṇa, Dhanus, 9, śu. di. daśamī, Sunday, Viśākhā. In Akshaya (= A.D. 1566) Viśākhā in Dhanus fell on Sunday, Makara 10 (= 8th December); śu. di. 10 is a mistake for ba. di. 12 ba. 12 ended at ·38 and "Viśākhā" at ·40.
,,	499	Śaka 1493, Prajōtpatti, Uttarāyaṇa, Mīna, 6, śu. di. dvitīyā, Svāti. = A.D. 1572, March 3, is apparently meant; but it was Mīna 7, not Mīna 6, and ba. 4, not śu. 2. The nak. was "Svāti" which ended at ·62.
,,	500	Śaka 1493, 9th year, Prajōtpatti, Uttarāyaṇa, Mīna 6, śu. di. dvitīyā, Svāti. Vide remarks on No. 499, above.
,,	501	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Mithuna 5, śu. di. daśamī, Sunday, Viśākhā. Śu. 13 and "Viśākhā" fell on Friday (not Sunday), May 31 (= Mithuna 3, not Mithuna 5) A.D. 1566 (= Kshaya); ·63; ·25.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Aḻagaṉ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.
1917	539	Śaka 1493, 8th year, Prajōtpatti, Uttarāyaṇa, Vasanta-ṛitu, Ṛishabha 15, śu. di. pañchamī, Monday, Rōhiṇī. In A.D. 1571 (= Prajōtpati), Rōhiṇī in Ṛishabha combined with *tēdi* 26, Wednesday, amāvāsyā (= Wednesday the 23rd of May). But in A.D. 1572 Monday, May 12 (= Ṛishabha 15) Rōhiṇī ended at ·69, and it was śu. 1, and not śu. 5.
,,	555	Śaka .. 94, 9th year, Grīshma-ṛitu, Mithuna, 23, śu di. daśamī, [Friday] = A.D. 1572, June 20, Friday. The Śaka year was 1494. The tithi began at 00 on Friday, ending on the next day ·01.
,,	571	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Grīshma-ṛitu, Mithuna, 23, śu. di. dvitīyā, Thursday, Pushya. Mithuna 23, in Kshaya fell on Thursday but corresponded to śu. ṭṛitīyā. Śu. dvitīyā combined with Pushya which fell on *tēdi* 22, Wednesday (= 19th June A.D. 1566). The tithi and nak. fell on Wednesday June 19 (= Mithuna 22, not 23) A.D. 1566 ending at ·27 and ·49 respectively.
,,	574	Śaka 1495, [10]th year, Śrīmukha, Uttarāyaṇa, Śiśira-ṛitu, Kumbha 6, Svāti = A.D. 1574, February 11, Thursday; *tēdi* 6 is a mistake for 16 and it was ba. 5.
,,	580	Śaka 1527, [42]nd year, Viśvāvasu, Āṇi, Sunday, daśamī, Suvādi (Svāti) = A.D. 1605, June 16, Sunday; ·24; ·47.
,,	584	Śaka 1496, 12th year, Bhava, Dakshiṇāyana, Karkaṭaka, ba. di. pañchamī, Tuesday, Uttiram. In Karkaṭaka of Bhava Uttara-Phalgunī commenced on śu. ṭṛitīyā, Wednesday, 21st July and ended at ·16 on Thursday following (22nd July 1574 A.D.). If the *tithi* were pañchamī, the nakshatra would be *not* Uttiram but Uttiraṭṭādi which fell on Friday 9th July A.D. 1574. In A.D. 1574 (= Bhava) on Thursday July 22 (= Karkaṭaka 23) śu. 5 (not ba. 5) began at ·05, ending next day at ·09, while nakshatra "Uttiram" ended at ·16 on Thursday. If this be the date, Tuesday must be an error for Thursday.
,,	585	Śaka 149[4], 10th year Āṅgirasa, Dakshiṇāyana, Śarad-ṛitu, Tulā 7, ba. di. saptamī, Monday, Pushya. In A.D. 1572 (= Āṅgirasa) Monday, October 27, (= Tulā 27) ba. 7 began at ·14 and ended at ·19 on the following day, while "Pushya" ended at ·78 on Monday.
,,	589	Śaka 1490, 5th year, Vibhava, Uttarāyaṇa, [śu. di.] trayōdaśī, Monday, Rōhiṇī. In the Uttarāyaṇa of Vibhava (= Ś 1490 = A.D. 1568) Rōhiṇī combined with Monday on Karkaṭaka 20, ba. di. 10, July 19; ·71; f.d.n ·05.
,,	595	Śaka 1494, 10th year, Āṅgirasa, Dakshiṇāyana, Hēmanta-ṛitu, Mārgaśīrsha 21, full-moon, Friday, Ārdrā = A.D. 1572, December 19, Friday; ·35; ·30 and there was a Lunar eclipse.
,,	596	Śaka 1495, 10th year, Śrīmukha, Uttarāyaṇa, Vasanta-ṛitu, Mēsha, śu. di. pañchamī, Monday, Rōhiṇī (= A.D. 1573, April 6, Monday). Rōhiṇī ended at ·57 on Sunday preceding. *Tēdi* 15 must be a mistake for 10. The nakshatra was Mṛigaśirā not Rōhiṇī." The tithi and nakshatra ended at ·78 and ·57 respectively.
,,	597	Śaka 1494, 10th year, Āṅgirasa, Varsha-ṛitu, Siṁha 9, śu. di. saptamī, Thursday, Bharaṇī (= A.D. 1572, July 31, Thursday). *Tēdi* 9 must be a mistake for 1 when ba. 7 (not śu. 7) ended at ·48 and Bharaṇī ended at ·66.
,,	598	Śaka 1494, 10th year, Āṅgirasa, Dakshiṇāyana, Varsha-ṛitu, Siṁha, 5, ba. di. pañchamī, Monday, Ārdrā. In Siṁha 5, combination of Ārdrā with Monday fell on (not ba. pañchamī) ba. ēkādaśī. The date corresponds to A.D. 1572, August 4, Monday; ·40; ·72.
,,	599	Śaka 1496, 12th year, Bhava, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka, 23, śu. di. pañchamī, Thursday, Hasta (= A.D. 1574, July 22, Thursday). A.D. 1574, Thursday July 22; f.d.t ·09; f.d.n ·22. The tithi and nakshatra began at ·05 and ·16 on Thursday.
,,	600	Śaka 150[4], 20th year, Chitrabhānu, Dakshiṇāyana, Varsha-ṛitu, Kaṉṉi, 21 [śu. di. ash]ṭamī, Friday, Pūraṭṭādi. On Friday 21 September (= 21 Kaṉṉi) A.D. 1582 (= Chitrabhānu) the tithi was śu. 4 and nakshatra Aniḻam, which ended at ·16 & ·86, respectively.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Aḻagaṉ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.
1917	601	Śaka 1494, 10th year, Āṅgirasa, Uttarāyaṇa, Vasanta-ṛitu, Mēsha 15, śu. di. pañchamī, Thursday, Pushya. Śu. pañchamī, Thursday was on tēdi 21 (not 15) of Mēsha (= A.D. 1572, April 17) and the nakshatra was Ārdrā, ending at ·48. Pushya fell on śu. saptamī, tēdi 23 of Mēsha (= April 19, Saturday).
,,	602	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyana, Grīshma-ṛitu, Mīna 15, śu. di. pañchamī, Monday, Rōhiṇī. In Śrīmukha, Rōhiṇī in Mīna coincided with śu. shashṭhī, Monday (= A.D. 1573, March 9, Monday); tēdi 15 is a mistake for 12; ·28; ·26.
,,	603	Śaka [14]95, [11]th year, Śrīmukha, Dakshiṇāyana, Grīshma-ṛitu, Mithuna 15, śu. di. dvādaśī, Friday, Anurādhā (= A.D. 1573, June 12, Friday); ·28; the nak. was current the whole of the day commencing at ·99 on Thursday and ending at ·05 on Saturday.
,,	604	Śaka 1498, 14th year, Dhātu, Āvaṇi 28, śu. di. pañchamī, Wednesday, Rōhiṇī. In Dhātu, Rōhiṇī in Āvaṇi fell on tēdi 18, ba. ashṭamī, Friday (= 17th August A.D. 1576). "Rōhiṇī" ended at ·75.
,,	614	Śaka 1507, 19th year, Vi[ya] = Ś. 1508 (Vyaya), Tai 13, śu. di. saptamī, Sunday, Uttiraṭṭādi. In Vyaya, Uttiraṭṭādi in Tai fell on tēdi 7, śu. pañchamī, Wednesday (= (A.D. 1587, January 4, Wednesday); ·06; ·93.
,,	617	Śaka 1483 (= Durmati), 3rd year, Kshaya (= S. 1488), Tai 27, Friday, chaturdaśī, Pūśam = A.D. 1567 (= Śaka 1489 not 1483) January 24, Friday; ·08; ·20.
,,	661	Śaka 1496 (= Bhava), 17th year, Pramādi (Ś. 1501), Āṇi 3, ba. di. pañchamī, Uttiram. Pramādi corresponded to (not Śaka 1496 but) Ś. 1501. Āṇi 3 in Pramādi fell on śu. 7 (not ba. pañchamī) on which day Uttiram began at ·77 (= A.D. 1579, June 1, Monday). In Śaka 1496 (Bhava), Āṇi 3 fell on śu. 12 and the nakshtra was Viśākhā. The day intended was probably the former.
		Māṟavarman Parākrama-Pāṇḍya.
1918	78	14th year, Mēsha, śu. di. ṭṛitīyā, Monday, Rōhiṇī = A.D. 1349, April 20, Monday, f.d.t. ·51; ·83. The tithi commenced at ·43 of day.
		Later Pandyas with regnal years only.
		Māravarman Śrīvallabha.
1917	468	42nd year, Ṛishabha, śu. di. dvitīyā, Monday, Mṛigaśīrshā. Several dates between A.D. 1425 and 1478 were examined to satisfy the details given in this record. The following are the years in which the dates regularly correspond to the details:— (1) A.D. 1434, May 10, Monday, ·80; ·76. (2) A.D. 1451, May 3, Monday, ·11; ·61, 1454, April 29, Monday, f.d.n., ·82, śu. 2, current throughout day. (3) A.D. 1461, May 11, Monday, f.d.t., ·11; ·98, śu. 2, commenced at ·19 of day. (4) A.D. 1478, May 4, Monday, ·43; ·84.
		Jaṭilavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍya.
,,	467	31 + 2nd year, Mīna [2]8, śu. di. shashṭhī, Monday, Mṛigaśīrsha = A.D. 1455, March 24, Monday, ·70; ·50.
,,	533	31 + 6th year, Mithuna, 16, śu. di. trayōdaśī, Wednesday, Anisham = A.D. 1459, June 13, Wednesday, ·95; ·58.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Later Pandyas with regnal years only—*cont.*
		Jaṭilavarman Tribuvanachakravartin Perumāḷ Parākrama-Paṇḍya.
1917	535	31 + 7th year, Makara, 9, śu. di. dvādaśī = A.D. 1506, January 5. Week-day was Monday and nakshatra was Rōhiṇī. f.d.t. ·90. Dvādaśī commenced ·95 of day. Also = A.D. 1460, January 5, Saturday ·60; ·88. The nakshatra was Mṛigaśīrsha. The former date is not possible as it works out a different year of accession.
		Jaṭilavarman alias Tribhuvanachakravartin Parākrama, 'born in the nakshatra Mṛigaśira.'
„	568	31 + 8th year, Vriśchika 3, ba. di. tṛitīyā, Saturday, Mṛigaśīrsha = A.D. 1460, November, 1, Saturday, ·80; ·62. The date of the month is 4, not 3.
		Māṟavarman Tribhuvanachakravartin Perumāḷ Kulaśēkhara.
„	471	2 + 35th year, 23, ba. di. Thursday, Makhā = A.D. 1457, October 22, Thursday ·82; ·09. Month was Tulā and the tithi ba. 10.
		Jaṭilavarman Tribhuvanachakravartin Kulaśēkhara.
„	453	2 + 35th year, Ṛishabha, 27, ba. di. pañchamī, Saturday, Tiruvōṇam = A.D. 1467, May 23, Saturday, f.d.t. ·14; ·99, ba. 5 commenced at ·19 of day.
„	477	2 + 36th year, Tulā 3, śu. di. saptamī, Friday, Anisham. In A.D. 1467 October 2, Friday, the tithi was chaturthī not saptamī; ·72; ·44.
„	476	2 + 3[4]th year, 10, śu. di, prathamā, Saturday, Aniḻam = A.D. 1466 November 8, Saturday, f.d.t. ·15; ·72. Śu. 1 commenced at ·13 on this day. The month was Vṛiśchika.
„	526	2 + 37th year, Tulā, pañchamī, Thursday, Mṛigaśīrsha = A.D. 1468, October 6, Thursday; ·49; ·49. The paksha is bahuḻa.
„	544	2 + 42nd year, Kumbha, 24, śu. di. dvitīyā, Friday, Uttiraṭṭādi = A.D. 1474, February 18, Friday, ·35; ·30.
„	640	2 + 38th year, Mēsha, 22, ba. di. dvitīyā, Tuesday, Anusham = A.D. 1470, April 17, Tuesday; ·59; ·77.
„	565	2 + 42nd year, Makara 7, Monday, Punarvasu = A.D. 1474, January 3, Monday; ·44; ·15. The tithi was paurṇamī.
„	642	Lost, Makara 8, śu. di. ashṭamī, Thursday, Aśvati = A.D. 1468, January 3, Sunday; ·30; ·36. Date 7 not 8; Sunday not Thursday. No suitable equivalent at all for this date could be found between A.D. 1430 and 1474 which is the range of the king's reign.
„	643	2 + 36th year, Mīna, 21, ba. di. saptamī, Mūḻā = A.D. 1468, March 16, ·45; ·43. The week-day was Wednesday.
„	645	2 + 37th year, Mīna 26, śu. di. daśamī, Pūśam = A.D. 1469, March 22, f.d.t. ·00; ·33. The week-day was Wednesday.
„	646	2 + 40th year, Mēsha •2, śu. di. pañchamī, Wednesday, Uttirāḍam = A.D. 1473, April ·17, ·46; f.d.n. ·82. Nakshatra commenced at ·87 of day. But the week-day was Saturday not Wednesday.
„	649	2 + 36th year, Vṛiśchika, 30, śu. di. dvitīyā, Saturday, Mūḻā = A.D. 1467, November 28, Saturday, f.d.t. ·06; ·20. śu. 2 commenced at ·03 of day.
		Parākrama-Pāṇḍya alias Kulaśēkhara.
„	549	.... 2nd year, Mēsha 27, śu. di. chaturthī, Tiruvādirai (i) = A.D. 1482, April 22; ·30; ·91. The week-day was Monday. (ii) A.D. 1547 April 23, ·51; ·99. The week-day was Saturday. The former is probably the date intended.
		Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Parākrama.
„	657	Śaka ..67, 3rd year, Viśvāvasu, Kaṉṉi, ba. di. daśamī, Tuesday, Pushya. = A.D. 1545, September 29, Tuesday, f.d.t. ·57; ·46; ba. 10 commenced at ·49 of day.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Jaṭilavarman Tribhuvanachakravartin Kulaśēkhara.
1917	644	4 + 2nd year, Mārgaḻi, 22, śu. di. trayōdaśī, Monday, Rōhiṇī. The nearest approach to the above is A D. 1401, December 19, Monday. But on this day the tithi was chaturdaśī not trayōdaśī and the *nakshatra* was Mṛigaśīrsha not Rōhiṇī. Both of these had ended at ·75 and ·42 respectively on the previous day. A.D. 1550, December 20, f.d.t. ·87; f.d.n. ·45. The tithi and *nakshatra* began at ·87 and ·41 respectively on this day which was however Saturday not Monday. The other dates examined, but with unsatisfactory results, are A.D. 1435, 1487, 1542 and 1560.
		Perumāḷ Śrīvallabha, son of Vīraveṇbāmālai Kulaśēkhara.
„	489	17th year, Pramādhi, Siṁha, 25, ba. di. tṛitīyā, Friday, Āyilyam = A.D. 1579, August 25. But the week-day was Tuesday not Friday and the nakshatra was Chitrā not Āyilyam.
		Jaṭilavarman Tribhuvanachakravartin Kulaśēkhara.
„	655	33rd year, Tulā 13, śu. di. tṛitīyā, Monday, Anisham = A.D. 1645, October 13, Monday. But śu. 3 had ended at ·77 and the nakshatra Anisham at ·72 the previous day.
		Hoysala Dynasty.
		Ballāḻa III.
„	738	Śaka 1238, Naḻa, Phālguṇa, śu. di. 5, Thursday = A.D. 1317, February 17, Thursday.
„	771	Śaka 1246, Rudhirōdgāri, Chaitra, śu. daśamī, Monday = A.D. 1323, March 18, Friday (not Monday); ·27.
„	772	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday = A.D. 1320, September 1. Monday; ·52.
„	780	Śaka 1262, Vikrama, Bhādrapada, śu. di. 10, Saturday = A.D. 1340, September 2, Saturday. The *tithi* commenced at ·16 on Friday and ended at ·06 on Saturday.
		Saluva.
		Naraśiṅgarāya.
„	710	Śaka 1407, Viśvāvasu [Āśvija] ba. solar eclipse. There was a solar eclipse on ba. amāvāsyā in Śrāvaṇa. The date given will correspond to A.D. 1485, September 9, Friday. ba. 30 ended at ·00.
„	719	Śaka 1420, Piṅgaḻa, Chaitra, śu. di. 15, Saturday = A.D. 1497, March 18, Saturday.
		Vijayanagara Dynasty I.
		Bukkarāya I.
„	779	Śaka 1289, Plavaṅga, Prathama-Āshāḍha, śu. di. 14, Friday = A.D. 1367 June 11, Friday. Śu. Chaturdaśī commenced at ·18 on this day and ended at ·08 on the following day.
		Kampaṇa-Oḍeya II.
1918.	90	Śaka 1295, Ānanda, Ṛishabha, śu. di. daśamī, Monday, Punarvasu. Śaka 1295 was (not Ānanda) Pramādīcha. In Ānanda śu. daśamī fell on Sunday (21st May A.D. 1374) but the *nakshatra* was Hasta. In Pramādīcha, Ṛishabha, śu. daśamī fell on Monday (= A.D. 1373, May 2) but the *nakshatra* on this day was Pūrva-Phalguṇī ending at ·09. The cyclic year seems wrong, probably the date intended was the latter. The nakshatra "Punarvasu" is an error for "Pūram".

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty I—*cont.*
		Kampaṇa-Oḍeya II—cont.
1918	184	Śaka 1286, Krōdhi, Mēsha, śu. tṛitīyā, Wednesday, Pūrāḍam. Pūrāḍam in Mēsha, in Krōdhi commenced at ·04 on Sunday ba. chaturthī and ended at ·12 on Monday following (= A.D. 1364, April 21 Sunday and 22 Monday) Śu tṛitīyā in Mēsha fell on Saturday (April 6) and the *nakshatra* was Rōhiṇī. In A.D. 1363 on Wednesday April 5, Pūrāḍam ended at ·89 and the tithi was ba. śhashṭhī (not śu. 3.)
		Śiṅgaṇṇa-Oḍeya.
1917	681	Śaka 1299, Piṅgaḷa, Mārgaśira, śu. 5, Tuesday = A.D. 1377, November 6, Friday. Tuesday is mistake for Friday. ·71.
		Dēvarāya I.
,,	803	Śaka 1304, Sarvadhāri (wrong) Mārgaśira, śu. di. 7, Wednesday. Śaka 1304 does not correspond to Sarvadhāri. In Sarvadhāri corresponding to Śaka 1330, Mārgaśira, śu. 7 was Sunday not Wednesday (= A.D. 1408, November 25, Sunday). But in Virōdhi following, Mārgaśira śu. 7, fell on Wednesday commencing at ·23 and corresponded to A.D. 1409 November 13, Wednesday. In Ś. 1304 = A.D. 1382 = Dundubhi, Mārgaśira śu. 7, began on Wednesday November 12 at ·08 ending next day at ·15.
,,	804	Śaka 100303 (?), [Hē]malambi (wrong) Phālguṇa śu. di. 10, Thursday. Hemalamba in the reign of Dēvarāya I corresponded to Śaka 1339. Phālguṇa, śu. daśamī in this year was Wednesday ending at ·29 on that day. In Durmukhi preceding (= Śaka 1338) Phālguṇa śu. daśamī commenced on Thursday at ·80 and ended at ·71 on Friday (= A.D. 1417 February 25, Thursday).
		Virupaṇṇa-Oḍeya II.
,,	328	Śaka 1312, Śukla, = 1311 Kaṭaka, śu. di. Sunday, Mūlā, = A.D. 1389, July 6, Tuesday. Sunday must be a mistake for Tuesday. "Mulā" ended at ·78.
		Bukkarāya II.
,,	217	Śaka 1327, Pārthiva, Mīna, śu. di. ashṭamī, Friday, Mṛigaśīrsha = A.D. 1406, February 26, Friday, ·18; ·10.
,,	370	Śaka 1328, Vyaya, Siṁha, śu. di. tṛitīyā, Tuesday, Hasta = A.D. 1406, August 17, Tuesday, śu. tṛitīyā and Hasta ended at ·01 and ·03 respectively on this day.
,,	819	Śaka 1309, Prabhava, Māgha śu. di. 15, Thursday = A.D. 1388 January 23, Thursday, when śu. 15, began at ·01 and ended at ·00 on the following day.
		Dēvarāya II.
,,	765	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday = A.D. 1432, October 24, Friday; śu. 1 commenced at ·29 on this day.
1918	68	Śaka 1367, Krōdhana, Mīna, śu. dvādaśī, Thursday, Makhā = A.D. 1446, March 10, Thursday; ·42; ·85.
,,	91	Śaka 1352, Saumya. [Karkaṭaka] śu. shashṭhī, Monday, Uttiram. Śaka 1352, corresponded to Sādhāraṇa (not Saumya). In Saumya, Karkaṭaka, śu. shashṭhī fell on Thursday (not Monday) i.e., A.D. 1429, July 7, on which the *nakshatra* was Uttiram up to ·15.
,,	92	Śaka 1351, Saumya, Mēsha, ba. shashṭhī, Sunday, Uttiram = A.D. 1429, April 24, Sunday, Uttiram is mistake for Uttirāḍam. Śu. 6, ended at ·74 and Uttiraḍam at ·73.
		Vijayanagara Dynasty II.
		Kṛishṇadēvarāya.
1917	210	Śaka 1439, Īśvara, Pushya, śu. di. paurṇimā = A.D. 1517, December 28, Monday.
,,	235	Śaka 1409 (mistake for 1439), Īśvara, Pushya, śu. paurṇimā. See remarks on 210 above.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty II—*cont.*
		Kṛishṇadēvarāya—cont.
1918	36	Śaka 1444, Chitrabhānu, Karkaṭaka, ba. dvādaśī, Sunday, Aruṇayōga, Ārdrā = A.D. 1522, July 20, Sunday, ·42; ·88.
,,	100	Śaka 1442, Vikrama, Kanyā, ba. daśamī, Friday, Pushya. In Vikrama, Kanyā, ba. daśamī ended at ·71 on Thursday (= A.D. 1520, September 6) the *nakshatra* on which day was Punarvasu up to ·45. Friday following, on which day Pushya lasted till ·46 was ba. ēkādaśī (not daśamī) till ·69.
,,	101	Śaka 1446, Tāraṇa, Siṁha, śu. prathamā, Sunday, Makhā = A.D. 1524, July 31, Sunday; ·75; ·78.
		Tirumalaidēva-Mahārāya.
,,	115	Śaka 1446, Taraṇa, Tulā, ba. ēkādaśī. Monday, Hastā. In Tāraṇa, ba. ēkādaśī fell on Sunday (= A.D. 1524, October 23) ending at ·32 on which day Hastā commenced at ·67 and ended at ·60 on Monday following.
,,	116	Śaka 1446, Tāraṇa, Dhanus, śu. paurṇai, Ārdrā, Sunday. Paurṇami in Dhanus in Tāraṇa ended at ·95 on Saturday (= A.D. 1524, December 10) while Ārdrā commenced at ·50 on this day and ended at ·53 on Sunday.
,,	117	Śaka 1446, Tāraṇa, Dhanus, śu. prathamā, Ārdrā, Sunday = A.D. 1524, December 11 Sunday; śu. prathamā must be mistake for ba. prathamā; ·96; ·53.
		Achyutarāya.
1917	261	Durmukhi, Tai 20, Makara, śu. prathamā, Monday, Saṅkramaṇa. Śu. prathamā in Tai fell on Friday, Makara 16 (= January 12, 1537 A.D.) Saṅkramaṇa, i.e., Makara Saṅkramaṇa fell on Thursday ba. prathamā (December 28, A.D. 1536).
,,	331	Śaka 1461, Vikāri, Mithuna, śu. di. pañchamī, Punarvasu, Wednesday. In Vikāri, Punarvasu in Mithuna fell on Tuesday (not Wednesday) śu. prathamā ending at ·05 and dvitīyā ending at ·97 (= A.D. 1539, June 17, Tuesday). Pañchamī an error for prathamā.
,,	789	Śaka 1455, Vijaya, Mārgaśira, ba. di. 15, Monday = A.D. 1533, December 15, Monday; ·86.
,,	794	Śaka 1459, Vilambi (= Ś. 1460) Māgha, śu. di. [2], Wednesday = A.D. 1539, January 22, Wednesday; ·13.
,,	802	Śaka 1449, Vikṛiti, Jyēshṭa, śu. di. 5, Tuesday. Vikṛiti corresponds to Śaka 1452 (not 1449). The details would give correctly A.D. 1530, May 31, Tuesday; ·46.
1918	113	Śaka 1453 (= Khara), Vijaya (= Ś. 1455), Kumbha, śu. di. Paurṇamī, lunar eclipse, Makhā, Thursday = A.D. 1534, January 29, Thursday. Śu. chaturdaśī ended at ·07 on this day and Makhā commenced at ·79 on the same day. The Śaka year corresponding to Vijaya was 1445.
		Sadāśivarāya-Mahārāya.
1917-18	No. 5 of App. A	Śaka 1478, Naḷa, Śrāvaṇa, ba. di. ashṭamī, Jayanti, Thursday. In Naḷa Śrāvaṇa, ba. ashṭamī ended at ·73 on Wednesday. But the *nakshatra* Rōhiṇī associated with the Jayanti commenced at ·11 on Thursday following (= A.D. 1556, July 30), and ended at ·04.
1917	332	Śaka 1467, Viśvāvasu, Kumba, śu. daśamī, Friday, Hastā. In Viśvāvasu, Hastā in Kumbha commenced at ·39 on Wednesday ba. dvitīyā and ended at ·49 on Thursday ba. tritīyā (= A.D. 1546, February 18).
,,	338	Śaka 1467, Viśvāvasu, Kaṇṇi, śu. daśamī, Friday also Sunday = A.D. 1545, September 15, Tuesday (neither Friday nor Sunday); ·95
,,	689	Śaka 1469 (Plavaṅga), Parābhava (Ś. 1468), Māgha, ba. di. 3 [Monday] = A.D. 1547, February 7, Monday; ·93
1918	112	Śaka 1468 (Plavaṅga), Virōdhikṛit (Ś = 1473), Paṅguṇi, 29, daśamī, Saturday, and Paṅguṇi 23, ba. daśamī, Mūlā, Saṅkramaṇa. In Virōdhikṛit Paṅguṇi 29 was pañchamī (not daśamī) and Thursday (not Saturday). Paṅguṇi 23 was trayōdaśī (not daśamī) and the ṇakshatra was Pūrva-Phalgunī (not Mūlā). In Paṅguni occurring in Phālguṇa of Virōdhikṛit tēdi 29 was amāvāsyā (not daśamī), Friday (not Saturday) and Paṅguṇi 23 was ba. daśamī from ·05 but the nakshatra was Śravaṇa (not Mūlā) from ·07. In Śaka 1468 Paṅguṇi 29 was daśamī from ·42 which ended on Saturday following tēdi 30 at ·33. Paṅguṇi 23 was ba. tritīyā (not ba. deśamī) with nakshatra Viśākhā not Mūlā.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty II—*cont.*
		Sadāśiva-Mahārāya—cont.
1918	114	Śaka 1468, Parābhava, Kumbha ba. amāvāsyā, Sunday, Aśvati. In Parābhava, Aśvati in Kumbha combined (1) with śu. shashṭī, Thursday (= A.D. 1547, January 27) and (2) with śu. Chaturthī, Wednesday (=A.D. 1547, February 23).
		In A.D. 1547, Kumbha amāvāsya fell on Sunday February 20 (=Kumbha 25); ·13; but the nak. on that date was 'Pūraṭṭādi' (not Aśvati) which ended at ·77
,,	130	Śaka 1482, Raudri, Mēsha, ba. dvitīyā, Wednesday = A.D. 1560, April 12, Friday (not Wednesday). But Mēsha ba. dvitīyā in Durmati following (=Śaka 1483) fell on Wednesday (= A.D. 1561, April 2).
		In A.D. 1560 Phālguṇa ba. 2 fell on Wednesday, March 13 and it ended at ·97. Probably the month Mēsha is an error for Mīna.
,,	132	Śaka 1482, Siddhārthi, Ś. 1481, Mēsha, śu. pañchamī, Śravaṇa, Sunday. In Siddhārthi, Śravaṇa in Mēsha fell on ba. navami, Saturday 9 (=A.D. 1559, April 1).
		But in A.D. 1559 in Dhanus, śu. 5, began at ·11 on Sunday, December 3, and it ended at ·16 on Monday. 'Sravaṇa' also fell on Sunday ending at ·26.
		Vijayanagara Dynasty III.
		Śrīraṅgarāya II.
1917	697	Śaka 1506, Tāraṇa, Kārttika, śu. di. 15, lunar eclipse = A.D. 1584, November 7, Saturday, ·97.
1918	128	Svabhānu, Paṅguṇi 29, Śaka 1505, Mīna, śu. di. saptamī [Friday, Pūraṭṭādi]. In Svabhānu (= Śaka 1505), Paṅguṇi, 29 (= Mīna, śu. chaturdaśī) fell on Tuesday (=A.D. 1583, March, 26). Mīna, śu. saptamī fell on Paṅguṇi 23 and the *nakshatra* on that day was Ārdrā (not Pūraṭṭādi).
		In this Svabhānu śu. 7 and Pūrva-Bhādrapada combined only in Dhanus—Mārgaḷi, (not in Mīna-Paṅguṇi) on a Wednesday = A.D. 1583, Wednesday, December 11; ·42; ·24
		Veṅkaṭapatirāya I.
1917	736	Śaka 1526, Krōdhi, Pushya, ba. di. [3] Makara-Saṅkrānti = A.D. 1604, December 29, Saturday.
		Veṅkaṭapatidēva II.
1917–18	17 of App. A	Śaka 1555, Śrīmukha, Chaitra, śu. di. pañchamī = A.D. 1633, March 5, Tuesday.
		Western Chalukya.
		Vinayāditya Satyāśraya.
,	3 of App. A	Śaka 512, Sādhāraṇa, Māgha, śu. di. trayōdaśī, Monday. Mr. L. D. Swamikannu Pillai remarks:— "In A.D. 590 (= Śaka 512 expired, Māgha śukla 13 fell on Monday as stated". But he is of opinion that "all the same the record may be a forgery; there being no evidence that the Southern Bārhaspatya reckoning according to which the year would be Sādhāraṇa, was in use in the sixth century A.D."
		Jagadēkamalla i.e. Taila III.
1917	733	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśī, Thursday, Uttarāyaṇa-Saṅkramaṇa = A.D. 1169, August 7, Thursday; ·40.
		Eastern Chalukya.
		Sarvalōkāśraya Vishṇuvardhana alias Chālukya-Bhīma I.
1917–18	No. 14 of App. A	Śaka 814, Mēsha, Chaitra, ba. di. dvitīyā, Monday, Maitra, Mithuna. In Śaka 814, Chaitra ba. dvitīyā did not fall in Mēsha but coincided with *tēdi* 29 of Mīna preceding and was on a Sunday on which day the *nakshatra* was Svāti; but on ba. dvitīyā of Vaiśākha following corresponding to Mēsha (Chittirai) 27, Monday, the *nakshatra* was Anurādhā (Maitra) (= A.D. 892, April 17, Monday). The inscription has: "Manuvasusaṁprāptē[shu*] Saṁkhyēshu Mēshē Mitrē Chaitrē cha Maitrē Śaśini Śaśidinē Kṛishṇapaksha-dvitīyē 1, Yugmarkshasy=ōdgamēdhāt paṭṭam=āchandra-tāram.'

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Nolamba-Pallava.
		Noḷambādhirāja.
1917	734	Śaka 934,. . . .śu. pañchamī, Saturday. Details not enough for verification.
		Miscellaneous.
		Uṇḍirāja of the Solar race.
1917–18	No. 16 of App. A	Śaka 1304, Dundubhi, Māgha, śu. daśamī, Thursday = A.D. 1383, January 14, Wednesday, śu. daśamī ended at ·94 on Wednesday. Thursday is an error for Wednesday.
		Raghunātha Toṇḍaimāṉār.
,,	No. 22 of App. A	Śaka 1687, Kali, 4866, Pārthiva Tai, 4, Friday, śu. pañchamī, Uttara (Uttara-Phalgunī). In Tai, Uttara-Phalgunī fell on ba. Chaturthī, Thursday ending at ·35 on that day (=A.D. 1766, January, 30, Thursday); ba. pañchamī ended at ·21 on Friday following.
		In A.D 1765 on Friday 25, January (16 Tai.)=śu. 5 and Uttiraṭṭādi began at ·27 and ·25, respectively on and ended at ·30 and ·30 respectively on Saturday. Probably Tai 4 is an error for Tai 16, and Uttira for "Uttirāṭṭādi."
		Anonymous.
,,	No. 2 of App. A	Śaka 1665, Rudhirōdgārin, Śrāvaṇa, śu. di. prathamā, Monday. = A.D. 1743, July 11, Monday.
1917	378	Śaka 1600, Kollam 853, Kālayukta, Vaigāśi 17, śu. di. pañchāmī, Wednesday, Pūśa (Pushya), = A.D. 1678 May 15, Wednesday; ·78; ·82.
,,	458	Śaka 1333, Kumbha, 13, ba. daśamī . . . . . Mūlā = A.D. 1412, February 7, Sunday; ·99. "Mūlā" began at ·06 and ended at 00 the following day.
,,	459	Śaka 1351, Mēsha, ba. prathamā, Viśākhā = A.D. 1429, April 20, Wednesday; ·23; 06.
,,	462	Śaka 1353, Tulā, 1, śu. dvitīyā, Monday, Svāti. The combination śu. dvitīyā, Monday, fell on Tulā 9, (not 1) and the nakshatra was Viśākhā (not Svāti) ending at ·75 on Monday (= A.D 1431, October 8). ·69; ·75.
		Tulā 1 is an error for Tulā 9. Śvāti had ended on the previous day at ·67.
1917	463 & 464	Śaka 1453, Kollam 707, Makara 17, śu. saptamī, Sunday, Aśvati. = A.D. 1532, January 14, Sunday. Aśvati began at ·01 and ended on the next day at, 04.
,,	506	Kollam 685, Siṁha 9, ba. ashṭamī Rōhiṇī = A.D. 1509, August 8, Wednesday; ·15; ·90.
,,	517	Śaka 1447, Kollam 701, Kaṉṉi, 15, ba. dvādaśī, Thursday, Makhā, = A.D. 1525, September, 14, Thursday; ·38; ·78.
,,	528	Śaka 1469, Kollam 722, Śittirai, 17, ba. ashṭamī, Wednesday, Tiruvōṇam = A.D. 1547, April 13, Wednesday; ·45; ·57.
,,	641	2 + 26th year, Vṛiśchika, 6, śu. di. ēkādaśī, Sunday, Uttiraṭṭādi = A.D. 1470, November 4, Sunday; ·79; ·69.
,,	667	Śaka 157[4], Nandana, Āvaṇi 20, Friday, ba. [dvādaśī], Pushya. = A.D. 1652, August, 20, Friday; ·69; ·98.
,,	668	Śaka 15[9]4, Kollam 847, Paridhāvi, Āḍi 6, Sunday, Paurṇimāvāsī, Uttirāḍam, = A.D. 1672, July 28, Sunday. Tēdi 6, is mistake for 29. Paurṇimāvāsī, began at ·61 on this day.
,,	715	Śaka 1521, Vikāri, Pushya ba. di. 7, Friday. = A.D. 1599, December 28, Friday; ·89.
,,	757	Śaka 1426, Krōdhana (= Ś. 1427) Chaitra, śu. di. 1, Wednesday. Śaka 1426 (= A.D. 1504-05) corresponded to Rākshasa (not to Krōdhana) in which Chaitra śu. 1 was Sunday. In Krōdhana (= Śaka 1427) Chaitra śu. 1, was Thursday the tithi ending at ·91 but Chaitra śu 1, in Śaka 1428 (i.e.,) Kshaya Samvat was Wednesday (= A.D. 1506, March 27, Wednesday). Chaitra may mean, Chaitra at the beginning or Chaitra at the end of a year. The inscription refers to Chaitra at the end of Ś. 1427 (= Krōdhana = A.D. 1505—06), which would be the same as Chaitra at the beginning of A.D. 1506-07 (= Ś. 1428 = Kshaya Samvat).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1917	773	Śaka 1238, Naḷa, Māgha, ba. di. 5, Thursday. = A.D. 1317, February 2, Wednesday (not Thursday). In A.D. 1316 on Thursday, January 15 ; Māgha ba. 5 ended at ·76
„	774	Śaka 1255, Śrīmukha, Āshāḍha, śu. di. 15, Monday = A.D. 1333, June 28, Monday ; ·35.
„	776	Śaka 1624, Chitrabhānu, Vaiśākha, śu. di. 1, Monday. = A.D. 1702 April, 17, Friday (not Monday). In Śaka 1623 (Vṛisha) Vaiśākha śu. 1, was Monday (= A.D. 1701, April 28) and in Tāraṇa (= Śaka 1625) Vaiśākha śu. 1, commenced at ·14 on Monday (= A.D. 1703 April 5). Probably the 2nd date is intended.
„	778	Śaka 1418, Naḷa, Māgha, śu. Paurṇimā Thursday, Lunar eclipse. = A.D. 1497, January 18, Wednesday (not Thursday) ; ·72. Thursday is an error for Wednesday.
„	791	Śaka 1261, Pramādi, Śrāvaṇa, ba. di. 5, Monday = A.D. 1339, July 26, Monday ; ·58.
„	801	Śaka 1474, Paridhāvi, Paushya, ba. di. 30, Saturday = A.D. 1553, January 14, Saturday. There was a solar eclipse on this day though not noted in the inscription.
„	809	Śaka 1[3]27, Pārthiva, Kārtika, ba. di. 10, Monday = A.D. 1405 November, 16, Monday ; ·58.
„	814	Śaka 1345, Śōbhakṛit Kārttika, śu. di. 1, Friday. In Śōbhakṛit Kārttika, śu. 1, fell on Tuesday but in Śubhakṛit preceding (= Śaka 1344) Kārttika, śu. 1, was Friday (= A.D. 1422, October 16, Friday) and it ended at ·83.
„	815	Śaka 1676, Yuva, Mārgaśira, śu. di. 15, Thursday = A.D. 1755, December 18, Thursday ; ·66. Yuva corresponded to Śaka 1677 (not to 1676).
„	818	Śaka 1[37]3, Pramōdūta, Bhādrapada [ba.] di. [3]0 Sunday = A.D. 1450, September 6, Sunday ; ·18.
„	839	Śaka 1511, Virōdhi, Bhādrapada śu. 11, Wednesday = A.D. 1589, September 10, Wednesday. The tithi ended at ·46.
„	841	Śaka 1221, Jyēshṭha, śu. 1, Saturday = A.D. 1299, May 2, Saturday. Śu. 1, ended at ·29 on this day.
„	851	Śaka 1142, Vikrama, Chaitra, ba. 15, Thursday, Vishu-Saṅkrānti. In Vikrama Chaitra ba. 15 was Saturday. But in Vṛisha following Chaitra ba. 15, was Thursday (= A.D. 1221, March 25).
„	854	Śaka 1069, Kārttika, ba. di. 15, Monday = A.D. 1147, November 24, Monday, when amāvāsyā began at ·04 and ended at ·02 on the following day.
„	860 & 861	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiśākha. ba. di. saptamī, Saturday. = A.D. 1671 Saturday May, 20 ; ·80.
1918	97	Śaka 1369, Prabhava, Siṁha, ba. chaturthī, Monday, Aśvati = A.D. 1447, August 28, Monday, f.d.t. 69 ; f.d.n. ·43.
„	98	Śaka 14**., Raktākshi, Vṛiśchika, amāvāsya, Wednesday, Viśākhā. In Śaka 1426, Raktākshi, amāvāsyā, fell on Wednesday and the *nakshatra* was Viśākhā (= A.D. 1504 November 6, Wednesday), ·82. In Raktākshi (= Śaka 1486) Vṛiśchika amāvāsyā fell on Friday though the *nakshatra* was Viśākhā (= A.D. 1564, November, 3 Friday).
„	99	Śaka 1465, Śōbhakṛit, Karkaṭaka, ba. daśamī, Thursday, Rōhiṇī = A.D. 1543, July 26, Thursday ; ·48 ; ·35.
„	118	Śaka 1426, Raktākshi, Vṛiśchika, amāvāsyā, Wednesday, Viśākhā. = A.D. 1504, November, 6, Wednesday (vide No. 98 above).
„	121	Śaka 1506, Tāraṇa. Vṛiśchika, śu. paurṇai, Saturday = A.D. 1584 November, 7 Saturday. On this day there was also a lunar eclipse.
„	126	Śaka 1480, Durmati, Makara, Punarvasu, śu. trayōdaśī Sunday = A.D. 1562, January 18, Sunday ; ·37 ; ·89. Durmati was Śaka 1483, (not 1480).

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PART II

An inscription at Phulta in early characters.

An early inscription at Phulta (No. 830 of App. B) in the Ganjam district engraved on a rock embedded in the soil near a water-pit has been copied during the year. The villagers report that this pit which was formerly a bigger pond contains a good quantity of water in dry weather when it generally becomes scarce in the neighbourhood. The inscription is written in a mixed script of northern and southern characters. From the formation and slanting position of the letters, from the use of the developed sign for *i* in consonants and the sign for secondary *dha* as in later Dēvanāgarī, this record resembles very much the two plates opposite pages 128 and 290 of Dr. Fleet's *Gupta Inscriptions*. It may have, therefore, to be assigned to about the 6th century A.D. The inscription has been tentatively read and translated as below :—

TEXT.

[Pī]thī-[śu]ddhī-tīrtham (i.e., Pīthī-śuddhi-tīrtham).

Translation.

"Pure water for (those that wish to) drink." The other possible translations are—(*a*) Pure water for horses (*pīthi*) and (*b*) pure water for the market-place (*pīthī-vīthī*). The first alternative might be a probable interpretation if it is supposed that the water-pond lay near a military camping-ground and the second would suggest that formerly there was in the neighbourhood a market-place or a ground for holding a fair.

The Pallavas.

Kōpperuñjiṅga.

2. No early Pallava inscriptions have been discovered this year. Sakalabhuvanachakravartin Kōpperuñjiṅgadēva who claimed Pallava descent and was a contemporary of the Chōḷa king Rājarāja III (A.D. 1216 to 1248) is represented by nine inscriptions from the South Arcot district. In one of these (No. 80 of 1918) he is called Tribhuvanachakravartin Avaṇiāḷappiṛandāṉ Kōpperuñjiṅgadēva. In No. 73 of 1918 which comes from Vṛiddhāchalam and which is dated in his 10th year (A.D. 1253–54) we are informed that Kūḍal Avaṇiāḷappiṛandāṉ alias Kōpperuñjiṅgadēva defeated certain Daṇḍanāyakas of the Hoysaḷa king in the battle field at Perumbalūr (in the Trichinopoly district) and seized the ladies and treasures, and to absolve himself from the sin thus committed he presented to the god Tirumuduguṉṟam-uḍaiya-Nāyaṉār at Vṛiddhāchalam a gold forehead plate set with jewels. It is not certain if there was only one chief or more with the name Kōpperuñjiṅga. In the record under reference Kūḍal Avaṇiāḷappiṛandāṉ Kōpperuñjiṅgadēva who occupies the position of a donor is probably identical with the Sakalabhuvanachakravartin Kōpperuñjiṅga in whose reign the record is dated. In the *Annual Report* for 1906, page 63, Mahārājasiṁha of the Tripurāntakam record has been identified with Kūḍal Avaṇiāḷappiṛandāṉ Kōpperuñjiṅgadēva. In my *Annual Report* for 1913, paragraph 66, I have shown that Kūḍal Avaṇiāḷappiṛandāṉ Kāḍavarāyar I was identical with Mahārājasiṁha. As A.D. 1243 is the initial date of Sakalabhuvanachakravartin Kōpperuñjiṅga, the Hoysaḷa king referred to must be Vīra-Sōmēśvara whose capital was Kaṇṇaṉūr near Trichinopoly and whose regular reign extended from 1233 to 1263 A.D. We have known of open hostilities between Kōpperuñjiṅga and the Chōḷa king Rājarāja III, the intervention of the Hoysaḷa king Narasiṁha II on behalf of the Chōḷa and the defeat of the Pallava. But then Kōpperuñjiṅga had no *locus standi* anywhere as an anointed king or chief and it was only in 1243 A.D. that he was regularly crowned.

No. 83 of 1918 also dated in the 6th year of Sakalabhuvanachakravartin Kōpperuñjiṅga records a gift of land by Kūḍal Āḷappiraṇdāṉ Aḷagiya Śīyaṉ Kōpperuñjiṅga. In his *Annual Report* for 1906, page 63, Mr. Vēṅkayya has identified Aḷagiyaśīyaṉ Avaṇiāḷappiṛandāṉ Kōpperuñjiṅga with the father of Mahārājasiṁha, i.e., Avaṇiāḷappiṛandāṉ or Kūḍal Avaṇiāḷappiṛandāṉ Kōpperuñjiṅga.

No. 74 of 1918 which comes from Vṛiddhāchalam is not dated in the reign of any king but refers to Kāḍava (i.e., Pallava) chiefs. The record consists of Tamil verses eulogising the family of the Kāḍavas. They furnish the following genealogy :—

Vaḷandaṇār alias Kāḍavarāyar.

Āṭkolliyār alias Kāḍavarāyar.

Ēḷiśaimōgaṇ Kāḍavarāyaṇ (who conquered the four quarters).

Araśanārāyaṇaṇ Kachchiyarāyaṇ alias Kāḍavarāyaṇ.

Āḷappirandāṇ Vīraśēkhara alias Kāḍavarāyaṇ.

It is stated that in Śaka 1106 (= A.D. 1186) Āḷappirandāṇ Vīraśēkhara alias Kāḍavarāyaṇ the last in the geneological table given above devastated Kūḍal (i.e., the modern Cuddalore in the South Arcot district) belonging to Karkaṭa and the Adiyamānāḍu. In one of the verses it is stated that the kings of the north prostrated at his feet. From the introductory sentence in prose it is known that the above chief had the record engraved on stone in the *gōpura* (called Gaṇḍarādittaṇ-tiruvāśal) of the Vṛiddhagirīśvara temple at Vṛiddhāchalam.

Eastern Chalukyas.

3. Of this dynasty we have not many records in the collection of the year under review. Among the copper-plate inscriptions we have only three pertaining to it. One of them (No. 11 of App. A) belongs to an early king, viz., Jayasiṁha I whose records are very rare. Another (No. 14 of App. A) belongs to Chāḷukya-Bhīma I while the third (No. 15 of App. A) is of the later Chāḷukya king Saktivarman who is called by the characteristic appellation Sarvalōkāśraya Vishṇuvardhana. A rare feature of the records of this family secured this year is that there are stone inscriptions for some of its kings.

The first of these sets of copper-plate records has three plates which are rectangular in shape and are hung on a ring which carries a fixed circular seal engraved in relief with the title '*Śrī-Sarvasiddhi*' of this king found also on the seals of his two other grants, viz., the Peddamaddali plates (*Ind. Ant.* Vol. XIII, p. 137) and No. 7 of App. A to the *Annual Report* for 1917. The plates measure about $7\frac{3}{4}''$ in length and $2\frac{3}{4}''$ in breadth. The ring is about $3\frac{1}{2}''$ in diameter.

Jayasiṁha I.

The writing very closely resembles that of No. 5 of App. A of the *Annual Report* for 1914, and of the latter of his other two records referred to above. The record under review unlike all others begins with an invocation and that to the Sun-god (*Savitṛi*). The dynasty called Chalukya in the other three records of the king is in this inscription called Chāḷukya. The genealogy given in it commences with Kīrtivarman who is described as the 'elevator of the Chāḷukyas.' Kubja-Vishṇuvardhana I is mentioned under the name Vishṇuvarman using the title *varman* which is not generally seen in Eastern Chāḷukya names. Kubja-Vishṇu is compared in this inscription to god Vishṇu in the epithet *kāraṇa-Vishṇu* applied to him. Jayasiṁha I, his son, is mentioned by the title *Sarvasiddhi* in addition to the proper name Jayasiṁha-Vallabha. The village granted Kombaṛu is stated to have been situated in the Kanthēṛuvāṭi-*vishaya*. This *vishaya* must be the same as the Gaṇḍēṛuvāṭi-*vishaya* mentioned in the record of this king noticed on page 115 of the *Annual Report* for 1917. This name was corrupted later into Kaṇḍēṛuvāṭi (*ibid.*) and Kaṇḍravāṭi as mentioned in No. 94 of 1917 (see paragraph 33, Part II of the same report). The name of the village near which Kombaṛu lay is given as Vleṇṭūṛu and must be the corrupt form of Velaṇṭūṛu. It is very likely that the village Vellaṭūru in the modern Repalli taluk of the Guntur district is referred to here and that Kombaṛu of the inscription is identical with the modern village Kōmali in the same taluk.

The donee is said to have been a resident of Kukkanūru. This place may be the same as the one of that name in the Nizam's Dominions mentioned very often in later Western Chāḷukya inscriptions (*Bombay Gazetteer Vol. I*, Part II, pages 304, 333, 432, etc.). The place was an important one in the 11th century A.D. as can be gathered from inscriptional references to it. Though in later times it formed part of the Western Chāḷukya dominion, at the time of the copper-plate grant now noticed it might have been in the Eastern Chāḷukya country.

Kukkanūru.

4. The next king of the dynasty, represented in the year's copper-plate inscriptions is Chāḷukya-Bhīma I. No. 14 of Appendix A belonging to him was sent to me by Mr. J. Ramayya Pantulu Garu for examination. The plates which are three in number measure $3\frac{3}{4}$ inches in height and $7\frac{1}{2}$ inches in breadth. They are hung on a ring which bears a seal with the usual emblem the boar and the legend '*Śrī-Tribhuvanāṁkuśa*' cut in relief as in the seals of his other grants. This record, in giving the duration of the rule of the several previous kings of this line shows certain variations from the periods given by Dr. Fleet to some of them. Jayasiṁha I is given a rule of 33 years and not 30 as per Fleet's table, while Vijayāditya I is given 19 instead of 18 years. Vijayāditya II has 40 years in our inscription as against 44 years. This king is said to have destroyed together with the Southern Gaṅga (*Dakshina-Gaṅga*) force a certain Bhīma-Salki. This rival of Vijayāditya II is mentioned as his younger brother under the name Bhīma-Sāḷukki who occupied the Vēṅgī country for sometime (*Annual Report* for 1912, page 84). The conquests of Vijayāditya III are mentioned with the same details as are given in No. 1 of Appendix A to the *Annual Report* for 1914, mentioning his title Tripuramartya-Mahādēva which in our inscription appears in the form Tripuramartya-Mahēśvara. The facts noticed by Dr. Fleet, that Vijayāditya III cut off the head of a certain Maṅgi in a fight with the Gaṅgas and defeated Kṛishṇa, are narrated in and confirmed by this inscription. As has already been pointed out (page 85 of *Annual Report* for 1914) this Kṛishṇa must be Kṛishṇa II of the Rāshṭrakūṭa line who was the contemporary and opponent of Guṇaka-Vijayāditya III.

Chāḷukya-Bhīma I.

The king is called in the prose portion of our inscription Sarvalōkāśraya Vishṇuvardhana-Mahārāja as in No. 14 of Appendix A to the *Annual Report* of 1909, with the title *Paramēśvara* and the epithet *Paramabrahmaṇya*. Chāḷukya-Bhīma I is said to have defeated Kṛishṇa-Vallabha (i.e., Kṛishṇa II). The present inscription is the only one of the king bearing a date and its importance is all the greater when it is observed that it gives the date of the king's coronation as Śaka 814 (= A.D. 892), Mēsha, Chaitra, *ba. di.* 2, Monday, Maitra, *Yugmarkṣha* (i.e., Mithunarāśi ?). The details of the date given do not work out correctly and for further remarks regarding it see page above. This would give a date four years later than that adopted by Dr. Fleet for the king's accession (*Ind. Ant. Vol. XX*, page 283). The grant made consisted of two plots of land in the village of Attili in the Attili-*vishaya* to a certain Challavā who knew the *gāndharva-vidyā* (science of music). The village is identical with the one of that name in the Tanuku taluk of the Kistna district which at the time of the grant must have been a more famous place, than what it is now, as the headquarters of a *vishaya* (i.e., district).

His surname Vishṇuvardhana and his coronation in Śaka 814.

His gift of land to a songstress.

Among the stone inscriptions of this dynasty engraved in Chāḷukyan characters we have one from Bezwada (No. 833 of 1917) and another from Ghaṇṭasāla (No. 846 of Appendix B). The former is dated in the 17th year of Vishṇuvardhana-Mahārāja who is referred to as the son of Vikramāditya. Vikramāditya II is not known to have had any issue. Vishṇuvardhana, son of Vikramāditya, of this record must be identical with the king of the copper-plate inscription noticed above who was the son of Vikramāditya I. Calculated from Saka 814 (= A.D. 892) the date of his accession given by the above copper-plate grant, the date of the Bezwada inscription would be A.D. 909. The king is stated in the latter record to have patronized the foundation of the Pārttīśvara (i.e., Pārthīśvara) temple on the Indrakīla hill by a certain Chaṭṭapa. The record is a further evidence that at this time the Indrakīla hill was associated with the puranic hero Arjuna called also Pārtha (*Annual Report* for 1910, page 82, and *Annual Report* for 1916, page 149). The record from Ghaṇṭasāla is not dated. It is difficult, therefore, to determine who the king called Vishṇuvardhana in it was. The characters of the inscription may be assigned to about the same period as those of the Bezwada record noticed above.

His stone inscription at Bezwada dated in the 17th year.

The Pārthīśvara temple on the Indrakīla hill at Bezwada built about A.D. 909.

5. The only other Eastern Chāḷukya copper-plate record we have in the collection (No. 15 of Appendix A) belongs to king Śaktivarman, the son of Dānārṇava and the elder brother of Vimalāditya. The plates are much damaged and mutilated and the record is incomplete. The ornamental seal, which bears in relief the usual Chāḷukyan emblems and the well-known legend '*Śrī-Tribhuvanāṁkuśa*' in bold characters, now carries only four of the plates of the set. The remaining one or two plates are missing. Even the plates extant are so badly damaged that their contents could not be read entirely. Only certain names are legible here and there. The genealogy of the family given in this inscription from the first member Kubja-Vishṇuvardhana almost coincides with that drawn up by Dr. Fleet.

Of Vijayāditya III it states that he cut off the head of a certain Maṅgi. This must be the Maṅgi who fomented rebellion and opposition among the Gaṅgas as informed by the above noticed copper-plate grant of Chāḷukya Bhīma I (No. 14 of Appendix A). Saṅkila and Baddega are mentioned in connexion with this king. Though Baddiga is known to have been the name of the Rāshṭrakūṭa king Amōghavarsha III (Vaddiga) (See *Ep. Ind.* Vol. VII, Appendix, Nos. 93, 127 and 130), Baddega of this inscription could not be identical with this Rāshṭrakūṭa king whose reign according to Dr. Kielhorn began only about A.D. 937. It is possible that Baddega was the Western Chāḷukya prince Baddiga, the grandfather of Arikēsarin who was the patron of the Kanarese poet Pampa who lived about A.D. 940 (*Bombay Gazetteer, Vol. II*, Part I, page 380). Allowing 25 years on the average for the reigns of Baddiga, his son Yuddhamalla II and his grandson Narasiṁha (elder brother of Arikēsarin), Baddiga might be placed at about A.D. 860 and might have been a contemporary of Vijayāditya III (A.D. 844–888). Saṅkila was the friend of Kṛishṇa II (See *Annual Report* for 1914, page 85).

Enemies of Vijayāditya III.

The inscription informs us that a son of Chāḷukya-Bhīma I planted a pillar of victory at Viraja. The reference might be to Kollabhigaṇḍa-Vijayāditya IV who is stated elsewhere (*Annual Report* for 1917, page 118, paragraph 26) to have met with his death in a battle at Virajāpurī. The inscription like a few others refers to the usurpation of the crown of Vijayāditya V by Tāḷa (called sometimes Tāḍa and Tāḍapa), the son of Yuddhamalla I, its recovery from him by Vikramāditya II the second son of Chāḷukya-Bhīma I, and his rule of 11 months, the subsequent rule for 7 years of Yuddhamalla II the son of Tāḷapa, and his defeat afterwards in battle by Bhīma, i.e., Chāḷukya-Bhīma II, the second son of Kollabhigaṇḍa-Vijayāditya IV, who ruled for 12 years. Ammarāja II, the son of Chāḷukya-Bhīma II, is stated to have been born with a tissue round his neck which resembled a *kaṇṭhikā*, *i.e.*, neck-ornament and that he performed his coronation at the express request of all people. He is also said to have acquired the *biruda* '*Tribhuvanāṁkuśa*' by his heroism displayed in the thick of a battle, between elephant-forces. His father is called Rāja-Bhīma as in another record noticed by Dr. Fleet on page 269 of *Ind. Ant.* Vol. XX. Dānārṇava, his elder brother by a different mother, is, as in other records, said to have ruled for three years and not for 30 years as solitarily stated in No. 23 of Appendix A to the *Annual Report* for 1917 (see page 118 ibid). In our record for the first time is this king given the title '*Rāja-Nārāyaṇa*' already known to us as that of Kulōttuṅga I, his great-grandson (*Ind. Ant.*, Vol. XX, p. 276). The interregnum after his reign is as usual said to have lasted for 27 years, when 'the Āndhradēśa was without a king as the night of the second fortnight is without the moon'. His son Śaktivarman born to his wife Āryādēvī is said in the record to have risen to fame even in his youth by his victory in a battle with the Chōḷas (Chaulika-*raṇa*) (see also *Ind. Ant.* Vol. XX, p. 272) and put to flight a certain Badyema-Mahārāja and others. This latter chief is not known from any other inscription nor is any specific reference to the fight of Śaktivarman or his father Dānārṇava with the Chōḷas made in any record. A certain Chōḍa-Bhīma not known from elsewhere is said to have 'met with his death like Rāvaṇa in the hands of this Chāḷukya-Nārāyaṇa'. It is probable that Śaktivarman bore the biruda '*Chāḷukya-Nārāyaṇa*'. His other title '*Chāḷukya-Chandra*' is noticed by Dr. Fleet (*Ind. Ant.* Vol. XX, p. 273). In the prose

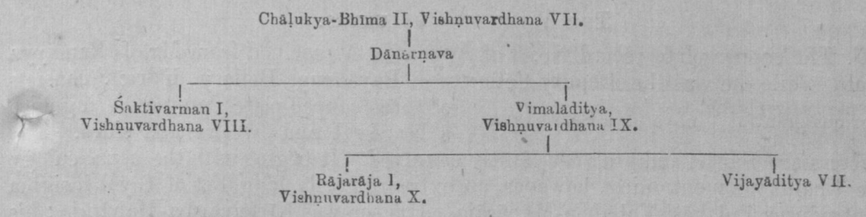
Pillar of victory at Viraja, i.e., Virajāpurī.

Dānārṇava, his title '*Rāja-Nārāyaṇa*'.

Śaktivarman I, his titles '*Chāḷukya-Nārāyaṇa*' and '*Chāḷukya-Chandra*'.

portion of our record Śaktivarman is called Sarvalōkāśraya Vishṇuvardhana-Mahārāja with the titles *Adhirāja* and *Paramēśvara* and with the epithets *Parama-Bhaṭṭāraka*, *Parama-Brahmanya* and *Parama-Māhēśvara*. The grant is addressed to the officials of Vaṟanāṇḍu, a variant of the name of the territorial division, Velanāṇḍu. The extant portion of the record does not give the date; and the portion mentioning the actual donee is missing.

In consideration of the facts that No. 15 of Appendix A gives the family title *Vishṇuvardhana* to Śaktivarman and Vimalāditya his younger brother and successor is also called *Vishṇuvardhana* (*Ep. Ind.* Vol. VI, p. 350) the numbering of the Vishṇuvardhanas of the family in Dr. Fleet's genealogical table will have to be changed as hereunder.



But against this arrangement as well as that given by Dr. Fleet, has to be counted the fact that in some stone inscriptions even so late a king as Kulōttuṅga-Chōḷa I, the son of Rājarāja I (Vishṇuvardhana X) is called Saptama-Vishṇuvardhana, i.e., the seventh Vishṇuvardhana (see Nos. 194, 195 and 202 of 1893).

6. The only other stone inscription of this dynasty besides Nos. 833 and 846 of Appendix B in the year's collection is from Rāmatīrtham in the Vizagapatam district (No. 831 of Appendix B). This is a fresh copy of No. 372 of 1905 made for a further examination of the record. The inscription is engraved on the very rough surface of the wall of the Durgapañcha cave in the hill at the village. In my last visit to the place I have read the record *in situ*. It belongs to the time of an Eastern Chāḷukya king called Sarvalōkāśraya Vishṇuvardhana-Mahārāja who had the *birudas Rāja-Mārtaṇḍa* and *Mummaḍi-Bhīma*. It bears no date. *Rāja-Mārtaṇḍa* was also a title of Chāḷukya-Bhīma II (*Ind. Ant.* Vol. XX, p. 269). *Mummaḍi-Bhīma* is already known to have been a title of Vimalāditya (*Ep. Ind.* Vol. VI, p. 350) to whom the inscription has been referred by the late Mr. Venkayya (*Annual Report* for 1906, p. 79, para. 41). In the Telugu *Mahābhāratam* of Nannaya-Bhaṭṭa, Rājarāja I, son of Vimalāditya, is given the title *Rāja-Mārtaṇḍa* (*Ādiparva*, *āśvāsa* 2, verse 239).

Inscription of Vimalāditya at Rāmatīrtham in the Vizagapatam district.

His titles *Rāja-Mārtaṇḍa* and *Mummaḍi-Bhīma*.

We learn from our inscription for the first time that Vimalāditya adopted Jainism as is evidenced by the mention of a certain Trikāḷayōgi-Siddhāntadēva called also Trikāḷayōgi-Munīndra, a teacher of the Dēsigaṇa school of Jainism as his *guru*. From No. 9 of Appendix A to the *Annual Report* for 1917 we learn that Jainism was patronised by the earliest members of this dynasty. The queen of the early king Kubja-Vishṇuvardhana I influenced the grant of a village to a Jaina *basti* at Bījavaḍa (i.e., Bezwada) (see p. 116 of the same report). Amma II is already known to have made grants to Jaina temples (see *Ep. Ind.* Vol. VII, p. 185 and Vol. IX, p. 49) and patronised the grant of a Jaina *Śrāvakī* (lay disciple) by lending his title to a charitable Jaina feeding house called Sarvalōkāśraya-Jinabhavana endowed by her (*Ind. Ant.* Vol. XX, p. 271 f.). This is one of the very few Kanarese inscriptions in the Telugu country and its existence at Rāmatīrtham suggests that the saint Trikālayōgi was a Kanarese by birth and that the later Eastern Chāḷukyan kings too now and then favoured or adopted Jainism, the popular religion of the Kanarese country. It also throws some light on the political condition of the Kaliṅga country at this time which must have come now under the Eastern Chāḷukyan rule when the early Gaṅga rule had declined and the Chōḍa-Gaṅga rule had not probably begun under Anantavarman-Chōḍagaṅga whose reign commenced in A.D. 1078.

His Jaina *guru* Trikāḷayōgi-Siddhāntadēva.

Eastern Chāḷukyas and Jainism.

That Rāmatīrtham was considered a sacred place by the Jainas is testified to by the respectful mention made of it in the above record wherein it is called Rāmakoṇḍa. That this was a place of Jaina influence and pilgrimage even in early times appears from some Jaina names in Chāḷukyan characters of an earlier period written in red paint on the ceiling of the Pāṇḍavapañcha cave in the neighbouring hill and from No. 832 of Appendix B which is engraved on the pedestal of a broken Jaina image. It records that it was set up by a private individual from Chanudavrōlu in the Oṁgēṟumārga which is identical with Chandavōlu in the modern Repalle taluk, Guntur district. Oṁgēṟumārga was the name of the division in which also Guṁṭṭūru (Guntur) lay (No. 83 of 1917).

Rāmatīrtham, a Jaina centre.

The Western Chalukyas.

7. The copper-plate record No. 3 of Appendix A received from Mr. J. Ramayya Pantulu while he was the Deputy Collector of Rayadrug, Bellary district, consists of three copper-plates hung on a ring with a boar-seal and five written sides. The characters are Nāgarī and are very faintly engraved. It begins with the usual eulogy of the Chāḷukyas mentioning, however, an extraordinarily long list of royal insignia and introduces Pulakēśi-Vallabha-Mahārāja. His son was Kīrttivarma-Mahārāja; his son Vijayāditya who conquered Vanavāsi and other countries; his son Vikramāditya who, after defeating the Pallava king, the destroyer of the Lunar race, took Kāñchīpura, crushed the (united) Chēras, Chōḷas and Pāṇḍyas at that town. His son was Vinayāditya-Satyāśraya-Narēndradēva who defeated the kings of all countries, viz., Koṅkaṇa, Māḷava, Golla, Gūrjara, Kaliṅga, Vēṅgī, etc. This king in the presence of the *vishayapati*, *grāmakūṭas* (see *Ep. Ind.* Vol. VII, p. 183), *yuktakas* and *mahattara* of the Saurāshṭra-*vishaya* on the occasion of his coronation (*paṭṭa-bandha*) when coming from his permanent capital Raktapura on the northern bank of the river Malahārī to Kurunda, restored to gods and Brahmans the grants which had been taken away from them by previous kings. The date of the record is Śaka 512, Sādhāraṇa, Māgha, śu. 13, Monday and is far too early for this king. In the description of the genealogy it resembles No. 12 of Appendix A to the *Annual Report* for 1906. The initial date of Vinayāditya according to the other inscriptions is about Śaka 600 nearly a hundred years later. The erasures in the grant portion, the numerous mistakes in the language and the differences in the genealogy of kings, taken together, must lead one to the belief that the plates are spurious. For further remarks on the date of this record see Appendix E above.

A spurious grant of Vinayāditya Satyāśraya.

8. Of the two records belonging to this dynasty No. 673 and No. 733 of Appendix B, the former dated in the Chāḷukya-Vikrama year 8, Ānanda, belongs to the reign of Sōmēśvara III who had the *biruda Bhūlōkamalla* (page 455, Vol. I, Part II of Fleet's *Kanarese Dynasties*). Chāḷukya-Vikrama year 8 corresponding to A.D. 1083–84 falls in the reign of Tribhuvanachakravartin Vikramāditya VI. The date of this record must be correctly Chāḷukya-Vikrama year 58 which corresponds to A.D. 1134–35 (No. 499 of 1915), and coincides with the regnal year 8 of Bhūlōkamalla. The scribe in this case has evidently given by mistake the regnal year 8 of the king instead of the Chāḷukya-Vikrama year 58. Another instance of such a mistake is found in No. 480 of 1893 where Ch. Vik. year 59 is intended but the regnal year 9 is quoted. Our record refers to a gift of a garden-land and an oil-mill for the worship, etc., of the god Kēśava set up at Kolmiguḍi (i.e., the modern Kolimigundla) in the Koilkuntla taluk of the Kurnool district by Muppiraṭi the *prabhu* of the village. The suffix *raṭi* (i.e., modern *reḍḍi*) may be a reminiscence of the old honorific title *raṭṭa-guḍlu* (vide *Ep. Ind.* Vol. XI, page 342 f.). Mention is made in this of *Mahāmaṇḍalēśvara* Vaṅkaṇa Chōḷa-Mahārāja, a Chōḷa subordinate ruling over Peḍakallu, Kannenāḍu, Rēnāḍu . . . from his capital at Nandyāla.

Bhūlōkamalla Sōmēśvara III.

9. The next record No. 733 of Appendix B dated in Śaka 1091 belongs to the reign of *Pratāpachakravartin* Jagadēkamalla and falls about the very end of the reign of Tailapa III who ascended the throne in Śaka 1072 and whose latest known record dated in Śaka 1090 has been noticed in paragraph 14 of Part II of the *Annual Report* for 1917. Taila III who had the distinguishing title *Chāḷukya-Chakravartin* might have adopted the above title after his famous brother and predecessor Jagadēkamalla II in his later days. It has already been noticed in paragraph 63 of the report for 1912 and paragraph 49 of the report for 1913, that members of Telugu-Chōḷa family of the Solar race were feudatories of the Western Chāḷukyas. Of this family was Jagadēkamalla-Mallidēva-Chōḷa-Mahārāja, son of Iruṅgōḷa ruling at Heñjeṟu, i.e., Hēmāvati, while his Chāḷukyan overlord Taila III was ruling at Kalyāṇa. The minister and military officer of Mallidēva was *Hiriya-Tantrapāla* (*Senior Councillor*) Nāmaṇa ruling at Niḍugallu. He was the younger brother of Bammaṇa who was the chief minister (*vara-mantri*) of Mallidēva-Chōḷa-Mahārāja. His grandfather Ayyapayya belonged to Koṭṭitoṇe which is said to have surpassed in splendour the three towns, Surarājapura (i.e., Amarāvati) which is the town of the lord of Suras (i.e., Indra), Alakāpura (the town of Kubēra) and Dharaṇēndrapura (?). Koṭṭitoṇe is also referred to as Kārttikēyapura. From Nos. 44 and 45 of 1904 found in the Kumārasvāmin temple at Kuḍatani (Bellary district) we know that Koṭṭitoṇe described as Kārttikēyapura in our inscription was the ancient name of Kuḍatani and that an image of Skanda (i.e., Kārttikēya) was set up there. Our inscription has the same introduction as No. 43, Pāvagaḍa (*Ep. Carn.* Vol. XII).

Pratāpachakravartin Jagadēkamalla, i.e., Taila III.

The Bhanjas.

10. A special feature of the collection of the copper-plates for the year is that four of these (Nos. 6 to 8 and 10 of Appendix A) belong to the family of Bhanjas which held its sway over parts of Orissa and of the Ganjam district about the 10th to the 13th centuries A.D. The chiefs of this family are now rulers of the Mayūrbhañj Estate, of the Baud State and of a few other places in Orissa. All the four records have been secured for my examination by Mr. Tarani Charan Rath. Three of these (Nos. 6, 7 and 8 of Appendix A) are of almost the same type as regards the number of plates, their size and the alphabet in which they are written and belong to an earlier time than No. 10, which begins differently from these. None of these grants is dated. Mr. Rath says that of these three sets, one was found while digging at the boundary between Kullāḍa, the fort of the late Raja of Goomsur in the Ganjam district and Dhanamjayapura an inam village near it. The other two sets were found while digging under a tree in a mango tope at Gobara, a village in the Goomsur taluk, Ganjam district.

11. No. 6 of Appendix A among these consists of three plates (measuring $6\frac{1}{2}''$ by $3\frac{3}{4}''$) with low rims like the other two sets (Nos. 7 and 8) and has five faces of writing only the inner side of the first plate being engraved. These are hung together on a ring which bears a fixed circular seal of about $1\frac{1}{3}''$ in diameter, on the countersunk surface of which are cut, at the top, a lion facing the proper left with profuse mane and the left front paw raised and below it the inscription :—

(*a*) [*Śrī Nē*]*ṭṭribha-*

(*b*) *njadēvasya*

in two lines. The seals of the other two grants (Nos. 7 and 8) are much worn out. Only parts of the lion can be seen in the upper halves of these The lower halves must have contained the name of the king as in the case of No. 6. The lion on the seal of No. 8 faces the proper left like that of No. 6, while that on the seal of No. 7, which belongs to a different king faces the proper right. Nos. 6 and 8 belong to the same king, i.e., Nēṭṟibhañjadēva *alias* Kalyāṇakalaśa who was the son of Raṇabhañjadēva, the grandson of Śatrubhañjadēva and the great-grandson of Śilābhañjadēva of the Bhanja family. Another record of this king (No. 657 of Dr. Kielhorn's List of Northern inscriptions, *Ep. Ind.* Vol. V, Appendix) found at Goomsur in the Ganjam district mentioning only the names of his father Raṇabhañja and his grandfather Śatrubhañja has been published in the *Journal of the Bengal Asiatic Society*, Vol. VI, p. 667 f. The surname Kalyāṇakalaśa is there applied to him as in the two grants of our collection.

Nēṭṟibhañjadēva.

His surname Kalyāṇakalaśa.

12. The genealogy afforded by the three Bhanja records (Nos. 6, 7 and 8 of Appendix A) coupled with that of the grant of Vidyādharabhanja published by Dr. Kielhorn (*Ep. Ind.* Vol. IX, p. 271 f) give us a tentative genealogy thus :—

Śilābhanjadēva
|
Śatrubhanjadēva
|
Ranabhanjadēva
|
Nētribhanjadēva *alias* Kalyanakalaśa — Digbhanjadēva
|
Śilābhanja
|
Mahārāja Vidyādharabhanjadēva *alias* Avāyyakalaśa.

Of the kings referred to, in the genealogical table given by Mr. B. C. Muzumdar, on p. 99 of *Ep. Ind.* Vol. XI, some have to be referred to a later generation than that to which they have been referred. 'Kottabhañja, his son Ranabhañja, and his son Rājabhañja' are evidently of a slightly later generation as can be seen from the palæography of the grants of the last two of these published on pp. 164 and 165 of *Journal of the Bengal Asiatic Society*, Vol. XL. They appear also to have been of a different branch of the dynasty since on the seal of Ranabhanja, son of Kottabhanja (ibid. Plate II) is found the emblem of a bull instead of a lion as on the seals of Nos. 6, 7 and 8 of the Appendix A and on the seal of Vidyādharabhanja (*Ep. Ind.* Vol. IX, p. 272). To this same branch have to be assigned the later kings Śatrubhañja whose Sonpur record (*Ep. Ind.* Vol. XI, p. 98) and Ranabhañja whose two Baudh grants (*Ep. Ind.* Vol. XII, pp. 322 and 325) have the *bull emblem* on their seals. The introductions to these later grants are different from those of the earlier ones.

The later branch of the Bhanjas.

Of the two grants of Nētribhanja noticed above both of which are stated to have been issued from Vanjulaka, the first (No. 6 of Appendix A) registers an order addressed by the king to the several officers, i.e., *rāja, rājanaka, rājaputra, vishayapati,* and *daṇḍapāśika* and to the *vyavahārins, Brāhmaṇas, Karaṇas* (accountants) and *nivāsijanapadas* (resident people) of the Vāsudēvakhaṇḍa-*vishaya* that the village Arātaha lying in that *vishaya* was granted to the *Agnihōtrins* (fire-sacrificers) Gōlaśarman, Apara-Gōlaśarman and Nānā-A-ichadēva, sons of Janadēva and grandsons of A-ichadēva of the Vājasanēya-*charaṇa*, Kaṇva-*śākhā*, of the *pravara* Kauśika-Maitravat-Aghamarshaṇa and the *anupravara* Viśvāmitra and to the *Bhaṭṭas* and *Agnihōtrins*, Ruvaḍa, Vodaḍa, Mahādēva, Śāvaḍa and Nānā, sons of Bhaṭṭa-A-ichula and grandsons of Guhaśarma-*Agnihōtrin* of the Vatsa-*gōtra* of the *pravara* Bhārgavat-Chyvanavat-Ātmana . . . and the *anupravara* Jamadagni. The Vāsudēvakhaṇḍa-*vishaya* must have been a territorial division of which the modern Vāsudēvapūr in the Goomsur taluk of the Ganjam district was the capital.

Vāsudēvakhaṇḍa-vishaya.

13. The other grant No. 8 of Appendix A of this king records the tax-free gift of the village Machchhaḍa in the Machhākhaṇḍa-*vishaya* to a Brahman named Bhaṭṭa-Ruḍaḍa, son of Kēśava and grandson of Charampasvāmin of the Vājasanēya-*charaṇa*, Vatsa-*gōtra*, the *pravara* Āṅgirasa and of the *anupravara* Bhārgavat. The *dūtaka* (i.e., messenger or executor) of this grant was Bhaṭa Kakkādēva. The *sandhivigrahin* (minister of peace and war) Kākkaka was the writer of the Goomsur grant of this king referred to above. The village Machchhaḍa is very probably the modern village Mujagodo in the Goomsur taluk. No. 7 of Appendix A belongs to Mahārāja Vidyādharabhanja who had the *biruda Avāyyakalaśa* (Avāryakalaśa). Dr. Kielhorn has noticed his other *biruda Dharmakalaśa* (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāḍa in the Māchhāḍakhaṇḍa-*vishaya* to the Brahman Bhaṭṭa-Purandara, the son of Dēvaḍaśarman and the grandson of Hariśaśarman of the Vājasanēya-*charaṇa*, Rauhita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmitra and the *anupravara* Viśvāmitravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammāṇā in the Taḍisamī-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 38).

Vidyādharabhanjadēva.

14. No. 10 of Appendix A reported to have been found at the village Antirigam in the Pubbakhandam division of the Chatrapur taluk, Ganjam district is of a later king of this family named Yasabhaṁjadēva, the son of Rāyabhaṁjadēva, the grandson of Vīrabhaṁjadēva and the great-grandson of Dōva (Dēva?)-bhañjadēva. It consists of three plates hung on a ring which carries no seal on it but bears a fixed turned knob. The king is called the lord of the entire Khiñjalī country. The town Vanjulaka mentioned in the earlier grants is not referred to in this record as also in the records of the other later kings of this family already mentioned. The title 'the lord of the Ubhaya-Khiñjali' is given to the later king Ranabhañja in a grant of his 26th year (*Ep. Ind.* Vol. XII, page 326) and a grant of his 54th year is addressed to the officers of the Khiñjali-maṇḍala (*ibid.* page 322). To the officers of Ubhaya-Khiñjali-maṇḍala was addressed a grant of the later king Śatrubhañja of this family (*Ep. Ind.* Vol. XI, page 98). Komayāna the village granted might be represented by the modern village Khommonosayi in the Gumsoor taluk. Vanjulaka of Nos. 6, 7 and 8 called Vanjulvaka in a few other grants may have to be identified with either Onjhola in the Kudala taluk of this district or Onchala in the Parlakimedi agency.

Yasabhaṁja.

The Khiñjali country.

Eastern Gangas.

15. Of this family we have four inscriptions in the year's collection two of which are the copper-plate records (Nos. 12 and 13 of Appendix A) and the other two are stone records from the Ganjam district (Nos. 827 and 828 of Appendix B). No. 13 is the earlier of the copper-plate records. It consists of three rectangular plates hung together on a ring which bears a fixed circular seal of about one inch in diameter. The plates measure about $7\frac{3}{4}$″ in length and 3″ in breadth. The seal bears in relief a bull facing the proper right and seated on a stand resting on a tri-petalled lotus (?) flower opening upward. Above it are the crescent turned downwards and the sun enclosed within its arms. The writing on the plates is very faintly visible. The plates do not appear to have undergone any damage through corrosion, bad preservation or otherwise but the surfaces seem to have been filed off in an attempt to smoothen them to use them subsequently as a palimpsest. The rims, if any, are completely worn away. The plates record the grant of a village by Rājēndravarman, son of Mahārāja Anantavarman of the Gaṅga family. The grant was issued from Kaliṅganagara. Its introduction resembles that of the other grants of the earlier kings of this dynasty and like some of them the record is expressly stated to have been dated in the 'prosperous year of the rule of the Gāṅgēya family (*Gāṅgēya-vaṁśa-pravardhamāna-vijayarājya-saṁvatsara*)'. The characters of the inscription resemble a good deal those of the Alamanda plates of the time of the Gaṅga king Anantavarman (*Ep. Ind.* Vol. III, page 17 f). The characters of these two inscriptions belong to the 9th century A.D. The donee's name is not quite clear. The son (whose name is not quite distinct in the plate) of a certain Sarva-Aya-Kāmadi is mentioned. A certain Chōla-Kāmadirāja appears in the grant of Vajrahasta (*Ep. Ind.* Vol. III, page 221) as the actual donor. It is difficult to determine from the bad condition of the letters here whether the Kāmadi of our inscription was also the donor as in the other case. The record was composed by *Sandhivigrahin* Raṇāmēya, son of Sāmirāja ; and the engraving was done by Kanakābdhirāja-Guṇḍipilāka, son of Ma-uchandra.

Rājēndravarman, son of Mahārāja Anantavarman.

Rājēndravarman, the son of Mahārāja Anantavarman in whose reign the grant was issued is not known from a large number of other records. Combining the genealogy of Anantavarman, son of Mahārāja Rājēndravarman, whose grant referred to was dated in the 304th year of the Gāṅgēya era with that of our inscription dated in the 342nd year of this same era, we get three successive generations of this dynasty viz., Mahārāja Rājēndravarman, his son Anantavarman (304th year), Mahārāja Anantavarman and his son Rājēndravarman (342nd year). These may have to be arranged as follows :—

Mahārāja Rājēndravarman.
|
Mahārāja Anantavarman (304th year of the Gāṅgēya era).
|
Rājēndravarman (342nd year of the same era).

Palaeographically these two grants resemble the two of Dēvēndravarman, the son of Mahārāja Anantavarman one dated in the 254th year evidently of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 144 f) and the other (*Ind. Ant.* Vol. XIII, page 275 f) which purports, evidently by clerical mistake, to be dated in the 51st year of this era and the grant of Satyavarman dated in the 351st year of this era (*Ind. Ant.* Vol. XIV, page 11). These records read together would give us a list of kings thus: (1) *Mahārāja* Anantavarman, (2) his son Dēvēndravarman (254th year), (3) *Mahārāja* Dēvēndravarman and (4) his son Satyavarman (351st year).

16. From the practice of the Eastern Gaṅga records of not giving like the Pallava ones even the three generations including that of the king of the grant we are not in a position to trace the genealogical relationship of the earlier kings of the family by collecting the contents of the various records available. We do not possess any considerable evidence to enable us to connect the kings of this line whose names ended in *arṇava* (See tables 1 and 2 on pages 186 and 187 of *Ep. Ind.* Vol. IV) with the *varman* kings, the records of some of whom have been noticed by Dr. Fleet in the volumes of the *Indian Antiquary*. The genealogy given in the fashion of the later Eastern Chālukya copper-plate records, for the Gaṅga family in the grants of Anantavarman Chōḍa-Gaṅga (*Ind. Ant.* Vol. XVIII, pages 166 and 173) omit the earlier *varman* kings altogether. We are aware of only four instances giving any connexions between these two, viz., (1) In the grant of Narasiṁha II (No. 367 of the Dr. Kielhorn's list of Northern inscriptions) Kōlāhala mentioned as an early ancestor of the *arṇavas* is called Anantavarman (2). The copper-plate record No. 4 of Appendix A to the *Annual Report* for 1914 belongs to Mahārāja Indravarman, son of Dāṇārṇava and is dated in the 149th year, but of course, like the other known records of this period without expressly mentioning that it was the year of the 'prosperous rule of the Gāṅgēyavaṁśa.' (3) The grant of Dēvēndravarman of the 183rd year (*Ep. Ind.* Vol. III, page 131) calls him the son of Guṇārṇava, and (4) the Madras Museum plates (*Ep. Ind.* Vol. IX, page 95) of Vajrahasta III of Śaka 984 give him the surname Anantavarman. Can it be that the early *arṇava* kings had surnames ending in *varman*? At present the dates of these several early records serve only as land-marks in the genealogy of the early *varman* kings of this dynasty. We have the *Mahārājas* (1) Indravarman Rājasiṁha (87th and 91st years), (2) Indravarman (128th and 146th years) (3), Indravarman, son of Dānārṇava (149th year), (4) Dēvēndravarman, son of Guṇārṇava (183rd year) and (5) Dēvēndravarman, son of Mahārāja Anantavarman (254th year). The records of this family are so meagre that the relationship of these several kings to one another and to the kings mentioned in paragraph 15 above still awaits discovery. It has, however, to be noticed that these earlier *varman* kings called themselves 'lords of Kaliṅga' while the later kings called themselves 'lords of Trikaliṅga.'

The *Varman* and the *Arṇava* kings of this dynasty.

17. No. 12 of Appendix A belongs to king Anantavarman of this family. The plates, three in number, are oblong in shape with well-formed rims. They measure 7 inches in breadth and $3\frac{1}{2}$ inches in height. The first and the last plates are written only in the inner faces. The set is hung together on a ring which carries a fixed circular seal (1 inch in diameter) on the surface of which are cut in relief, in place of the *bull* usually appearing on the seals of Gaṅga sovereigns, the crescent at the top, a *fish* in horizontal position in the middle and an elephant-goad in similar position at the bottom. No legend is engraved on it. The king has the epithets *Parama-Māhēśvara*, *Parama-Bhaṭṭāraka* and *Paramēśvara*. The last of these might be a special royal title or a surname assumed by the king as by the Western Chālukya Satyāśraya after his conquest of Harshavardhana of *Uttarāpatha* (*Ep. Ind.* Vol. IX, pages 100 and 101). The record is dated in the Śaka year 976 expressed by the chronogram *śakāvdanavaśatakasaptarasa* and the 15th year and has to be attributed to the Vajrahasta of this dynasty whose coronation took place in Śaka 960 (*Ep. Ind.* Vol. IV, page 193). It has already been pointed out that Vajrahasta VI of this family had the surname Anantavarman (*Ep. Ind.* Vol. IX, page 95). The writing very closely resembles that of a record of

Anantavarman-Vajrahasta; Śaka 976, and 15th year.

this king dated in Śaka 967. (*Ep. Ind.* Vol. XI, page 147). Like this it adopts mixed characters though using more of Grantha letters in addition to Nāgarī and Telugu. The fish, prominent on the seal of our record, is not found on that of the Narasapaṭam plates of this king though both have the elephant-goad. The actual donor in the grant was Rāṇaka Śrī-Dharmakhēdi, son of Parama-Māhēśvara Pañcha-vishayādhipati Mahāmaṇḍalēśvara Rāṇaka Śrī-Bhāmakhēdi of the Kadamva (*i.e.*, Kadaṁba) family 'who being prosperous (*kuśalī*) (a term often applied to the king in Eastern Gaṅga grants) addressed the order of gift to the *pradhāna* and other subordinates of the king (*rājapādōpajīvin*) governing the *Pañchapātra-vishaya*. The connexion of the Kadambas with the Gaṅga kings is already known to us from the Parlakimedi plates of Vajrahasta (*Ep. Ind.* Vol. III, page 222) where a certain Ugrakhēdirāja 'the ornament of the spotless family of the Kadambas' figures as an official. A certain Dharmakhēdin is referred to as the maternal uncle of the early king Mahārāja Dēvēndravarman of the 254th year of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 145). But since he is not referred to as a member of the Kadamba family we are not in a position to trace this political relationship between the Gaṅgas and Kadambas to this early period. It is probable that this earlier Dharmakhēdin the maternal uncle of Dēvēndravarman was an ancestor of the Dharmakhēdin of our grant, in which case the Kadambas will have to be viewed not only as the subordinates of the Gaṅgas as in the time of Vajrahasta but also as having been matrimonially allied to the Gaṅgas from earlier times. That there was matrimonial alliance between the Gaṅgas and another family of the south, viz., the Vaidumbas is already known (*Ep. Ind.* Vol. IV, page 186 f). This relationship between the Eastern Gaṅgas and the Vaidumbas would appear to have begun only a generation previous to Vajrahasta whose mother was the Vaidumba princess Vinayamahādēvī. Mahēndrabhōga in which Madhipatharakhaṇḍa the village granted was situated must refer to a territorial division named after Mahēndragiri. Mandasa, the Zamindari headquarters where the plates have been discovered lies within 7 miles from Mahēndragiri. The order of gift is stated to have been brought (ānītam) by Veṭṭikurātha-Rāṇaka. This evidently refers to the *dūtaka* of the grant. Sāmanta Naḷa-Cheṇḍala mentioned at the end might be the person that drafted the grant. The form Naḷa Cheṇḍala must be a corruption of Naḷa-Chandēlla. The Sāmanta must have been a member of the Chandēlla family.

His Kadamba subordinate Rāṇaka Śrī-Dharmakhēdi.

The Pañchapātra-*Vishaya*.

The Eastern Gaṅgas and the Vaidumbas.

A Chandēlla Sāmanta of the Gaṅga king Anantavarman (Vajrahasta).

18. To the reign of Anantavarman Chōḍa-Gaṅga of this dynasty (A.D. 1078–1142) will have to be assigned the mutilated stone inscription No. 827 of Appendix B. The record is much damaged and the 15th year of the king in which it is dated would correspond to A.D. 1093. This is one of the few known Telugu inscriptions in the extreme north of the Presidency. Another Telugu inscription from this part of the country, No. 828 of 1917, dated in the 2nd year of king Aniyaṅka-Bhīmadēva, from the characters employed in it, will have to be assigned probably to Vajrahasta II who had the title Aniyaṅkabhīma (Table I, page 186 of *Ep. Ind.* Vol. IV).

A stone record of the 15th year of Anantavarman Chōḍa-Gaṅga.

19. Besides the above-noticed copper-plate records expressly referring themselves to *Gaṅgakula* there is one (No. 9 of Appendix A) with the introduction usually found in the records of the Gaṅga kings but without the express mention of the Gaṅga lineage. The plates, three in number, are oblong in shape with well-formed rims. They measure 7″ by $3\frac{5}{8}$″ and are hung on a ring with a fixed circular seal about 1 inch in diameter on the counter-sunk surface of which is cut in relief the indistinct but discernible form of a seated bull. No legend or symbol is given on it. The record is written in a mixed alphabet employing the northern as well as the southern characters which, according to Buhler's plates, have to be assigned to the 9th century A.D.

The genealogy of the king Mahārāja Indravarman of this grant is not given. He was a devotee of the god Gōkaraṇēśvara 'residing on' the Mahēndra mountain. The grant was issued from Śvētakādhiṣṭhāna. We have already had two copper-plate records, one issued from Śvētka (*Ep. Ind.* Vol. IV, No. 26) and the other from Śvētaka (No. 12 of Appendix A to *Annual Report* for 1917). The Śvētka of the first of these records is evidently the same as the Śvētaka of the second record noted above and of our inscription. The kings of the two grants quoted above are clearly stated to belong to the family of the Gaṅgas. It is not unlikely that king Indravarman of our grant, was also a Gaṅga as suggested by the introduction to the record and the bull-emblem on his seal, which generally appears on early Gaṅga seals though not explicitly described so in the record. The order of gift is addressed to the *mahāsāmanta, sāmanta, rājanaka, rājaputra, kumāra, amātya, uparika, daṇḍanāyaka, vishayapati, grāmapati, brahmans, purōhits* and others of the Jalamvōra-*vishaya*. The donee Bhaṭṭaputra Janshasvāmiśarman belonged to the Vājasanēya-*charaṇa*, *Kaṇva-śākhā*, Jātukarṇa-*gōtra* with the Vaśishṭavat-Jātukarṇa-*pravara* and the Jātukarṇavadd-A[ji]shṭhavad-Vi[ji]shṭhavat-*anupravara*. The record gives near the end a moralising verse on the instability of fortune like that of a water-drop on a lotus petal which is invariably quoted by the records of the Bhanjas noticed above. The *dūtaka* of the grant was the *mahāsāmanta* Nāgakheddi (see paragraph 17 above). It was written by the *Mahāpraṭīhāra* Ādityavarman and the king's seal was affixed (*lāñchhita*) by the *Mahāsandhivigrahin* Chandapāka. The plates were engraved by the *kanśāra* (Telugu kamchara, i.e., brazier) Dēvapila.

Grant of Indravarman, lord of Kaliṅga.

Mahāsāmanta Nāgakheddi.

20. No. 763 of Appendix B refers to the fight of Nītimārga-Vemmaḍi with Bīra-Noḷamba and to the death in it of a certain Nāgaya. The record is not dated. Palaeographically it can be placed, however, about the latter part of the 9th century A.D. The Noḷamba-Pallava king who was ruling at this time was Mahēndrādhirāja whose latest date was Śaka 817 *i.e.*, A.D. 895 (*Vide* page 62 *Ep. Ind.* Vol. X). On page 61 *ibid*, it has been noticed that this Mahēndrādhirāja entered into hostilities with the Western Gaṅgas and killed in battle Rācheya-Gaṅga. It is not unlikely that Ereyappa whose initial date, *i.e.*, A.D. 893–4 (*Vide* the genealogical table given on page 153 of *Ep. Ind.* Vol. V) falls within the period of Mahēndrādhirāja, might have continued the conflict with the latter. Hence if the Bīra-Noḷamba of the record be the same as Mahēndrādhirāja, Nītimārga-Vemmaḍi may have to be identified with Nītimārga-Koṅguṇivarma-Permānaḍi-Ereyappa. The other record No. 753 of Appendix B is also not dated. But the characters seem to belong to about the same period.

Western Gaṅgas.

Noḷamba-Pallavas.

21. Only five records belonging to Noḷamba-Pallavas (Nos. 716, 731, 742, 767 and 783 of Appendix B) were secured during the year under review. Of these No. 731 which was copied at Madhūḍi in the Madakasira taluk of the Anantapur district is dated in Śaka 881 and the rest are undated. The king in all these records is known as Noḷambādhirāja. Dilīparasa of this family has his latest known inscription dated in Śaka 872 (*Annual Report* for 1917, part II, paragraph 1). His son Iṛiva-Noḷambādhirāja called also Iṛiva-Noḷamba Noḷḷipaya who has an inscription dated Śaka 885 may be the same king as the Noḷambādhirāja of our records. In No. 731, one Kōṭaya the *Daṇḍanāyaka* of Ballaha is said to have made some gifts of land to a temple of Viṣhṇu (*Viṣhṇugṛiha*). This Ballaha has already been identified in the report for last year with the Rāshṭrakūṭa king Kṛishṇa III.

Noḷamba-Pallava Noḷambādhirāja.

The Cholas.

22. As usual, a large number of Chōḷa inscriptions were copied during the year under review. Of these, there are a few which are dated in the regnal years of Parakēsarivarman and Rājakēsarivarman without any distinguishing epithets. Since we know that the kings of the Chōḷa dynasty bore the titles Rājakēsarivarman and Parakēsarivarman alternately, the mere titles are not sufficient to identify the kings. In certain cases, however, there are slight indications which suggest the possibility of an identification.

As many as 19 records of Parakēsarivarman are registered in Appendices B and C (Nos. 205, 208, 292, 366, 369, 376, 438, 439, 441, 442, 443, 444, 445, 447 of 1917 and Nos. 46, 47, 51, 56 and 59 of 1918). Of these No. 208, dated in the 6th year of the king registers a gift by Pirāntakaṇ Purushōttamaṇ who belonged to a body of *Kaikkōḷas* known by the name of Dānatoṅga-teriñja-Kaikkōḷar. From the title Pirāntakaṇ assumed by the donor, it might be presumed that this record of Parakēsarivarman is one of Parāntaka I and it is also not unlikely that the king had the surname Dānatoṅga after which the community was so named. In the *Annual Report* for 1912 (page 64, paragraph 16), are noticed three similar groups of men, viz., Samarakēsari-teriñja-Kaikkōḷar, Vikramaśiṅga-teriñja-Kaikkōḷar, and Vīraśōḷa-teriñja-Kaikkōḷar called probably after the same king. Sōmūr near Karūr which supplies the above record contains inscriptions of Parāntaka I and suggests to some extent that the Koṅgu country, or at least that part of it, which borders on the Trichinopoly district, should have passed into the hands of the Chōḷas either in the reign of Parāntaka I or one of his two predecessors. That this conquest of the Koṅgu country should have been effected in the reign of Āditya I is made evident by the fact that Parāntaka I does not lay claim to it though the territory was under his sway and secondly that the *Koṅgudēśarājākkaḷ* attributes the same to Āditya I. No. 292 of Appendix B which is dated in the 9th year of Parakēsarivarman may be one of Parāntaka I as it mentions the temple of Ādityēśvaram-uḍaiya-Bhaṭṭāraka, probably so called after Āditya I. To the same king might be attributed a fragmentary record from Tiruvāṇḍārkōyil (No. 376 of 1917) which is dated in the 40th year of his reign. The script in which the record is engraved does not militate against this view. At Kuttālam in the Tinnevelly district there are a few Vaṭṭeḻuttu inscriptions and some Tamil records two of which (Nos. 446 and 448 of Appendix B) are dated in the 24th and 36th years of the reign of Madurai-koṇḍa Parakēsarivarman, i.e., Parāntaka I. Their importance consists in the fact that they are the only two records of the king discovered so far in the interior of the Pāṇḍya country whose capital Madura he is said to have taken. In the *Annual Report* for 1905, Part II, paragraph 10, an inscription (No. 63 of 1905), dated in the 33rd year of the same king is noticed, as having been found at Āṇaimalai in the vicinity of Madura. But it was doubtful then if the conquest extended far beyond the outskrits of the capital. Now these two records establish beyond doubt the fact of Parāntaka's conquest of the whole of the Pāṇḍya country as detailed in the Udayēndiram grant (*South-Ind. Inscrs.*, Vol. II, page 379) and the Tiruvāḷaṅgāḍu plates. The eight Vaṭṭeḻuttu inscriptions of Parakēsarivarman found at Kuttālam, ranging from the 20th to the 35th years of his reign might naturally be attributed to the same king. One of the latter (No. 439 of Appendix B) mentions a certain Dharmasetṭi alias Śaḍaiyaṅgavayaṇ belonging to the corporation of Maṇigrāmam. Maṇigrāmam is mentioned in the Kōṭṭayam plates of Vīrarāghava along with the *añjuvaṇṇam* and it has been conclusively shown that these refer to corporations (*Ep. Ind.* Vol. IV, p. 294). Six inscriptions of Parāntaka I Nos. 136 to 139, 143 and 144 of 1918) come from Tiruvaiyāru. One of these refers to a princess named Ariñjigai, the daughter of a certain Ilāḍarāyar (Lāṭarāyar). No. 47 of Appendix C, which is dated in the 12th year of the reign of Parakēsarivarman is clearly a record of Parakēsarivarman Uttama-Chōḷa and it will be dealt with in the sequel. Since No. 46 of the same appendix mentions the village of Arikulakēsari-chaturvēdimaṅgalam it may belong either to Parāntaka or to Uttama-Chōḷa.

Parakēsarivarman.

Dānatoṅga (i.e., Dānatuṅga), a surname of Parāntaka I.

Koṅgu country conquered by Āditya I.

Parāntaka I.

His conquest of the entire Pāṇḍya country confirmed.

The corporation of Maṇigrāmam.

23. Five inscriptions of Rājakēsarivarman have been secured in the current year (Nos. 359 and 384 of Appendix B and Nos. 57, 135 and 147 of Appendix C). No. 359

refers to a grant of land to the temple of Tiruvārai Nakkaṇkōyil Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam (Tribhuvani near Tiruvāṇḍārkōyil), by the assembly of that village made in the 28th year of Kaṇṇaradeva, i.e., Kṛishṇa III as compensation for silver and gold jewels which they had taken from the temple and spent for *sabhāviniyōga*. It also alludes to gifts made in the 14th year of Maduraikonḍa Parakēsarivarman, i.e., Parāntaka I. As such, it must belong to the time of one of the kings bearing that title who reigned after Parāntaka I. The 28th year of Kṛishṇa III corresponds to A.D. 967–968 (*Ep. Ind.* Vol. VII, pages 142–144 and *Annual Report* for 1907, Part II, paragraph 44) which is at the same time the initial date of Uttama-Chōḷa who was a Parakēsarivarman and whose latest regnal year is 15. It is therefore probable that the Rājakēsarivarman who succeeded Uttama-Chōḷa and in whose 5th year our present record is dated must be no other than Rājarāja I who ascended the throne in 985 A.D. and was a Rājakēsari. Since No. 57 of 1918 refers to a grant made by Uttama-Chōḷa it is probably a record of Rājarāja I who reigned after him and who was a Rājakēsari. Another inscription of this Chōḷa king is No. 147 of 1918 which registers a grant made by Pañchavaṇmahādēvi, one of his queens. The record states that she was the queen of Mummaḍi-Chōḷa, i.e., Rājarāja I who bore this name in the early years of his rule.

Rājakēsarivarman.

24. Only two records referable to the time of Uttama-Chōḷa have been copied during the year (No. 287 of 1917 and No. 47 of 1918). No. 47 is dated in the 12th year of Parakēsarivarman and registers the following facts. The temple of Vṛiddhāchalam, the *snapana-maṇḍapa*, the *gōpura*, the covered verandah all round, and the surrounding shrines were constructed by Śembiyaṇ-Mahādēviyār, the mother of Uttama-Chōḷa and daughter of Maḷaperumāṇaḍigaḷ who was the queen of Gaṇḍarādittadēva, the son of 'great Chōḷa' (i.e., Parāntakadēva). And she made some costly presents to the temple, viz., five copper lamps, and one gold diadem weighing five *kaḻañju* less by one *mañjāḍi*, one silver salver weighing 389 *kaḻañju*, one silver kettle weighing 199¾ *kaḻañju*, two gold flowers weighing a *kaḻañju* and a half, one gold diadem for the Kūttapperumāḷ (i.e., Naṭarāja) weighing one *kaḻañju*, one marriage badge for the goddess Umaibhaṭṭārakī weighing half a *kaḻañju* with three middle pieces of it and two *tāḷimbam*, one sari made of pure gold, one gold plank, the *pañchasari* fastened to the intervening space and one gold flower for the same god. The present record only adds one more to the numerous inscriptions which register the munificent gifts made by the widowed queen of Gaṇḍarāditya.

Parakēsarivarman Uttama-Chōḷa.

His mother's building and munificent gifts.

25. Nearly 40 inscriptions of Rājarāja I (A.D. 985—1013) are included in the collection under review and some among them record interesting facts which either go to confirm the information previously known or throw fresh light. No. 199 of 1917, dated in the 17th year of the king's reign (A.D. 1002) states that Tiruvaḍigaḷ Śāttaṇ, the officer who was in charge of the survey operations, made an inquiry into the services conducted in the temple of Tirunōmbalūr-Mahādēva at Dēvanappalli (i.e, Sōmūr in the Trichinopoly district) and another record from Kūhūr (No. 285 of Appendix B) dated five years later, i.e., in A.D. 1007 speaks of the excess in measurement noticed in the survey. The officer detected that certain provisions made for the temple had not been utilized for the purpose intended originally. Accordingly fines were imposed on the persons who were concerned in the misappropriation, and out of the fines so collected a gold plate was made and presented to the temple. The inscription thus records two important facts, viz., that the revenue survey conducted in the reign of Rājarāja I was undertaken and completed in or before the year A.D. 1002 (*Annual Report* for 1913, Part II, paragraph 21) and that inquiries into misappropriation of temple grants were made by State officials. These confirm the information obtained in previous years. No. 266 of 1917 furnishes a curious information about a Rājakēsarivarman that he climbed up a wall and was pleased to be seated on it (*madil-ēri-eḻundaruḷiya*). This Rājakēsarivarman may probably be his father Sundara-Chōḷa.

Rājarāja I.

Punishment for misappropriating temple grants.

Revenue Survey in A.D. 1002.

No. 275 of 1917 refers to the setting up of an image of Nambi-Ārūraṇār (i.e., the Śaiva Saint Sundaramūrtti-Nāyaṇār) who had composed the *Tiruppaḍiyam* hymns. Images of the saint and his consort Naṅgai-Paravai are stated in the Tanjore inscription to have been set up in the temple of Rājarājēśvara (*South-Ind. Inscrs.* Vol. II, page 152). No. 299 of 1917 registers a grant of land for the conduct of a festival to the same image in the temple at Kūhūr in the month of *Śittirai*. A section of the villagers of the same place called *Koḷiyakkuḍaiyār* having committed certain faults against the king and being fined, found themselves unable to raise the gold required and being unable at the same time to bear the harassing of the officials, sold part of their lands to the temple in order that they might pay the penalty imposed on them (No. 277 of 1917). From No. 362 of 1917 dated in the 12th year of the king and having astronomical details which work out correctly for A.D. 996, December 1, Tuesday, we learn that the assembly of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam met in a pavilion constructed by Mummaḍiśōḷa Ūmbaḷanāṭṭuvēḷār, who appears to have been an officer under Rājarāja, made a *vyavastai* (agreement) regarding the village of Muṇḍiyaṇveḷḷaippākkam granted by Irumaḍiśōḷa Mūvēndavēḷār by purchase from the assembly to the temple of Tiruvāraiāḷum-Paramasvāmin which was to the following effect: 'The said assembly shall not levy any other tax than *siddhāya*, *daṇḍāya* and *Pañchavāra*. It shall not be lawful for them to violate it or to levy any kind of tax such as *śillirai* which are not mentioned in the rates already fixed. In respect of this village the members of 'the Tank Supervision Committee' and 'the Village Supervision Committee' and 'the Ūramaiśeyvār' working for the year, shall not receive any kind of payment in rice or paddy as *amañji*. Such of the members of the committee who misappropriated the collection of such taxes and signed the order for levying them shall be liable to pay a fine of twenty-five *kaḻañju* of gold which shall be collected by the *dēvakanmis* (i.e., the managers of the temple). Even after paying the fines, they (the members of the *vāriyam*) shall be liable to pay a fine to the *Dharmāsana* (the Court of Justice) at the place they choose and at the rates fixed in the *sabhāvyavastai*. The accountant of the *vāriyam* who allowed the unlawful collection shall be asked to pay *veṭṭi*. Those who say 'nay' to this order and those by whom they are so instigated shall be made to pay a fine of fifteen *kaḻañju* to the *Dharmāsana* by the *Dēvakanmis*; and they shall thereafter be made to obey the same order.'

A resolution regarding the levying of unauthorized duties and the penalties fixed therefor.

In his historical introduction Rājarāja I claims to have conquered Īḻa-maṇḍalam i.e., the island of Ceylon. The Tanjore inscriptions state that a number of villages in that island paid their revenue towards the services, etc., of the Tanjore temple and thus establish the reality of this conquest (*South-Ind. Inscrs.* Vol. II, page 424). In the current year's collection also there is a similar record (No. 454 of 1917) which registers a grant of land made by the residents of Vinnandai alias Vikrama Pāṇḍiyanallūr, a village in Kōṭṭūr-nāḍu which was a subdivision of Īḻamaṇḍalam, to the temple at Kuttālam in the Tinnevelly district. The above inscription proves clearly that both the Pāṇḍya country and Ceylon were subject to the sway of Rājarāja I.

Payment of revenue by villages in Ceylon.

As already noticed Śembiyaṇmādēviyār, the mother of Uttama-Chōḷa, was a munificent donor and a great builder of temples. No. 48 of 1918 states that this queen of Gaṇḍarāditya and daughter of Maḷaperumāṇaḍigaḷ presented a costly crown to the god at Vṛiddhāchalam. The crown weighed—9 *kaḻañju*, 9 *mañjāḍi* and 7 *mā*; the total weight of silver in the inner cover of it was 206½ *kaḻañju* and 4 *mañjāḍi*. It was set with 3 *māṇikkam* (rubies) and 36 *vayiram* (diamonds). To the crown were fastened 1,998 pearls all round.

Śembiyaṇmahādēvi's further donations.

No. 49 of 1918 introduces a hitherto unknown royal personage in Maḷaiyavvaidēviyār, the daughter of Pottappichchōḷar Śattiyaraiyar and queen of Amaṇimalla, the king of the Iruṅgōḷas. We have already noticed two Tamil records of Parāntaka I and eight others of Parakēsarivarman, probably belonging to the same king, found at Kuttālam in the Tinnevelly district. It is learnt from No. 455 of 1917 that the

temple of Kuttālanātha having become dilapidated, the inscriptions that were previously engraved in Vaṭṭam (i.e., Vaṭṭeḻuttu characters) on it were taken down and re-engraved in Tamil. From this it is clear that in the Pāṇḍya country the characters employed in writing Tamil at the time were mostly Vaṭṭeḻuttu and that this script had gradually given place to Tamil which should have first come into use by the public during the time of Rājarāja I. It must therefore be understood that Tamil script was quite unknown in the Pāṇḍya country prior to the time of Rājarāja I. All the inscriptions hitherto discovered in that part of the country and assignable to a period earlier than the time of Rājarāja I, i.e., beginning of the 10th century A.D. have been actually found to be in Vaṭṭeḻuttu characters and this is in consonance with the import of the inscription under notice. The Tamil records of Parāntaka I found at Kuttālam are therefore copies of older ones in Vaṭṭeḻuttu.

Vaṭṭeḻuttu was the alphabet in use before the 10th century A.D. in the Pāṇḍya country.

26. Parakēsarivarman Rājēndra-Chōḷa I was a co-regent of his father Rājarāja I during the last three years of the latter's rule. This seems to be the reason why we do not meet with stone inscriptions dated in the 1st and 2nd years of Rājēndra-Chōḷa's reign. The earliest record of his in the collection (No. 196 of 1917) belongs to the 3rd year of his reign and refers to a grant made by Kaḍalamguḍi Dāmōdara-Bhaṭṭaṉ, one of the arbitrators of the time of his father. This officer figures in the Āṉaimaṅgalam grant of Rājēndra-Chōḷa I, now preserved in Leyden. There is an inscription at Kuttālam dated in the same year of the reign of Parakēsarivarman Rājēndrasimha which might be attributed to Rājēndra-Chōḷa I, since the name Rājēndrasimha figures very often as part of the surnames of villages and subdivisions in Tamil inscriptions of that king, but do not occur in the records belonging to Rājarāja I. As an instance we might refer to No. 44 of 1918 dated in the 4th year of Rājēndra-Chōḷa I which mentions the territorial division Vaḍagarai-Rājēndrasimha-Vaḷanāḍu. One of the Vṛiddhāchalam inscriptions registers a gift made by a lady belonging to a family of kings or chieftains named Śembiyaṉ Dēvaḍigaḷār, the daughter of Paḻavēṭṭaraiyar and queen of Vallavaraiyaṉ (No. 39 of 1918); and another from Kūhūr (No. 296 of 1917) refers to a revenue survey which might be the one that was conducted in the reign of Rājarāja I. A record from Tiruvāṇḍār-kōyil dated in the 10th year of the king's reign (No. 363 of 1917) furnishes the very interesting information that Rājēndra-Chōḷa I constructed at Madura a huge palace (*māḷigai*) 'by whose weight even the earth became unsteady' and anointed his son Chōḷa-Pāṇḍya as the viceroy of the Pāṇḍyan kingdom at Madura. Though the appointment of Chōḷa-Pāṇḍya as viceroy is not new to history but is known from other stone epigraphs and from the Tiruvāḷaṅgāḍu grant (*Annual Report* for 1905, paragraph 25, and for 1906, paragraph 17) the construction of a palace by the Chōḷa sovereign, in the very capital of the Pāṇḍya is surely an additional information. In A.D. 1031 *i.e.*, in the 21st year of the reign of Rājēndra-Chōḷa, Dantiśaktiviṭaṅki alias Lōkamahādēvī, queen of Rājarāja I, presented to the shrine of Lōkamahādēvi-Īśvara now called Uttarakailāsa in the Pañchanadīśvara temple at Tiruvaiyāru, through the officer Rājarāja-Mūvēndavēḷāṉ, certain necklaces of gold, filled inside with *lac* and set with a number of costly gems (No. 154 of 1918). The name of the temple, *i.e.*, Lōkā-mahādēvi-Īśvara suggests that it should have been built by queen Dantiśaktivi-taṅki whose surname it was. From a Tiruviśalūr record we know that this queen performed the ceremony of *hēmagarbha* (passing through a golden cow) in A.D. 1013, *i.e.*, in the very last year of the reign of her lord, king Rājarāja I who, on the same day, had his *tulābhāra* ceremony, performed in the Śivayōganāthasvāmin temple in the same place. From the present inscription we have to presume that she ought to have lived at least for 17 years after Rājāraja's demise.

Rājēndrasimha, his probable surname.

A palace at Madura constructed by him.

The shrine of Uttarakailāsa built by Rājarāja's queen Lōkamahādēvī.

Eṉṉāyiram in the South Arcot district seems to have been a place of importance in the Chōḷa times. No. 335 of 1917 is dated in the 25th year of Rājēndra-Chōḷa I

The temples at Eṉṉāyiram.

and gives astronomical details which work out correctly for A.D. 1036 September 16, Thursday. It mentions a number of shrines situated in the place. They are: (1) Śrīmūlasthāṉamuḍaiyār; (2) Rājarājaviṉṉagar-Āḻvār; (3) Kundavai-Viṉṉagar-Āḻvār; (4) Sundaraśōḻa-Viṉṉagar-Āḻvār; (5) Dēvēndra; (6) Sarasvatī; (7) Śrībhaṭṭārakī; (8) Mahāmōḍi; (9) Sūryadēva; (10) Saptamātṛis; (11) Mahaśāsttā; (12) Durgā; (13) Subrahmaṇya; (14) Jyēshṭhā; (15) Dēvas of the Chēris and (16) Śiṅgavēḷkuṉṟāḻvār.

27. In some respects South-Indian temples served the purpose of educational institutions in ancient times. Records of previous years have revealed the fact that provisions were made for the recitation in temples of hymns from the *Tēvāram*, the *Nālāyiraprabandham* and other religious poems and for reading and expounding works of great merit. *Adhyayana* (*i.e.*, the chanting of the *Vēdas*) was one of the many chief objects for which grants were made in former times. A large number of records register grants made for the singing of the *Tiruppadiyam* and the *Tiruvāymoḻi* hymns. A Śendalai inscription provides for the reading of the *Mahāchārata* in the Sundarēśvara temple in that village (*Annual Report* for 1897, page 4, paragraph 9). A grant of land was made in the 10th century A.D. to one who expounded the *Prabhākaram* in the Nāgēśvara temple at Kumbakōṇam (*Annual Report* for 1912, page 65). One of the Tiruvoṟṟiyūr inscriptions states that as much as 60 *vēli* of land was given for the maintenance of a *maṇḍapa* called Vyākaraṇadāna-Vyakhyāna-*maṇḍapa* built in the temple, for the upkeep of the teachers and pupils who studied grammar in that hall and for the worship of the god (Vyākaraṇadāna-Perumāḷ) who, it is said, was pleased to appear before Pāṇini-Bhagavān for 14 days and to teach him the 14 aphorisms. In the same temple *Śivadharma* and *Siddhānta* were also taught (*Annual Report* for 1913, page 110). In a stone inscription from the Veṅkaṭēśa-Perumāḷ temple at Tirumukkūḍal near Conjeeveram (*Annual Report* for 1916, page 118 f) it is stated that, besides a *hospital*, the temple maintained a *hostel* and a *college*. Instances of this nature which indicate that temples of South India served the purpose of an educational institution in ancient times have already come to our notice. But none of them gave us such details regarding the strength of the teaching staff, the number of the attendant disciples and their maintenance, as the epigraph, No. 333 of 1917, of the time of Rājēndra-Chōḷa I found in the year under review at Eṉṉāyiram.

Temple as an Educational Institution.

28. The record contains interesting information regarding the king's conquest of the northern region, of his stately return march with all the splendour of a conquerer, of his wedding the Gaṅgā and hence assuming the title of Gaṅgaikoṇḍa-Chōḷa and building a hall called after that title and feeding a number of people in it. The wording of the inscription seems to indicate that Rājēndra-Chōḷa I was himself engaged in the expedition against the kings of Northern India (*Uttarāpatha*) and it may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvāḷaṅgāḍu plates would, at first sight, imply. The date of the inscription is so completely effaced that it is difficult to make it out; but from the conquests enumerated in the introduction it may be said that it cannot be earlier than A. D. 1023. The record states that, in order to secure success to the arms of the king, the assembly of Rājarāja-chaturvēdimaṅgalam, which was the name by which Eṉṉāyiram was known, made the following provisions to the lord (Paramasvāmin) who 'was pleased to stand with a fierce appearance' in the temple of Rājarāja-Viṉṉagar, receiving worship and offerings. The charities were mainly intended for maintaining a *hostel* and a college for Vedic study as detailed below:—

Rājēndra-Chōḷa's expedition against the Northern Powers.

A college fr Vēdic study and a hostel maintained in the temple at Eṉṉāyiram.

(i) Four persons were appointed for the recitation of the *Tiruvāymoḻi* hymns in the temple and they were allowed three *kuṟuṇi* of paddy each per day. To meet this charge, land at Āṉāṅgūr *alias* Rājarājanallūr, measuring half (a *vēli*) and two *mā* in extent were given.

(ii) For feeding twenty-five Śrī-Vaishṇavas in the *maṭha* attached to the same temple one *vēli* and four *mā* of land in the same place were allotted.

(iii) Sixty *kalam* of paddy and three *kaḷañju* of gold were also provided for the Seven-days' festival of Āṇi-Aṇuḷam in order to feed one thousand Vaishṇavas and *dāsas* (devotees) who came to witness it.

(iv) Half a *vēli* and two *mā* of land and some gold were given to meet the cost of taking the god in procession round the village, in a car; for the grant of cloths to the mendicants on the occasion, for purchasing cloth to be put on the deity; for offerings, bath and garlands, for performing certain ceremonies, etc.

The following students were fed in the Gaṅgaikoṇḍaśōḷaṉ-*maṇḍapa* :—

(*a*) Seventy-five studying the Ṛig-Vēda.
(*b*) Seventy-five studying the Yajur-Vēda.
(*c*) Twenty studying the Chāndōga-Sāma.
(*d*) Twenty studying the Talavakāra-Sāma.
(*e*) Twenty studying the Vājasanēya.
(*f*) Ten studying the Atharva.
(*g*) Ten studying the Baudhāyanīya Gṛihya-kalpa and Gaṇa,

thus making a total of 230 Brahmachārins for studying the above-mentioned (*apūrvam*) Vēdas which with the forty persons learning the *Rūpāvatāra* came to 270. Six *nāḷi* of paddy was allotted for each of these per day.

Further there were—

(*h*) Twenty-five learning (தொடர்ந்து) the Vyākaraṇa.
(*i*) Thirty-five learning (தொடர்ந்து) the Prabhākara, and
(*j*) Ten persons learning the Vēdānta.

For these 70 pupils (*śāttira*) who learnt the *ōttu* (Vēdas) provision was made at the rate of one *kuṟuṇi* and two *nāḷi* of paddy each per day.

One *kalam* of paddy was given to the *nambi* who expounded the *Vyākaraṇa*, one *kalam* to another who expounded the *Prabhākara*; and one *kalam* and one *tūṇi* to the third who expounded the Vēdanta.

Ten professors were appointed to teach the Vēdas as detailed below :—

Three	to teach the	Ṛig-Vēda.
Three	„	Yajus.
One	„	Chandōga.
One	„	Taḷavakāra-Sāma.
One	„	Vājasanēya.
One	„	Baudhāyanīya gṛihya and kalpa and Kāṭhaka.

The teacher who expounded the *Rūpāvatāra* got 3 *kuṟuṇi* of paddy a day. Thus for a day 30 *kalam* of paddy measured by the *Rājarājaṉ-marakkāl* were required. The annual requirements came to 10,506 *kalam* of paddy. The gold required for expenses was as follows: 8 *kaḷañju* of gold to the professor of Vyākaraṇa for expounding 8 *adhyāyas* at one *kaḷañju* per *adhyāya*, 12 *kaḷañju* to . . . for expounding 12 *adhyāyas* at one *kaḷañju* per *adhyāya*. 6½ *kaḷañju* to the 13 professors who taught the Vēdas and to the one who expounded the *Rūpāvatāra* at half a *kaḷañju* each and 35 *kaḷañju* at ½ *kaḷañju* each to the 70 pupils (*śāttirar*) who learnt the *Vyākaraṇa* and the *Mīmāmsā*.

Thus in all for the 61½ *kaḷañju* of gold and the paddy that were required, the temple was put in possession of 45 *vēli* of land situated in Māmbākachchēri *alias* Pavittiramāṇikkanallūr forming part of Ānāṅgūr *alias* Rājarājanallūr and Mēlakkūḍalūr *alias* Purushanārāyaṇanallūr.

King Rājēndra-Chōḷadēva I, having thus directed the assembly of Rājarāja-chaturvēdimaṅgalam ordered, in the presence of Kāḷi Ēkāmraṇār, the head of the village, that they should not show in the account books, any more taxes than 1/16 *mā* and 1 *padakku* against the persons residing in the said two villages and cultivating the 45 *vēli* of land, and this they promised to do taking solemn oaths.

This inscription is of great importance to us as it shows clearly that in ancient temples not only was the regular conduct of worship maintained but also the study of the Vēdas, philosophy, grammar and other sciences was encouraged by munificent royal grants. Gifts made for such purposes as these were known as *Vēdavṛitti*

and *Adhyayanāṅga*. In some cases where munificent grants such as the one detailed in the record under review had not been made, provision was made for feeding a few persons versed in the Vēdas and *Apūrvins*.

29. The hostel attached to the temple at Eṇṇāyiram seems to have fed not only teachers and students of the Vēdic college but other men as well. One of the records of the place (No. 343 of 1917) which has unfortunately neither beginning nor end, being built in at either side, refers to the maintenance of a hostel which must be the same as the one connected with the college. Provision was here made for feeding 506 Brāhmaṇas among whom were Brahmans versed in the Vēdas, Brahmans in general and the Śrī-Vaishṇavas. This number might have included the 350 attached to the college, as detailed in the previous paragraph. The rest must have included those who sung the *Tiruppadiyam*, who formed the *gōshṭi*, who recited the *Tiruppugaḷ* and who uttered *Sadyajñam*. As *jātakadakshiṇā*, on the day of *Jayantyashṭamī* (the birthday) of Veṇṇaikūttar (Kṛishṇa), it is stated that, those Brahmans who studied to the end the Ṛig, Yajus and Sāma Vēdas should receive a gold flower and a gold ring. On the merchant class which received money from the markets devolved the duty of supplying excellently husked rice which they were bound to bring to the hostel and measure out at the rate of 2 to 5 of paddy for [feeding ?] the 50 Brahmans. The great men in charge of the *ūrvāriyam*, *i.e.*, 'the Village Supervision Committee' had to look after the daily supply of the firewood required for the hostel. The Brahman and *Vaḷañjiya* merchants who traded in the south bazaar were given certain amount of money and they agreed to supply sugar and other things in lieu of the interest on the sum lent. And it is further added that the excess of ghee, milk and curds that remained after meeting the requirements of the temple should be made over to the hostel. There is reference to a similar feeding house, but in a much smaller scale, in No. 323 of 1917 which comes from Paṇaiyavaram. Here provision is made for conducting a hostel (*śālai*) which fed daily 50 Brāhmaṇas and 10 *Śivayōgins* who were also given oil for bathing. The same inscription further provides for a teacher of a free school (*dhanma-paḷḷi*) and for maintaining three water-sheds one in front of the temple of Paravai-Īśvaramuḍaiyār, another in front of the *maṇḍapa* of Rājēndraśōḷaṉ and the third in front of the temple of Rājēndraśōḷa-Viṇṇagar-Āḻvār. For rendering service in the hostel and the water-sheds Brahmachārins were appointed.

Brahmans also as tradesmen.

30. Inscriptions of Rājakēsarivarman Rājādhirāja I in the collection are only two (No. 330 of 1917 and No. 55 of 1918). They are dated in the 30th and 32nd years of his reign and mention as usual his conquests. No. 330 gives astronomical details which are correct for A.D. 1048 February 26, Friday. It is stated that the assembly of Rājarāja-chaturvēdimaṅgalam, *i.e.*, Eṇṇāyiram met in the pavilion called Mummaḍiśōḷaṉ-*maṇḍapa* in company with Nṛipēndraśōḷa Mūvēndavēḷāṉ, the governor of the town and gave effect to an order of the king issued under the signature of his royal secretary Aḷagiyaśōḷaṉ Viḷupparaiyar stating that on the lands belonging to the temple of Tiruvāyppāḍi, only the lowest rate of tax needs be levied as in the case of the lands belonging to the Rājarāja-Viṇṇagar and Kundavai-Viṇṇagar. This order of the king dated in the 27th year and 137th day of his reign, reached the assembly on the 30th year and 240th day. It thus appears that for the transmission of the order from the king to the assembly through the intermediate office, it took 3 years and 103 days. On receipt of it, the assembly gave practical effect to it.

Rājakēsarivarman *alias* Rājādhirāja I.

The second record, *i.e.*, No. 55 of 1918 contains the short introduction commencing with the words திருமகள்மருவிய, etc., and mentions the conquests of (1) Gaṅgai, Laṅkā, Kaḍāram (Burmah) and Magōdai of the west, (2) the defeat of the king Mānābharaṇa and of the Kūpakas and (3) the destruction of the ships at Kāndaḷūr-śālai.

His conquests shortly told.

31. Parakēsarivarman Rājēndradēva is represented by three inscriptions in the collection. Two of them (Nos. 318 of 1917 and 58 of 1918), dated in the 6th and 5th years respectively, record his military achievements, viz., the setting up of a pillar of victory at Koḷḷāpuram, his military exploits in the battle on the banks of the

Parakēsarivarman Rājēndradēva—his conquests.

Pērāṟu (at Koppam) where he captured Āhavamalla's elephant, camel and treasury along with his queen, and the taking possession of Iraṭṭapāḍi *One and a Half Lakhs.*

32. Nos. 280 and 322 of 1917 copied at Kūhūr in the Tanjore district and at Paṇaiyavaram in the South Arcot district respectively belong to the reign of Parakēsarivarman Adhirājēndradēva whose inscriptions are rarely met with. The introduction does not contain any historical fact. The former record registers a gift of land to an individual, for enjoyment by himself and his descendants, for reciting twice daily the *Tiruppadiyam* hymns in the temple of Tirumāmbaḷam-uḍaiya-Mahādēvar at Kūhūr. The latter records a gift of land by the residents to the temple of Paravai-Īśvaramuḍaiyār at Paravaipuram (the ancient name of Paṇaiyavaram in the South Arcot district). The temple was probably called so after Paravai, one of the wives of the Tamil saint Sundaramūrtti who was a native of Tiruvennainallūr, not far from Paṇaiyavaram.

Parakēsarivarman Adhirājēndra.

The portion of the South Arcot district which was situated on the north bank of the Penṇai was known by the term Vāṇagappāḍi and it seems to have been termed so because it was included in or formed part of the country of the Bāṇas. None of the inscriptions at Paṇaiyavaram state that the place was situated in Vāṇagappāḍi though it is not far removed from the region which was indicated by that territorial division. Parivipuri or Parivi the capital of the Bāṇas has been identified with Parigi in the Anantapur district (*South-Ind. Inscrs.* Vol. II, page 425 and *Annual Report* for 1912, page 75).

A portion of the Bāṇa country lay in the South Arcot district.

33. A number of inscriptions of Kulōttuṅga-Chōḷa with or without introductions have been secured during the year. Of these, three (Nos. 340 and 350 of 1917 and 158 of 1918) contain the introduction beginning with the words புகழ்சூழ்ந்தபுலரி and four (Nos. 274, 283, and 365 of 1917 and 159 of 1918) begin with the words புகழ் மாதவினங்க. These seven records therefore belong to the time of Rājakēsarivarman Kulōttuṅga-Chōḷa I. They range in date from the 7th to the 42nd year of his reign. No. 340 registers a grant by Ulagaḷandāṉ Tiruvaraṅgadēvaṉ of Kuḷattūr to the temple at Eṉṉāyiram. The first part of the individual's name has perhaps a reference to the revenue survey undertaken by the king. From No. 159 of 1918 we learn that a resident of Tribhuvanamādēvinallūr, the southern hamlet of Rājarāja-chaturvēdimaṅgalam, i.e., Brahmadēśam in the South Arcot district, having killed a native of Āmūr in Uttamaśōḷa-vaḷanāḍu gave one hundred and twenty-eight cows for maintaining four lamps in the temple of Brahmīśvaram in order to expiate the sin incurred by killing a certain individual accidentally. Another record from Brahmadēśam (No. 158 of 1918) gives the 41st year and 294th day of the king and the astronomical details contained in it work out correct for A.D. 1111 April 25, Tuesday. It speaks of the consecration of temples, opening of irrigation works, punishment of the wicked and protection of the good and the increase of Brahmanism, in which we must trace some reference either to evil times generally or specially in that locality. In this connexion, it is perhaps worthy of note that the god at Eṉṉāyiram, quite close to Brahmadēśam, is said to have assumed a fierce aspect (*aghōramāy-eḷundaruḷi*) as opposed to a mild form (*iṉideḷundaruḷi*) generally met with in inscriptions. This seems to suggest some reference to the specially bad state of the locality to allay which, Chōḷa kings from the time of Rājēndra-Chōḷa I to Kulōttuṅga I and his son Vikrama-Chōḷa contributed towards building of temples, construction of tanks, opening of feeding-houses and the like in this special tract. A single inscription (No. 358 of 1917) with the introduction திருமன்னிவிளங்கு is included in the list and it is dated in the 2nd year of Rājakēsarivarman Rājēndra-Chōḷa, i.e., Kulōttuṅga I who in his earlier years styled himself Rājēndra-Chōḷa (*South-Ind. Inscrs.* Vol. III, page 132). Some of the inscriptions without the characteristic historical introduction of Kulōttuṅga I can still be ascribed to him, as for instance Nos. 278, 282, 288, 297, 300, 301 and 314 of 1917 all of which come from Kūhūr

Kulōttuṅga I.

Accidental killing of a man and the punishment awarded therefor.

in the Tanjore district and have either the title Rājakēsarivarman or are signed by Nārāyaṇaṉ, the *Madhyastha* of Kūhūr who also figures in a clear record of Kulōttuṅga I. Palaeographical considerations do not militate against this view.

34. Students of Tamil literature know that at a certain time in the history of Southern India there was a strong desire to collect together the sacred utterances of the Saiva saints which were till then only preserved in parts and at different places. These utterances had, during the course of a few centuries since the authors of the hymns had passed away, acquired the sanctity of the Vēdas in the eyes of the Tamils. In the endeavour to wrest them from oblivion, in arranging them in order and in assigning to them their proper tunes the people of the Chōḷa country and their king took a keen interest. The tradition regarding the rescue of the extant *Dēvāram* hymns is what is given out by the Tamil hagiologist Sekkiḻār. According to this authority, during the reign of the Chōḷa king Rājarāja-Abhayakulaśēkhara, identifiable with Kulōttuṅga I, there was a devotee Nambi-Āṇḍār-Nambi, belonging to the class of *archakas* or temple worshippers. His devotion was considered so great, it is said, that the god yielded to his request to eat a dish of rice offered by him. Through the miraculous intervention of this devotee, they came to learn that all the songs, composed by the three authors of the Tamil Scriptures, i.e., Jñānaśambanda, Appar and Sundaramūrti were preserved on palm leaves in one of the rooms attached to the Siva temple at Chidambaram, and it was possible to open the door of it only in the presence of the three. Eventually, on opening the room there were found heaps of palm leaf manuscripts, much of which had been eaten by moths. In right oriental fashion, it is narrated that, a voice from above was heard to say that the leaves which had been destroyed by moths were superfluities. Of the three authors of the *Dēvāram* Jñānaśambanda is believed to have sung 16,000 hymns whereas there are only 384 now preserved. Similarly some of the songs of Appar and Sundarar have not seen the light of day. The belief is very strong that many more hymns were composed by the three authors than what are now printed ; and there is certainly room for giving credence to it if we remember the fact that there had been more Śiva temples at the time when the authors flourished than are found in their hymns and there is not sufficient reason for their omission. The discovery (see above Part I, paragraph 18) last year of a valuable epigraph (No. 8 of 1918) which is a hymn of 11 verses in Tamil by Jñānaśambanda on Tiruvaḍavāyil, that is not traceable in the printed copy of *Dēvāram* furnishes direct evidence on the point and lends support to this belief. The script in which the epigraph is incised may be roughly assigned to the 12th century A.D., just the time when the other *Dēvāram* hymns were collected. The method adopted in the treatment of the subject-matter of the hymn is quite characteristic of the saint to whom it is attributed in the inscription, inasmuch as one half of each verse describes the god and the other half furnishes a description of the place.

The *Dēvāram* hymns, compiled in the time of Kulōttuṅga-Chōḷa I.

Eleven new verses of the *Dēvāram* in an epigraph.

35. Of the time of his successor Vikrama-Chōḷa who is indifferently styled Parakēsarivarman (No. 232 of 1917 and Nos. 12 and 160 of 1918) and Rājakēsarivarman (Nos. 6, 63 and 64 of 1918) in the present year's collection, there are eleven inscriptions (Nos. 232, 309 and 311 of 1917 and 6, 12, 20, 27, 63, 64, 160 and 182 of 1918). They begin with the introduction புகழ்மாது புணர, பூமாதுபுணர and பூமாலைமிடைந்து. One of the Brahmadēśam records (No. 160 of 1918) is similar in its contents to No. 158 of 1918 noticed above and contains certain astronomical details which are not sufficient for calculation but which must fall in A.D. 1133. It is rather strange that the times or the locality should have continued in the same bad condition during this reign as well. One of the king's ministers was Śōḷakōṉ (No. 63 of 1918). The introduction of No. 232 of 1917 is similar in its wording to No. 79 of *South-Ind. Inscrs.*, Vol. III, page 182 f. As such it might have been a record of Vikrama-Chōḷa.

Vikrama-Chōḷa.

36. Kulōttuṅga II is represented by five records surely attributable to him (Nos. 157, 169, 171, 179 and 181 of 1918) which begin with the introduction

புமையனார். In all of them the king gets the title *Rājakēsarivarman*. No. 157 confirms the surmise made in the *Annual Report* for 1912 (page 67) that Anapāya was a surname of this king, as it is stated that a village was granted under the new name Anapāyanallūr which should have been so called after the king. It may be noted that the latest regnal year found for the king is only the tenth.

Kulōttuṅga II.

37. Parakēsarivarman Rājarāja II is represented by four records in the collection under review (Nos. 315 and 336 of 1917 and Nos. 52 and 168 of 1918) from one of which (No. 336 of 1917) we learn that Chōḷēndraśiṅgha-Mūvēndavēḷāṉ was the king's chief secretary (*tirumandira-ōlai*).

Rājarāja II.

38. Only four records of Rājādhirāja II are registered in Appendices B and C. They range in date from the 6th to the 14th year of his reign and come from Korukkai and Tiruviḍavāyil in the Tanjore district (Nos. 224 and 228 of 1917 and 14 of 1918). His conquests of Madura and Ceylon are mentioned. No. 224 of 1917 dated in his 6th year contains astronomical details which have been found on verification to be correct for A.D 1168, June 8, Saturday but the *tithi* was dvitīyā not *tṛitīyā* as given in the record. The object of the record is to register the fact that the assembly of Kuṟukkai, also called Vikṟamaśōḷa-chaturvēdimaṅgalam, made a tax-free gift of land to the temple of Tiruvīraṭṭāṇamuḍaiyār—one of the eight Vīraṭṭāṇams which had been sung by the Śaiva saints—for garlands. There was half a *vēli* of taxed land which for a period of 50 years was left uncultivated and claimed by none. The assembly paid the taxes due including the *kaḍamai* and *kuḍimai* all these years. Subsequently it was again lying fallow and the taxes, such as *kaḍamai* and *kuḍimai*, were not paid, but were left in arrears. It was therefore decided to make a gift of it to the temple, get it cultivated with paddy and the like crops, and supply from its income one hundred garlands daily of Śeṅgaḷunīr (red-lotus) flowers perpetually as long as the moon and the sun endure, to the temple at the midnight service. For making the land tax-free of the village (ஊர்இறை), the assembly received in lieu thereof, from the temple treasury one hundred and sixty *kāśu* which had been collected by donations and deposited in it by Tirujñānaśambanda, a devotee of the temple and agreed to pay all *kuḍimai* taxes on this land including *antarāya* and *viṇiyōga*. The assembly further agreed to pay the said taxes including *śilvari* and *peruvari* even if at any future time claimants for the land arose and disturbed its exemption from taxes. It is perhaps worthy of note that the liability of the assembly to pay the taxes even after the land had changed hands must have arisen from the fact that they had come in possession of 160 *kāśu* the capital from which the taxes on the lands had to be paid and secondly that if the transferee had been asked to pay the taxes, there would be a double payment of the same. The change of ownership intended as a hypothetical case in the inscription seems only to refer to the right of cultivation of the land which had been once for all made tax-free and given over to the temple.

Rājādhirāja II.

Land unclaimed for 50 years now granted to the temple exempt from tax.

39. Fifteen records (Nos. 176, 93, 165, 25 of 1918, 226 of 1917, 161, 94, 189 of 1918, 252, 227 of 1917, 186 of 1918, 219, 225 of 1917, 2 of 1918 and 213 of 1917), of Kulōttuṅga III, ranging in date from his 4th to 37th year of reign, have been secured in the year under review. Some of these contain his introduction beginning with the words புயல்வாய்த்த; others mention his conquests of Madura, Īḻam (Ceylon), Karuvūr, and state that he took the crowned head of the Pāṇḍya (king). In a few records the name Tribhuvanavīradēva is substituted for Kulōttuṅga. The astronomical details furnished in the inscriptions have been verified and the results noted in Appendix E. The earliest achievement of Kulōttuṅga III is his conquest of Madura. It is interesting to note that Nos. 167 and 176 of 1918 style a certain chief named Ammaiyappaṉ *alias* Rājarājaśambuvarāyaṉ as the capturer of the Pāṇḍya country. The same chief is alluded to in No. 342 of 1917, which is dated in the reign of Tribhuvanachakravartin Rājarāja III. From this it is almost certain that the chief rendered valuable service in the expedition against the Pāṇḍyas by Kulōttuṅga III, an expedition which was attended with signal success. From No. 94 of

Kulōttuṅga III: his conquests.

1918 of the 14th year of the king whose introduction is quite similar to that of a record of his 9th year (No. 86 of *South-Ind. Inscrs.*, Vol. III, page 210 f.) we gather that there were internal dissensions in the Pāṇḍya country, that Vikrama-Pāṇḍya who was opposed by the combined forces of Vīra-Pāṇḍya or his son and his ally the king of Ceylon, sought the help of the Chōḷa sovereign and that Kulōttuṅga III espousing his cause invaded the country with a valiant army, inflicted defeat on the allied powers, killed Vīra-Pāṇḍya's son and caused the dispersed Singhalese troops to show their backs and enter the sea. Setting up a pillar of victory in Madura he conferred the kingdom on his protege Vikrama-Pāṇḍya. The title "capturer of the Pāṇḍya country" assumed by Ammaiyappaṉ Rājarāja Śambuvarāya, as early as the 4th year of the king (A.D. 1182) shows that he rendered valuable help to his Chōḷa overlord, by whom he must have been so honoured. It may be noted here that this is one of the earliest references to Śambuvarāyaṉ in inscriptions, and the chief that figures herein may be considered as an early member of that family. The record under reference gives us a clue to understand the original position held by the ancestors of the Śambuvarāya family as that of the feudatories of the waning Chōḷa power. The other title Rājarāja might indicate that he was a subordinate of Kulōttuṅga III's father Rājarāja II. During the time of Rājādhirāja II also there was a feudatory chief of the Śambuvarāya family who stood by the side of his Chōḷa overlord. Later on we meet with a member of the same line in the records of Rājarāja III. Thus during the days when the Chōḷa power was gradually sinking, i.e., in the period covered by the reigns of the four successive Chōḷa sovereigns, viz., Rājarāja II, Rājādhirāja II, Kulōttuṅga III and Rājarāja III, Śambuvarāyas held a subordinate position under the Chōḷas and rendered valuable service to them as the titles '*Pāṇḍināḍukoṇḍa*', '*veṇṟumaṇkoṇḍa*' '*taniniṉṟu-veṇṟāṉ*' which the several members of the family had assumed, clearly indicate. The weakest of the Chōḷa kings was Rājarāja III, a king who allowed himself to be taken captive by one of his own supplicants and was in such a miserable plight as to be rescued and re-established on his throne by the neighbouring kings, i.e., the Hoysaḷa Narasiṁha and the Telugu Chōḍa chief Tikka both of whom claim to be establishers of the Chōḷas. It was after Rājarāja III that the Śambuvarāyas appear as completely independent sovereigns ruling a portion of the Chōḷa dominions, i.e., a part of the ancient Toṇḍai-maṇḍalam. This attempt to gain independence seems to have been made in the latter part of the reign of Rājarāja III. It is perhaps worthy of consideration here that Chōḷa Tikka, who claims to have established the Chōḷas, claims also to have defeated the Śambuvarāya by which we might gather that on behalf of the declining Chōḷas, Tikka aimed a blow at the feudatory Śambuvarāya who attempted to throw off the Chōḷa yoke and assert his independence.

Civil war in the Pāṇḍya country.

The family of Śambuvarāyas were originally feudatories of the Chōḷas.

40. The reign of Kulōttuṅga III was noted for building activities and the Tribhuvaṇam record noticed in the *Annual Report* for 1908, p. 81, shows the interest evinced by the king himself in that direction. No. 93 of 1918 included in the present year's collection states that a chief named Iraṇaṉ Poṉparappiṇāṉ alias Rājarājakōvalarāyaṉ of Kugaiyūr in the South Arcot district built the temple of Śrīkailāsam, also known as Poṉparappiṇa Īśvaramuḍaiya-Nāyaṇār, with its three pavilions the ardha-*maṇḍapa*, *snapana-maṇḍapa* and nṛitta-*maṇḍapa* together with the two enclosing walls and towers, i.e., the first *prākāra* and its *gōpura*. He also constructed a tank called Vīrabhayaṅkaram and gave extensive lands for its upkeep. The endowments to the temple were largely augmented by the gifts of another chief, perhaps of the same family, named Rājarājadēvaṉ Poṉparappiṇāṉ alias Vāṇakōvaraiyaṉ of Śirupākkam (No. 94 of 1918). The chiefs bearing the title *Poṉparappiṇa* which they assumed by virtue of some early member of the family covering the Chidambaram temple with gold were also subordinates of the Chōḷas.

Building activities during the reign of Kulōttuṅga III.

A number of inscriptions of Kulōttuṅga III state that he took Karuvūr. In No. 227 of Appendix B, this item of his achievement is substituted by the conquest of "Koṅgu alias Vīraśōḷa-maṇḍalam." That the two are not different is quite

Conquest of Koṅgu.

apparent and it may be explained by stating that in the first instance the capital is mentioned and that it stands for the territory to which it belonged in the second. Similarly also when the inscriptions merely mention the capture of places such as Madura, we have to understand that the countries in which they were situated were overcome. No. 229 of 1917 refers to his father Rājarājadēvaṇ.

Rājarāja III.

41. About 24 inscriptions of Tribhuvanachakravartin Rājarāja III have been copied in the year. The details of date given in some of these are noted in Appendix E, with their equivalents. Some of the interesting facts mentioned in a few records of this king are noted below. No. 223 of 1917 gives a list of slaves both male and female, numbering more than a hundred persons, owned by the temple of Vīraṭṭaṇēśvara, having been made over to it by an order of the king, by purchase from several people and by gifts from private individuals in the 9th and 10th years of the reign of Kulōttuṅga III (A.D. 1187–88) in the 7th year of Rājādhirāja II (A.D. 1169) and in the reign of Rājarāja III. The circumstances connected with their sale to the temple and the prices paid for them are not stated. In previous years, similar instances have been recorded (*Annual Report* for 1905, part II, p. 54 and *Annual Report* for 1913, p. 108). It is worthy of note that all these records belong to the Tanjore district. The king's officers Kāliṅgarāyaṇ and Kāḍuveṭṭi are mentioned in Nos. 241, 250, 262 and 265 of 1917. One of these fixes *araśukūli*, and *pāḍikāval* at one *kalam* on each *mā* of land. In No. 245 of 1917 it is stated that the persons holding the lands belonging to the temple of Kōyil-Tirumāḷam expressed their inability to pay the taxes at the prevailing rates and requested that these might be revised and fixed for the future. Thereupon the lands were resumed and given over to the same temple perhaps on a favourable tenure or by excusing the payment of the dues altogether. The gift is expressly stated to have been made for the recovery of the king's health and for the prosperity of the village. From Nos. 246 and 247 of 1917 we learn that nearly 5 *vēli*, 3 *mā*, 1½ *kāṇi*, 1 *mundiri*, *kīḻ* 4 *mā* of land were sold for 20,700 *kāśu* and that 2 *vēli*, 8½ *mā*, ½ *kāṇi*, 1 *mundirigai*, kīḻ half and 2 *mā* for 10,000 *kāśu*.

Some administrative features of the time.

The only other record of Rājarāja III which is worthy of notice is No. 1 of 1918 from Tukkāchchi. Its date portion is much damaged but can be read as 22 + 1st to suit the details given of it in the inscription, viz., that the 12th day of the month of Vaigāśi of the year fell on Friday. We are informed that the cultivators of the lands given to the temple of Vikrama-Chōḻīśvaramuḍaiyār, for conducting worship, and offerings, for supplying unguents and garlands of *śeṅgaḻunīr* flowers and for meeting other requirements of the temple failed to pay the *kaḍamai* when demanded. Seeing this, and realizing perhaps their distressed condition also, Śīrāṇḍan alias Muṉaiyadaraiyaṇ, one of the *Kāvalkāṇiyāḷar* (i.e., the men appointed for leasing out lands and realizing assessment), prevented the defaulting tenants from absconding by giving them what was required for their maintenance and personally inquired into the daily requirements of the temple, supplemented its funds so that the fixed scale of expenses might be met; set up images of the gods Śaṇi and Bṛihaspati in order that the god might be taken in procession; appointed a person to perform a number of prostrations to the god in the temple for the welfare of the king; nominated the *nambis* to perform fire-sacrifices (*hōma*) and ministered to the wants of Brahmans and Veḷḷāḷas who had inhabited the village from outside. For all these good services he, the *kāṇiyāḷaṇ* was given the privilege of entering the temple armed with a bow, of getting one of the privileges (*nimandas*) for himself; of receiving half of the emoluments of the persons who had to carry the god in procession; of getting a house in the temple premises and to let it to any person he chooses; and to have this order engraved on stone. He is said to have reappointed the servants and to have managed the lands which were abandoned without being cultivated in previous years, in such a way as to obtain for the temple an income of 2,000 *kalam* of paddy. This inscription is of importance as it seems to show what a responsible *kāṇiyāḷaṇ* ought to do in times of distress when lands are liable to be left uncultivated and the ryots are likely to run away from villages to the detriment of the State interest.

The services rendered by a *Kāṇiyāḷaṇ* during a time of distress and the privileges he was allowed.

Rājēndra-Chōḻa III.

The latest Chōḻa records of the year (No. 10 of 1918 and Nos. 339 and 752 of 1917) belong to the reign of Tribhuvanachakravartin Rājēndra-Chōḻa III. Two of these (Nos. 10 of 1918 and 339 of 1917) furnish astronomical details whose English equivalents are given in Appendix E. No. 10 of Appendix C, refers to a monastery (*guhai*) of Tirumurai-Dēvārachchelvar, of the lineage of Naraśiṅgadēvar belonging to the *maṭha* called *Oruchchiragaṇ* situated on the northern side of the temple of Tiruttōṇippuram at Tirukkaḷumaḷam (i.e., Shiyali) in Tirukkaḷumaḷa-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu and registers a gift made by a private individual for the welfare of the officer Vāṇādharāyaṇ. The title *Mahāmaṇḍalēśvara* is prefixed to the name of the king for the first time in No. 339 of 1917 and if it could indicate anything, it shows that the Chōḻa king had grown so powerless at the time as to be mentioned with that degrading title.

The Pandyas.

Māṟañjaḍaiyaṇ and Śaḍaiyamāṟaṇ.

42. Two early kings of this dynasty Māṟañjaḍaiyaṇ and Śaḍaiyamāṟaṇ are represented in the year's collection. Their inscriptions (Nos. 480 and 863 and Nos. 416, 417, 418 and 440 of Appendix B) are all of them in Vaṭṭeḻuttu characters and come from the Tinnevelly district. No. 863 which is dated in the 35 + 7th year of Māṟañjaḍaiyaṇ mentions two groups of men called *Tirumalai-vīrar* and *Parāntaka-vīrar*. The latter name suggests that the inscription may probably belong to Parāntaka-Śaḍaiyaṇ the predecessor of Rājasiṁha-Pāṇḍya in whose reign the bigger Śiṉṉamaṇūr plates were issued. One of the records of Śaḍaiyamāṟaṇ (No. 440 of Appendix B) which is damaged gives the name of an assembly as Pāśupatapperumakkaḷ whose function is not given in the record.

Māṟavarman Sundara-Pāṇḍya I. (A.D. 1216—1235).

43. We have 11 records of Māṟavarman Sundara-Pāṇḍya (1216–1235 A.D.) in the year's collection. Of these No. 429 of Appendix B begins with the introduction பூமலர்கிழமை and three others (Nos. 390, 394 and 627 of Appendix B) give him the epithet "who having taken the Chōḻa country performed the anointment of heroes at Muḍigoṇḍaśōḻapuram" thus clearly showing that they belong to Māṟavarman Sundara-Pāṇḍya I. In the first the king is stated to have been seated on his throne Maḻavarāyaṇ in his palace at Madura while issuing certain orders to the assembly of Aiññūṟṟuppaṉṉiruvar which evidently consisted of 512 members. In the *Annual Report* for 1916, page 122, he is stated to have had a throne by the same name at Poṉ-Amarāvati. Nos. 430 and 431 of 1917 are also attributable to him since a certain chief Araiyaṇ Dēvachchilaipperumāḷ alias Nuḷambādarāyaṇ who figures in these inscriptions is also mentioned in No. 429. For the same reason we may assign No. 428 of Appendix B in which the king is called Kōnēriṉmaikoṇḍāṉ to Māṟavarman Sundara-Pāṇḍya I. No. 633 of 1917 refers to a certain Śāttaṉ Nāgapperumāḷ alias Nandiyarāyaṇ who was a chief of Nāgēri in Seṅgudi-nāḍu and the liquid measure called *Dēvāśriyaṇ-nāḻi* is mentioned in No. 89 of 1918. The same measure is also mentioned in the records of Kōpperuñjiṅgadēva.

Assembly of 512 members.

It is interesting to learn from Nos. 390 and 394 of 1917 which come from Kīḻappāvūr in the Tinnevelly district of a certain class of men called Muṉai-edirmōgar whose commanders (*daṇḍa-nāyakam-śeyvār*) make certain gifts to the two temples there. The term *daṇḍanāyakam* suggests that they must be a military body, and this is made clear by No. 395 of 1917 of the time of Māṟavarman Vikrama-Pāṇḍya in which their other name is given as *Teṉṉavaṉ-āpattudavigaḷ* meaning "the helpers of the Pāṇḍya (king) in times of distress" corresponding to "the King's own regiment" of the present day. This body is also mentioned in a record (No. 391 of Appendix B) of Māṟavarman Kulaśēkhara I and in No. 396 of Appendix B of the time of Māṟavarman Śrīvallabha. Since all these inscriptions come from the same village we may take it to be a sort of military institution peculiar to the Pāṇḍya country and somewhat similar to the community called *Paḍaikkāṇaṟar* and *Perumpaḍaiyār* mentioned in the *Annual Report* for 1917, page 112. The mention of this military class in the records of the four kings may go to show that these kings may not be far removed from one another in point of time.

Māṟavarman Vikrama-Pāṇḍya.

44. Twelve inscriptions of this king have been secured this year from the South Arcot and the Tinnevelly districts. No. 395 of Appendix B which begins with the historical introduction *tirumagaḷ jayamagaḷ*, etc., has already been referred to under Māṟavarman Sundara-Pāṇḍya I. The initial date of this king has been fixed by Mr. L. D. Swamikannu Pillai as A. D. 1269–70 (*Annual Report* for 1917, page 111).

Māṟavarman Vikrama-Pāṇḍya.

45. Māṟavarman Vikrama-Pāṇḍya with the introduction *tirumaḷar mādu*, etc., has been mentioned in the *Annual Report* for 1916, page 123, as making a gift at the request of his brother-in-law, a certain Vikrama-Chōḷa. No. 469 of Appendix B which is a fragmentary inscription also mentions this chief whose star of nativity as it gives was Śatabhishaj. Nos. 426 and 427 of 1917 belong to the same king. They are both dated in his 5th year and the astronomical details supplied by these epigraphs work out correctly for A. D. 1254 and thus enable us to fix his initial date at about 1249 A. D. This seems to be partly confirmed by No. 426 of 1917 where a land is assigned on lease to a certain Lakkumaṇaṇ Āṇḍa-Piḷḷai who is also an assignee of a similar lease in No. 432 of the time of Jaṭāvarman Vīra-Pāṇḍya (A.D. 1253).

Two inscriptions from the South Arcot district (No. 325 of 1917 and No. 71 of 1918) begin with the introduction *Samastabhuvanaikavīra*, etc., and are therefore referable to that Māṟavarman Vikrama-Pāṇḍya who began to rule in A.D 1283 (*Ind. Ant.* Vol. XLII, page 224). He is also called Kōnērinmaikoṇḍāṉ in No. 71 of 1918. To the same king may also be attributed Nos. 82 and 86 of Appendix C though they contain no introductions. The former is dated in his 3rd year and gives details of date which satisfy the year A. D. 1286. From the latter in which the king is styled Kōnērinmaikoṇḍāṉ Vikrama-Pāṇḍya we learn that he instituted in the temple at Vriddhāchalam a service called *Rājākkaṇāyaṉ-śandi* after his own name. From previous records we have known that the surname *Rājākkal-Nāyaṉ* was borne by a certain Kōnērinmaikoṇḍāṉ Vikrama-Pāṇḍya (*Annual Report* for 1909, page 85) and Māṟavarman Vikrama-Pāṇḍya (*Annual Report* for 1914, page 94) and Māṟavarman Kōnērinmaikoṇḍāṉ Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). By calculating the astronomical details given in two of the inscriptions Nos. 287 of 1902 and 124 of 1904 Prof. Kielhorn fixed his initial date at A.D. 1401 and I was led to believe that he must be identical with Jaṭāvarman Kōnērinmaikoṇḍāṉ Vikrama-Pāṇḍya whose initial date also falls in A.D. 1401 (No. 124 of 1908) and since *Rāśākkal-Nāyaṉ* occurs as a surname of the king in Nos. 270 and 295 of 1913 and 229 of 1916 all of which belong distinctly to a Māṟavarman, I suggested that the epithets Jaṭāvarman and Māṟavarman were indifferently applied to this Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). The alphabet employed in our present inscription (No. 86 of Appendix C) does not seem to refer to so late a period as the 15th century A.D. but is quite similar to that of No. 82 of Appendix C, which, as I have pointed out above, gives A.D. 1286 as his third year. For the same reason it is equally possible that Nos. 287 of 1902 and 124 of 1904 should be referred to about this period. In fact from Mr. Swamikannu Pillai's Ephemeris I find that the dates given in them also suit very well for A.D. 1290 and 1287, respectively. It now seems to me therefore that the Vikrama-Pāṇḍya who had the surname *Rājakkal-Nāyaṉ* is distinctly a Māṟavarman and much earlier than Jaṭāvarman Vikrama-Pāṇḍya who ascended the throne in A.D. 1401.

Kōnērinmaikoṇḍāṉ.

46. About seven inscriptions from Vriddhāchalam are dated in the reign of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ. No. 75 of Appendix C records that a certain Maḷavarāyar established an *agrahāra* called Kulaśēkhara-chaturvēdimaṅgalam after the king. The inscription also mentions Vikrama-Pāṇḍya. The same officer or chief, is stated in No. 79 of Appendix C to have made a gift of land for a flower-garden to the temple in the name of Vikrama-Pāṇḍya. In Nos. 76, 81, 87 and 88 of 1918 provision is made for a service called *Rājākkaṇāyaṉ-śandi* and in the last two of them figures a certain officer called Vikrama-Pāṇḍyachchōḷakōṉ who also figures in No. 86 of 1918, but therein he is merely called *Śōḷakōṉ*. Hence it may not be

wrong if we assign the record No. 75 of Appendix C to the reign of Māṟavarman Kulaśēkhara I (A.D. 1268-1310), and Nos. 76, 79, 81, 87 and 88 of Appendix C to Māṟavarman Vikrama-Pāṇḍya mentioned above.

Jaṭāvarman Vikrama-Pāṇḍya.

47. Nos. 434 and 435 belong to Jaṭāvarman Vikrama-Pāṇḍya and both are from Kuttālam in the Tinnevelly district. It is not impossible that they belong to Jaṭāvarman Vikrama-Pāṇḍya referred to in the above paragraph.

Jaṭāvarman Vīra-Pāṇḍya.

48. Three inscriptions of Jaṭāvarman Vīra-Pāṇḍya (Nos. 432, 437 and 665 of 1917) have been secured during the year under review. The first of these (No. 432) which begins with the historical introduction திருவளர்மருவு, etc., is dated in his third year. The second (No. 437) is a record of his 15th year which gives him the attribute 'who having taken Īḻam, Koṅgu, Śōḷa-maṇḍalam and defeated Vallāṉ (*i.e.*, Vallāḷa?) anointed himself at Perumparrappuliyūr (Chidambaram)'. Both the inscriptions give astronomical details which suit the dates A.D 1256 and 1267, respectively, and thus make him identical with the king of that name who ascended the throne in A.D. 1253 (*Ep. Ind.* Vol. IX, page 227). Both these inscriptions register a transaction between the same individual and the assembly of Tirukkuttālam which is stated to have met together in Tirumukkālvaṭṭam. It is not known what it means, but it may refer to a hall where it usually held its sittings. No. 432 of 1917 records that the village assembly bought a piece of land from the people of Sundara-Pāṇḍyapuram and let a portion of it on permanent lease to a certain Āṇḍa-Piḷḷai in exchange for a fixed annual rent in paddy and money on every *mā* of cultivated land. It was also stipulated that the lessee would pay on every *mā* of waste plot that he brought under cultivation at the rate of 1 *mā* of *achchu* and 1 *kalam* of paddy for the first year, 2 *mā* of *achchu* and 2 *kalam* of paddy for the 2nd year, 3 *mā* of *achchu* and 3 *kalam* of paddy for the 3rd year and 4 *mā* of *achchu* and 4 *kalam* of paddy for the 4th and subsequent years. This kind of lease with an annually progressing rate of tax corresponds to the modern system of "*Cowle*."

Tribhuvanachakravartin Vīra-Pāṇḍya.

There are two inscriptions of Vīra-Pāṇḍya in the collection (Nos. 66 and 104 of Appendix C) both of them secured from the South Arcot district. But from the astronomical details given in them no suitable date could be found for him except A.D. 1296 which would make him identical with Jaṭāvarman Vīra-Pāṇḍya the natural son of Māṟavarman Kulaśēkhara who was defeated by Malik Kafur in A.D. 1312 (*Annual Report* for 1900, page 6) He styles himself "*Raṇamukharāma*" in No. 104 of Appendix C which records the founding of an *agrahāra* called after his surname. The village was divided into 26 parts, 1 part each was assigned to 24 Bhaṭṭas (Brahmans), 1 part as a *Yajurvēdavṛitti* and 1 part as *Purāṇavṛitti* (see paragraph 28 above) being exempted from all kinds of obligations.

Jaṭāvarman Śrīvallabha.

49. Of Jaṭāvarman Śrīvallabha we have only one inscription this year (No. 393 of 1917). The introduction commences with words *tirumaḍandai*, etc. The king is stated to have made a grant of land to the temple of Tirukkapālīśvaramuḍaiyār at Kīḻappāvūr being seated on his throne called Kaliṅgattaraiyaṉ in the hall Alagiya-Pāṇḍiyaṉ in his palace at Madura east of Mādakuḷam. Teliṅgakulakāla-chaturvēdi-maṅgalam was the name of the village in which the land was situated and the land itself was re-named Sundara-Pāṇḍya-vilāgam. It looks as though these were called after Jaṭāvarman Sundara-Pāṇḍya I (1251–71 A.D.). Jaṭāvarman Śrīvallabha may belong therefore to about the 13th century A.D. instead of the 11th century A.D. as suggested in the *Annual Report* for 1917, page 109. The characters also of this inscription do not seem to point to a period earlier than the 13th century. This must therefore be the Jaṭāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*Ind. Ant.* Vol. XLII, page 225).

Jaṭāvarman Sundara-Pāṇḍya II.

50. Two inscriptions of Jaṭāvarman Sundara-Pāṇḍya (Nos. 248 and 249 of 1917) are registered in Appendix B. In the former he is called Rājarājaṉ. The details of date which are given in these inscriptions make him identical with Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1276 (*Ind. Ant.* Vol. XLII,

page 223). No. 248 of 1917 in the course of enumerating the list of lands belonging to the temple, mentions incidentally the temples of Mudubaganārtali-Mādēvar and Avaninārāyaṇa-Vinnagar-Emberumāṉ both of which are referred to in the Tanjore inscriptions of Rājarāja I (*South-Ind. Insers.*, Vol. II, page 282) as being situated at Ambar.

Muppiḍi-Nāyaka contemporary of Jaṭāvarman Sundara-Pāṇḍya.

The conquest of the south and the defeat of the Pāṇḍya king by Muppiḍi-Nāyaka, the general of Kākatīya Pratāparudra is already known to us (*Annual Report* for 1909, page 120). But it is not stated who the king was that was defeated by him. No. 72 of Appendix C from Vriddhāchalam in the South Arcot district which is dated in the 13 + 1st year of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Sundara-Pāṇḍya refers to his elder brother, who made provision for a service instituted by the king in the temple called after Muppiḍi-Nāyaka the minister of Kākatīya Pratāparudra. In the Sanskrit verse with which this inscription opens Muppiḍi-Nāyaka is called "the lord of Vikramasimhapaṭṭana." (i.e., Nellore). Another inscription of the same king (No. 84 of 1918) which also comes from Vṛiddhāchalam provides for a service called *Kōdaṇḍarāmaṉ-śandi* after himself. We learn that his birthday star was Pushya. This surname *Kōdaṇḍarāma* is applied to Jaṭāvarman Sundara Pāṇḍya in No. 123 of 1904 whose date of accession Mr. Swamikannu Pillai fixes as A.D. 1276 (*Ind. Ant.*, Vol. XLII, page 224). The 14th year of this king would fall in 1290 A.D. But Pratāparudra had not then ascended the throne and his southern expedition could hardly have taken place at such an early date. The details of dates given in the present inscription (No. 84 of 1918) work out almost correctly for A.D. 1315. If this is accepted, the inscription would then be referable to Jaṭāvarman Sundara-Pāṇḍya IV whose initial date has been fixed at A.D. 1302 (*Ind. Ant.* Vol. XLII, pages 166 and 228). Kōnērinmaikoṇḍāṉ mentioned in No. 175 of 1918 is said to have been born under *Pushya* and had a surname Kōdaṇḍarāma. The inscription is also dated in 13 + 1st year. Thus he is identical with the Jaṭāvarman Sundara-Pāṇḍya referred to above. Another inscription of Kōnērinmaikoṇḍāṉ (No. 102 of Appendix C) from Kugaiyūr (South Arcot) makes provision for a service Sundara-Pāṇḍyaṉ-*śandi* called after the king. It is possible that this may also refer to the same king, since a certain Kāliṅgarāyaṉ who occurs in Nos. 72 and 84 of Appendix C figures in this record as well.

Jaṭāvarman Kulaśēkhara I.

51. Of the three inscriptions (Nos. 637 to 639 of 1917) of Jaṭāvarman Kulaśēkhara, one (No. 638) begins with the introduction தென்மடந்தை, etc., and is dated in his 10 + 1 + 1st year. The other (No. 639) with no introduction mentions a certain channel called *Pāvanaṅgakāraṉ-vāykkāl*. '*Pāvanaṅgakāraṉ*' has been shown (*Annual Report* for 1916, page 123) to be a surname of a certain Parākrama-Pāṇḍya Māvalivāṇādhirāya, the son of an unspecified Jaṭāvarman Sundara-Pāṇḍya. It is therefore clear that the record has to be assigned to a later king of that name.

Māṟavarman Kulaśēkhara I.

52. To Māṟavarman Kulaśēkhara belong 13 inscriptions of which Nos. 260 and 263 of Appendix B from Tirumakkōṭṭai both dated in his 22nd year, call him *Bhuvanēkavīra* and record a gift of land by a certain chief (*araśu*) of Vaṇḍālaināḍu named Mēykkuṇḍēvaṉ Śokkanāyaṉ *alias* Vijayagaṇḍagōpāla who may be the same person as the one mentioned in Nos. 660, 662 and 663 of 1902 belonging to the time of Māṟavarman Kulaśēkhara and Rājarājaṉ Sundara-Pāṇḍya. Of Māṟavarman Kulaśēkhara 'who took every country' there are three inscriptions (Nos. 268, 391 and 425 of 1917). No. 391 mentions the military class Muṇai-edirmōgar referred to under Māṟavarman Sundara-Pāṇḍya I. Nos. 483 and 636 of 1917 which are both dated in his fourth year contain astronomical details which yield A.D. 1271 and thus make him indentical with Māṟavarman Kulaśēkhara I.

In the *Annual Report* for 1916, page 123, paragraph 28, it was suggested that a certain Jaṭāvarman Sundara-Pāṇḍya must have borne the surname Veṉṟu-muḍiśūḍiṉāṉ. This is confirmed by No. 415 of Appendix B dated in the 7th year of Māṟavarman Kulaśēkhara in which a certain transaction is made by the temple authorities of Kuttālam with a native of Veṉṟumuḍiśūḍiya-Sundara-Pāṇḍya-paṭṭaṇam. On examining the date of this inscription on the spot Mr. Swamikannu Pillai has concluded (*Ind. Ant.*, Vol. XLII, page 223) that it must belong to Māṟavarman Kulaśēkhara II who ascended the throne in A.D. 1314. In all the inscriptions of this king (Nos. 412, 413, 414 and 415 of Appendix B) provision is made for a service called Kālāmukkaḷ-tōḷaṉ-*śandi*.

Māṟavarman Parākrama-Pāṇḍya.

53. An inscription of Māṟavarman Parākrama from Vṛiddhāchalam (No. 78 of 1918) is dated in his 14th year and the astronomical details work out correctly for A.D. 1349. This king must be the Māṟavarman Parākrama-Pāṇḍya whose date of accession has been ascertained by Prof. Kielhorn to be A.D. 1335 (*Ep. Ind.*, Vol. IX, page 228).

No. 197 of 1917 which comes from Tirumukkūḍal near Karūr in the Trichinopoly district belongs to one of the Koṅgu-Pāṇḍyas. It is dated in the 15th year of Rājakēsarivarman *alias* Vīra-Pāṇḍyadēva whose time is already known from No. 445 of 1905 dated in his 15th year which was equivalent to A.D. 1293 according to Prof. Kielhorn's calculation (*Ep. Ind.*, Vol. IX, page 226).

Later Pandyas.

54. The villagewar epigraphical survey of the Tenkasi taluk, Tinnevelly district this year, has been very fruitful in yielding us a large number of inscriptions of this dynasty. As many as about 190 records of the kings of this line have been secured and clearly set forth the relationship that existed between some of them. The earliest inscription of this dynasty known till now is that of Parākrama-Pāṇḍyadēva whose record (No. 203 of 1895) dated in the 31st year and Śaka 1337 gives A.D. 1384 as his initial date. No. 408 of Appendix B which belongs to a certain Jaṭāvarman Parākrama-Pāṇḍya combines his 5 + 15th year with Śaka 1309 (= A.D. 1387) thus taking the initial date of the latter further back by about seventeen years than the former. We learn from the inscription that the central shrine and the *maṇḍapas* of the temple at Kuttālam were renovated by this king. No. 458 of Appendix B which is dated in Śaka 1333 mentions the founding of a Brahman village in the time of a certain Kulaśēkhara who may be identified with Māṟavarman Kulaśēkhara who rebuilt the temple at Ilañji in his 13 + 1st year corresponding to Śaka 1331 (No. 528 of 1911).

Parākrama and Kulaśēkhara.

Nos. 459 and 461 of 1917 dated respectively in Śaka 135[1] and 1355 belong to a certain Śrīvallabha. Inscriptions Nos. 457 and 460 which are both dated in the 32nd year of Māṟavarman Śrīvallabha may also belong to the same king. We have not till now come across any inscriptions of this Śrīvallabha with these dates. We have however an epigraph of a certain Aḻagaṉ-Perumāḷ Śrīvallabha from Karivalamvandanallūr (No. 278 of 1908) dated in Śaka 139[3]. In No. 459 of Appendix B the king receives certain epithet, only the latter part of which is preserved in the inscription and reads . . . Rāmaṉ. It is doubtful if it could be taken as *Kaliyugarāmaṉ*. We know of a Māṟavarman Vīra-Pāṇḍya of about this time who had the title *Kaliyugarāmaṉ* (*Annual Report* for 1905, page 56), and who was a co-regent of Arikēsari Parākrama (*Annual Report* for 1906, page 72 and *Annual Report* for 1910, page 100). We can hence take this Śrīvallabha who was a contemporary of Māṟavarman Vīra-Pāṇḍya to be his brother and another co-regent like him with Arikēsari. And we may not also be wrong in supposing that the Śrīvallabha referred to in the Pudukkōṭṭai grant, as an ancestor of the king who covered the Rāmēśvaram temple with copper-sheets should be no other than the Śrīvallabha of our record. In confirmation of this we have three inscriptions published in the Travancore Archæological Series (A, E and F, page 251 f.) from which we learn that Arikēsari and himself were brothers. The second record (No. 461 of Appendix B) refers to a previous gift by Kulaśēkhara who may be either his brother (another joint ruler with him and Arikēsari) or the earlier king of No. 458 of Appendix B, mentioned above.

Śrīvallabha brother of Arikēsari Parākrama.

55. Māṟavarman Vīra-Pāṇḍya is represented by two inscriptions Nos. 422 and 452 of Appendix B of which the latter is dated in Śaka 1368 and the former gives his regnal year as 23. By taking Vīra-Pāṇḍya as identical with that Kaliyugarāmaṉ Vīra-Pāṇḍya who ascended the throne in Śaka 1343 (*Annual Report* for 1905, page 56), and who was co-regent with Arikēsari Parākrama, his 23rd year would correspond to Śaka 1366 and hence out of several dates which could be obtained from the astronomical details given in the record (No. 422) we may choose Śaka 1367 as the one intended by the inscription. But the difficulty is that he refers to the rebuilder of the Kuttālanātha temple—the Jaṭilavarman Parākrama whose 5 + 15th year was Śaka 1309—as his elder brother (*aṇṇāḷvi*) which could hardly be possible. We learn that his star of nativity was Jyēshṭhā. The signatory in this inscription is a certain Tachchanenmēṇi-uḍaiyāṉ who also figures in No. 460 of the time of Śrīvallabha mentioned above.

Māṟavarman Vīra Pāṇḍya.

56. No. 547 mentions Vīra-Pāṇḍya and a village which had been founded in his name. This village has been already referred to in a record (No. 11) of 1912. No. 641 of Appendix B is dated in the 2 + 26th year of a king whose name however is lost in the inscription. Since the details of date work out correctly for Śaka 1372 during the reign of Arikēsari Parākrama we may take this record to be his. A certain Poṉṉiṉperumāḷ Parākrama is mentioned as the king's nephew (*marumagaṉār*) in whose name a service was instituted in the temple at Kaḍayanallūr. This seems to be the same as Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇḍya *alias* Vīra-Pāṇḍya the sister's son of Arikēsari mentioned on page 251 of *Travancore Archæological Series*, volume I.

Arikēsari Parākrama.

In my *Annual Report* for 1912, page 74, paragraph 43, I said that there should have been three joint rulers with Arikēsari, viz., Aḷagaṉ-Perumāḷ Kulaśēkhara, Vīra-Pāṇḍya and Māṟavarman Vikrama-Pāṇḍya. No. 569 of Appendix B seems to give us a new king if the name given in the record be not a surname of any of those princes. It is dated in Śaka 1388 and the 2 + 41st year of Jaṭilavarman *alias* Tribhuvanachakravartin Kulōttuṅga-Pāṇḍya whose initial date will therefore be Śaka 1345. He refers to Parākrama-Pāṇḍya (Arikēsari) who established a village called Mānakavacha-chaturvēdimaṅgalam as his elder brother, (*aṇṇāḷvi*) and is said to have been born in the asterism *Jyēshṭhā* which as we have seen above was also the star of birth of Māṟavarman Vīra-Pāṇḍya. But for the fact that his initial date falls in Śaka 1315 instead of 1343 we could indentify the king with this Vīra-Pāṇḍya. We learn from the record that he had as his spiritual *guru* (*parama-āchārya*) Mahā-Gaṇapati-Nayiṉār Vāmadēvar of the family of Āmarddāśramāchārya, a native of Gauḍarāshṭra to whom he makes a gift of land. From the facts that the teacher of the king was a North Indian whose home was very near Benares and the king building the temple in the south on a grand scale as a very counterpart of the Viśvēśvara temple of the north, it would appear that there is some connexion between the two which is however inexplicable at present.

Jaṭilavarman Kulōttuṅga-Pāṇḍya.

Two inscriptions (Nos. 471 and 519 of Appendix B) of Kulaśēkhara (Śaka 1351–1395) mentioned above give both the Śaka and the regnal years for this king. The former which is dated in the 2 + 3[6]th year gives astronomical details which work out correctly for Śaka 1380 and registers a gift of land by Sundara-Pāṇḍya at the instance of Kulaśēkhara-Perumāḷ for a service in the Kuttālam temple called Sundara-Pāṇḍyaṉ-*śaṇḍi*. This Sundara it is needless to say is the same as Śaṇbaka Sundara-Pāṇḍya *alias* Vīra-Pāṇḍya of No. 10 of 1912 also noticed above. From the latter inscription which is dated in Śaka 1390 which was 2 + 37th year we learn of a land called Jayavīrarāmappērēri. The first part of this name may perhaps be taken as another surname of Kaliyugarāman Vīra-Pāṇḍya.

57. No. 541 of Appendix B combines Śaka 1390 with the 2 + 30th year of Jaṭilavarman Tribhuvanachakravartin Arikēśvara thus giving his initial date as Śaka 1358. This must be a different king from Arikēsari-Parākrama who ascended the throne in Śaka 1344. Perhaps he was a fifth coregent of Arikēsari. In the *Travancore Archæological* Series, Vol. I, we have an inscription of a certain Māṟavarman Arikēśvara (Inscription A, p. 252) dated in his 2 + 32nd year. The astronomical

Arikēśvara, a brother of Arikēsari Parākrama.

details of date which are given there work out quite correctly for Śaka 1392 thus giving his initial date Śaka 1358 mentioned in our inscription. It may also be noted that they do not satisfy the year Śaka 1378 which should be the case if we take him to be identical with Arikēsari as surmised by Mr. T. A Gopinatha Rao. Besides in that inscription he clearly calls him his elder brother (*aṇṇāḷvi*).

No. 548 of Appendix B, dated in Śaka 1402 is a record of the 13th year of king Parākra . . . Vīra-Pāṇḍya and supplements a previous gift of land in Vīra-Pāṇḍya-chaturvēdimaṅgalam for the recitation of the Vēdas in the temple. This previous gift must evidently be the one of the time of Arikēsari-Parākrama registered as No. 547 of Appendix B and engraved immediately above this.

58. We have a curious inscription of this king (No. 664 of Appendix B) which reads from bottom upwards. It is dated in Śaka 1425 and the regnal year is given as 2 + 28th. It gives his star of birth as 'Aviṭṭam'. Two other inscriptions Nos. 520 and 521 of Appendix B both dated in Śaka 1406 and 2 + 9th year of Parākrama are also of the same king. This Aḷagaṉ-Perumāḷ Parākrama born in the asterism '*Dhaniṣhṭhā*' is already known to us (Extr. 8 and 12 on p. 46 f. of *Travancore Archæological Series*). He seems to have been the sister's son of Jaṭilavarman Kulaśēkhara and Arikēsari (*Travancore Archæological Series*, p. 251). But it deserves to be noted that our present inscriptions as well as the extracts 8 and 12 give his initial date as Śaka 1395, while inscriptions E., F. and G. of the *Travancore Archæological Series* (pp. 256 ff.) which speak of him as Arikēsari's nephew, give details of date which do not yield the initial date as Śaka 1395 but are all of them correct only for Śaka 1389 which is the date given in No. 548 above for Parākra . . . Vīra-Pāṇḍya. It is not possible to account for this discrepancy at present. Reference is made in his records Nos. 520 and 521 to a previous order of Kulaśēkhara which was now formally put into writing.

Aḷagaṉ-Perumāḷ Parākrama 'born in Aviṭṭam.'

Jaṭilavarman Parākrama alias Kulaśēkhara is represented by about a dozen inscriptions ranging in date from his 11th to 28th year of reign. He is also already known to us from No. 197 of 1895 and No. 9 of 1912 as the prince born in the asterism Krittikā and was probably the son of Kulaśēkhara (*Travancore Archæological Series*, page 251). He is called Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva in some inscriptions (Nos. 524, 504, 510 and 505 of 1917) with the title Jaṭilavarman and Tribhuvanachakravartin added to his name in a few (Nos. 502, 503 and 618 of Appendix B) while he is merely called Kulaśēkhara in others (Nos. 508, 509 and 516 of 1917). No. 624 of 1917 calls him Māṟavarman Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Perumāḷ Kulaśēkhara. No. 503 dated in Śaka 1412 refers to two priests Taṇḍaiyuṅkālumaḷagiyāṉ Kumāra-svāmi and Mudaliyāṉ Parākrama-Pāṇḍya Bhaṭṭa who were well versed in the science of rituals (*tantra*) and of architecture (*māna*) and under whose direction the building operations of the temple at Teṉkāśi were carried out and the consecration ceremony from *karshaṇa* to *pratishṭhā* was performed. They also officiated on all important occasions such as festivals and special worships. After their demise their work in the temple was being done by others for some time after which their sons were appointed hereditarily to look after the service in return for the privilege of receiving the *āchārṇa-dakshiṇā* and other additional emoluments (*aahikāṁśa*) pertaining to the service. The same transaction is recorded in No. 524 with the same date where the reappointment seems to receive the royal sanction since it is made in the presence of the king. The latest date till now known for this king is 20th year. No 618 of 1917 which is a record dated in Śaka 1429 pushes it further by 8 years. This king like his famous (paternal) uncle Arikēsari seems to have taken a delight in building temples, for we find him in this inscription making a gift of village to the Śiva and Vishṇu temples of Aḷagiya-Śokkaṉār and Varantarum-Perumāḷ both built by him at Kaḍayanallūr.

Parākrama alias Kulaśēkhara 'born in Krittikā.'

59. In my *Annual Report* for 1910, p. 101, I stated that "*Iṟandakālam eḍutta* Kulaśēkhara" and Iṟandakālam eḍutta Śrīvallabha were probably connected with each other. Six records in which the kings assumed the epithet "*Iṟandakālam eḍutta*" have been secured during the year under report. In one of these (No. 650 of 1917) dated in Śaka 1456 the king

Śrīvallabha alias Kulaśēkhara 'who revived the old times.'

calls himself Kulaśēkhara, son of Āhavarāma and in the other five which combine the Śaka with the regnal years he goes by the name of Śrīvallabha. From these five records it is clear that Śrīvallabha should have commenced to reign in Śaka 1456, the date given to Kulaśēkhara of No. 650. The absence of regnal year in the latter clearly indicates that Śaka 1456 must have been the initial date of Kulaśēkhara but that he assumed the title Śrīvallabha in the later years of his reign. That both the names refer to the same king was also surmised by Mr. T. A. Gopinatha Rao in his *Travancore Archæological Series*, Vol. I, p. 54. It is curious, however, we do not find his later inscription calling him Kulaśēkhara but invariably by his other name. The earliest inscription of his reign in the collection is No. 650 of Appendix B dated in Śaka 1456 which begins with the Sanskrit introduction *Bhuvanaikavīra*, etc., which is also commonly found in the records of all the later members of the dynasty. The king calls himself Perumāḷ Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Jaṭilavarman alias Kulaśēkharadēva 'who revived the old time.' No. 631 of Appendix B dated in his 7th year also gives him all these epithets but calls him Śrīvallabha.

60. In my *Annual Report* for 1916, p. 128, I mentioned two inscriptions (Nos. 583 and 567 of 1915) dated in Saka 1457 and 1463, respectively. The first belongs to Jaṭilavarman Kōnērmaikoṇḍāṉ Tirunelvēlipperumāḷ and the latter to Śrīvallabha. In the body of the records mention is made of Tirunelvēlipperumāḷ 'born in Aśvati.' I took it to refer to the king himself and concluded that Tirunelvēlipperumāḷ and Śrivallabha were identical and that the king's asterism was Aśvati though it is not definitely stated that Śrivallabha was born in that asterism. A few inscriptions of Śrīvallabha (Nos. 658, 662, 663 and 666 of Appendix B) copied this year also mention this Tirunelvēlipperumāḷ 'born in Aśvati.' In an inscription of his successor Kulaśēkhara alias Parākrama (No. 570 of 1915) prince Tirunelvēlipperumāḷ 'born in Aśvati' is referred to as Abhirāma-Parākrama's son. In several inscriptions of the same Parākrama in our present collection Tirunelvēlipperumāḷ 'born in Aśvati' who calls himself Vīraveṇbāmālai and the son of Abhirāma Parākrama (Nos. 466, 531 and 657 of Appendix B as also Nos. 386, 389, 587, 659 and 660) figures prominently issuing orders about grants etc. to, or the appointments of servants in, the temples in the name of the king. It may be noted also that in two inscriptions (513 and 512 of Appendix B) dated in the reign of Jatilavarman Tirunelvēlippērumāḷ Vīraveṇbāmālai Kulaśēkhara, the king clearly refers to himself as having been born in Aśvati. Thus in the light of these records it seems to me that Tirunelvēlipperumāḷ 'born in Aśvati' occurring in these inscriptions should refer to no other than the younger brother of Kulaśēkhara-Parākrama and the second son of Abhirāma-Parākrama who under the name Kulaśēkhara ascended the throne in Śaka 1474 (see No. 508 of 1909) and that till then he was a co-regent with, or rather the chief minister of, his cousin Śrīvallabha 'who revived the old times' and after him his own brother Kulaśēkhara alias Parākrama; and it is probable he issued grants even in their lifetime in his own name (vide No. 583 of 1915).

Tirunelvēlipperumāḷ 'born in Aśvati.'

61. We know from the Pudukkōṭṭai grant that after the demise of Śrīvallabha the succession passed to the Abhirāma Parākrama's line through his elder son Kulaśēkharadēva alias Parākrama above referred to who ascended the throne in Śaka 1464. Of this king there are 33 inscriptions in the collection. Some of these call him Kulaśēkhara alias Parākrama (as in Nos. 386, 475, 587, etc.), while in others he is merely called Parākrama without his other name (Nos. 583, 659, 660, etc.). A few inscriptions begin with the usual common introduction *Bhuvanaikavīra*, etc. (Nos. 586 and 583 of Appendix B). He is identical with No. 13 in the list of later Pāṇḍyas given in p. 100 of the *Annual Report* for 1910 where, however, he is wrongly supposed to have been the son of No. 11 Śrīvallabha on the score of a slight misapplication of the names in his inscription No. 271 of 1908, instead of No. 10 Parākrama who was otherwise known as Abhirāma-Parākrama.

Kulaśēkhara alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama.

Reference is made in No. 531 of Appendix B, to Teṇkāśikaṇḍa-Uḍaiyavar 'the founder of Teṇkāśi,' evidently Arikēsari Parākrama, by whom tax-free gifts of land at Teṇkāśi had been made to the temple Since his death the said lands had become

liable to taxation by the Government until Śaka 1470, when they were restored to the temple by Tirunelvēlipperumāḷ and the taxes thus remitted were to be utilized for a service called Vīraveṇbāmālai-*śandi* after the prince and for a festival in the month of Āvaṇi on the day of Aśvati, the star of his birth. But according to No. 583 of 1915 he is said to have been born in the month of Vaigāśi.

62. Nos. 465 and 389 of Appendix B (the latter of which is damaged) are dated in Śaka 1471 and Śaka 146[7] in the reign of Jaṭilavarman Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Abhirāma-Parākrama. But these dates are those of Parākrama his son. Thus it is doubtful if it belongs to the father or the son. It is more probable that it refers to the latter whose name might have been omitted by mistake. No. 465 registers a gift of land to a certain Svāmidēva alias Mahā Gaṇapati-Bhaṭṭa of the lineage of the Āchāryas of Āmarddāśrama in Irāḍhāvarēndi (Varēndra in Rāḍhā, i.e., Bengal)-grāma. This sounds very much like the name of the teacher of Kulōttuṅga-Pāṇḍya mentioned in paragraph 56 above and he might be a descendant of that teacher whose family were probably the hereditary teachers of the royal line.

No. 532 introduces us to prince Abhirāmavarman who made a gift of land to the temple. He calls himself the son of Kulaśēkharadēva alias Parākrama-Pāṇḍya. This is no other than Varatuṅgarāma (Ins. No. XII, p. 126, *Trav. Arch. Series*), the king's younger son, who was afterwards the joint donor with Ativīrarāmaṇ Śrīvallabha of the Pudukkōṭṭai grant (see Nos. 272 and 275 of 1908, 528 of 1909 and 594 of 1915).

63. Prince Vīraveṇbāmālai Tirunelvēlipperumāḷ Kulaśēkhara ascended the throne in Śaka 1472 or 1474 (*Annual Report* for 1910, p. 102). His full name was Jaṭilavarman Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmapperumāḷ Kulaśēkhara. His records in the present collection range between Śaka 1474 (No. 513 of Appendix B) and Saka 1485 (No. 515 of Appendix B). The first inscription records the grant of some lands to the Viśvanātha temple for the sacred bath of the god every month on the day of Aśvati, the star of his birth, and for the festival of Viśākhā in the month of Vaigāśi. Mention is made in Nos. 387 and 512 of 1917 of a certain Ulaguḍaiyaperumāḷ Kulaśēkharakkāliṅgarāyaṇ and Tirunelvēlipperumāḷ Kulaśēkharakkāliṅgarāyaṇ, by whom we are informed, the images of the Nāyaṇārs (63 Śaiva devotees) were set up and provision made for their worship in the Viśvanātha temple at Teṇkāśi. He also figures in an inscription of Śaka 1493 (No. 500 of Appendix B) during the reign of Ativīrarāma Śrīvallabha wherein his construction of the Rāmānuja-kūḍam in the Vishṇu temple at Teṇkāśi is referred to. He was evidently a chief of some position and is different from his namesake in No. 579 and other inscriptions of the same period.

Tirunelvēlipperumāḷ Kulaśēkhara.

64. Prince Guṇarāmaṇ Aḷagaṇ-Perumāḷ occurs now for the first time in the king's 5th year (Nos. 538 and 575 of Appendix B) issuing the royal order (on behalf of the king). He is the same as the nephew of the king mentioned in the Pudukkoṭṭai grant. In No. 538 he makes some gift of land for a festival called *Kuḍiraiẓīḍu-Purāṇaṭṭirunāḷ* on the day of his natal asterism Mūla in the month of Āvaṇi every year. We do not meet with this prince subsequently and probably we have to assume that he died shortly after or for some reasons took no part in the administration. Prince Abhirāma-Parākramaṇ Aḷagiya-Śokkaṇār who made in No. 532 of Appendix B a gift of land to the Teṇkāśi temple in his father's time—vide paragraph 62 above—now appears as the royal secretary (Nos. 619 and 620 of Appendix B).

Prince Ativīrarāmaṇ Parākrama also called Aḷagaṇ-Perumāḷ Ativīraṛāmaṇ figures as another secretary of the king Tirunelvēlipperumāḷ Kulaśēkhara (Nos. 403, 481, 511, 591, 592, etc.) and in No. 621 is stated to be his son. He was born in the asterism Punarvasu (Nos. 490, 495 and 529 of 1917) and constructed a shrine for Śokkanātha in the Viśvanāthasvāmin temple and provided for its worship (No. 530 of 1917). He is known to have built the Kulaśēkharanātha temple (No. 535 of 1909). This fact is referred to in three other inscriptions (Nos. 490, 491 and 495 of 1917) copied from the same temple. Nos. 498 and 501 of Appendix B copied from the Vishṇu temple of Vinṇavar-Embērumāṉ in the vicinity of this temple inform us of its construction by the same king under the name Śīvala-Vinṇavar-Emberumāṉ. His

records copied this year—by far the largest in the collection—number about 54 which range in date between Śaka 1483 and 1527. No. 617 of Appendix B calls Aḷagaṇ-Perumāḷ Ativīrarāmaṇ Śrīvallabha, the son of Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva who was again the son of Abhirāma-Parākrama. The historical introduction of this inscription begins with the word *Bhuvanaikavīra* but is slightly different in wording from that commonly found in most of the records of these kings.

Aḷagaṇ-Perumāḷ Ativīrarāma Śrīvallabha.

In several of his inscriptions his cousin differently called Abhirāma Saundaravarman (Nos. 595, 597, 596 and 603), Abhirāma Saundara Varatuṅgarāma (Nos. 661, 582 and 584), and Perumāḷ Aḷagiya-Śokkaṇār Varatuṅgarāma (No. 604), the son of Parākrama (No. 582) or Kulaśēkhara alias Parākrama Nos. (598 and 602), figures either jointly issuing the *ōlai* with the king (Nos. 595, 597 and 482) or independently making gifts of land by himself. We know his date of accession to the throne was Śaka 1509 (*Annual Report* for 1909, p. 86). Hence we should suppose that even prior to his actual accession he was sharing the royal power with Śrīvallabha, as can be seen also from the Pudukkōṭṭai grant which was issued in Śaka 1505.

In No. 484 a gift is made by Aḷagaṇ-Perumāḷ Ativīrarāmaṇ alias Abhirāma Jaṭilavarman alias . . . . . born in Śravishṭhā. This should refer to Varatuṅgarāma whose star of birth is given as Dhanishṭā in No. XIII edited in *Trav. Arch. Series*, Vol. I. There are only two inscriptions in the collection belonging to this Varatuṅga and dated in Śaka 1510 and 1512 after his succession. In one of them (No. 590 of Appendix B) he refers to himself as Abhirāma-Saundara-Varatuṅga and in No. 605 his other name is given as Vīra-Pāṇḍyadēva.

65. The last king of the dynasty represented in the collection is Varaguṇa Śrīvallabha also called Kulaśēkharadēva-*Yajvā* the latter part of which is only a synonym of the word *Dīkshitar* occurring in No. 597 of 1915 of Śivalamāraṇ Varaguṇaṇ whose 26th year is given as Śaka 1563. Hence his initial date would be Śaka 1537 in which very year his present record (No. 514 of Appendix B) is dated. It informs us that he performed a *yajña* in this year and having built a temple of Vignēśvara on the site, founded an agrahāra in front of it for the priests who took part in the functions and for whose maintenance he made rich presents of lands in addition. This sacrifice should have established for him a claim to his title *Dīkshita*. It is not known at present who ruled in the interval between Śaka 1527, the last known date of Ativīrarāmaṇ Śrīvallabha, and Śaka 1537, the initial year of this king, and what his relationship was to the former.

Varaguṇa Śrīvallabha.

The Vijayanagara Kings.

66. The earliest Vijayanagara inscription in the year's collection (No. 779 of Appendix B) belongs to the reign of Bukka I and is dated in Śaka 1289. It records the construction of a *kallumañchige* (stone-bench) by the *Mahāpradhāna* Irugappa-Voḍeya, son of Bayicheya-Daṇṇāyaka, ruling at Chelumutūru (i.e., Chelumuttūru in the Hindupur taluk of the Anantapur district). He is known to us as the 'best of Jainas' who built the Jaina temple at Vijayanagara (*South-Ind. Insers.*, Vol. I, page 156). Of the time of Kampaṇa II, son of Bukka I, we have a record at Vṛiddhāchalam dated in Śaka 1295 (No. 90 of Appendix C) and another (No. 327 of 1917) at Paṇaiyavaram in the South Arcot district. The next record in chronological order (No. 681 of 1917) belongs to the time of Siṅgaṇṇa-Voḍeyar, son of Sāvaṇṇa-Voḍeyar. The latter, we know, was the son of Kampaṇa I by Maṅgādēvī (page 86 of the *Annual Report* for 1907). Siṅgaṇṇa-Voḍeyar whose relationship to Sāvaṇṇa-Voḍeyar is now known, is perhaps identical with that Siṅgaṇṇa-Oḍeya who in Śaka 1314, was in charge of Tulu and Malaha-rājya with his capital at Bārakūru, as a subordinate of Harihara II (*Arch. Sur. Rep.* 1907–08, page 243). It is interesting to learn from this record that the *guru* of Siṅgaṇa was the saint Ākāsavāsi Sāmavēdi-Ayyagaḷu. The epithet *ākāsavāsi* (*ākāśavāśi*) is a rare one and may be considered as a variant of *Ākāśamukhin* by which name the Śaivas who always keep looking at the sky, i.e. (dwelling mentally in it) are known.

Bukka I.

67. Of Bukka II (son of Harihara II) there are two records, viz., No. 21 of Appendix A, dated in Śaka 1305 and No. 819 of Appendix B dated in Śaka 1309. Though the former refers to his rule (*āḷike*) and the latter mentions him as 'ruling the world' with the title *Mahāmaṇḍalēśvara*, he must have been at this time only a viceroy under his father Harihara, whose latest date is Śaka 1326, i.e., A.D. 1404 (*Arch. Surv. Rep.* for 1907–1908, page 244). No. 21 of Appendix A records in detail, the names and emoluments of the servants of certain villages including Maḍakaśīrya (Madakasira) and the incomes of the police officers (*kāvulu-doregaḷu*) of that part of the country. The other record mentions one Pōlināyaniṅgāru, son of the *Mahānāyakāchārya* Harigi Lakitināyanigāru and refers to the grant of a *daśavandam* land made by him to the sons of Bayirapōju, for having dug a channel from the river Chīṟēṟu to the tank at Mēḍiṟeḍḍipalli. This Chīṟēṟu might be the river Kundēru which flows by the side of the village Mēḍireḍḍipalli (i.e, Mēḍiṟeḍḍipalli of the inscription). In the Tamil collection, we have two inscriptions, Nos. 217 and 370 of 1917, of this king dated in Śaka 1327 and 1328 respectively. From the former of these we learn that the assembly of Tiruvāṇḍārkōyil consisted of 4,000 members, a very unwieldy body for transacting business. Viruppaṇṇa II, son of Harihara, is represented by two records in the current year's collection, Nos. 328 and 375 of 1917, the first of which dated in Śaka 1312 (= A.D. 1390) registers a grant by a certain Mādappa-Uḍaiyar who must have been an officer of the king; and the second dated in Bhāva (= 1396 A.D.) mentions the king's prime minister Nañjaṇaṅgaḷ who is said to have issued an order (*nirupam*) exempting all the *dēvadāna* lands of the temple of Tiruvāṇḍārkōyil situated in different villages from the payment of taxes such as *śūlavari*, *jōḍi*, *magamai*, *vāśalōṭṭu-kāṇikkai*, *kāṭṭigai*, *mērvai*, *kōṭṭai-kāṇikkai*, *talaiyārikkai*, *nāṭṭuviniyōgam*, *paḷavari*, *puḍuvari*, etc. Probably to the same king belongs also No. 34 of Appendix C. No. 803 of Appendix B relates to the time of Hiriya-Dēvarāya and No. 804 to Dēvarāya, son of Harihara-Mahārāya who was the son of Bukkarāya. The dates as given in both the records are wrong. They have however to be assigned to the time of Dēvarāya I.

Viruppaṇṇa II.

Dēvarāya I.

68. No. 765 of Appendix B is dated in Śaka 1354 in the reign of Vīra-Dēvarāya, i.e., Dēvarāya II and records the remission of marriage tax on all castes at Koṭipi. In the same year a similar order was passed in the village of Balāḷapura (*Ep. Carn.*, Vol. X, Gd. 17). In the Tamil collection of this year there are five records of king Dēvarāya II (Nos. 68, 91, 92, 162 of 1918 and 216 of 1917). In three of these he is called Pratāpa-Dēvarāya, son of Vīra-Vijayarāya, while the other two call him Vīrapratāpa-Dēvarāya-Mahārāya 'who instituted the elephant hunt.' These inscriptions throw some light on the state of the times to which they relate. No. 92 of 1918 from Vṛiddhāchalam in the South Arcot district is not in a good state of preservation; but from what remains of it it is ascertained that the members of the *Valaṅgai* and *Iḍaṅgai* sects met together in the courtyard of the temple of Tirumudukuṉṟamuḍaiya-Nāyiṇār at that village and came to the decision that, since the officers of the king (*rājanyas*) and the owners of *jīvitas* oppressed . . . and the *kāṇiyāḷaṉ* and the Brāhmaṇas took the *rājakaram* (i.e., taxes), none of the *Valaṅgai* and *Iḍaṅgai* people should give them shelter and that (none of the people of the two sects) born in the country should write accounts for them or agree to their proposals. If any one proved a traitor to the country (by acting against this settlement), he should be stabbed . . . Though the inscription is imperfect it is clear that there was oppression on the part of the officers levying and realizing tax and that the two sects of *Valaṅgai* and *Iḍaṅgai* on whom it weighed heavily formed themselves into a constitutional body to resist the exactions, vowing even to the extent of putting to death those who became renegades Another record (No. 216 of 1917) of the same king dated in the same year, but found in a different place, i.e., Korukkai in the Tanjore district, confirms the statements made already. It says that the ninety-eight sub-sects of *Valaṅgai* and the ninety-eight sub-sects of *Iḍaṅgai* joined together and . . . "because they did not tax us according to the yield

Dēvarāya II.

Coercive measures of taxation.

of the crop but levied the taxes unjustly . . . we were about to run away. Then we realized that because we of the whole country (*maṇḍalam*) were not united in a body, we were unjustly (dealt with) . . . Hereafter we shall but pay what is just and in accordance with the yield of the crops and we shall not pay anything levied unlawfully." The record then proceeds to give the rates of taxes to be paid on the wet and dry produce of lands; on the produce of trees such as jack, areca, palmyra, plantains, sugarcane; on red-lotuses, *artemesia*, castor-plants, sesamum, turmeric, ginger, etc.; and on professions of fishermen, potters, weavers, barbers, washermen, oil-mongers, toddy-drawers and painters. As the inscription is damaged and is built in in different places, it is not safe to extract the rates as obtaining at the time. A third record (No. 91 of 1918) of the same king from Vṛiddhāchalam dated in Śaka 1352, fixes the rates of taxes as settled by the *nāṭṭavar* of Iruṅgōla pāḍi, the *Ūrār* of Erumbūrparṟu, Vīragōmapura-paṟṟu and another, the people of the 18 listricts, the *kaikkōḷar*, the *tandirimār*, the *śēṇaikkuḍaiyār*, the *maṇṟāḍis*, *kaṇmāḷar*, the San . . . , and the six classes of *kuḍis* and the oil-mongers, who met together in the *Tirukkāvaṇam* called Vīdiviḍaṅgaṇ. They are as follows :—

On one *mā* of wet lands on which dry crops were cultivated and on one *mā* of dry land on which wet crops were raised,—including the cultivation of plantains and sugar-cane	One *kalam* of paddy on each *mā*.
For dry crops raised on wet lands	Two *tūṇi* of grain on each *mā*.
. . . dry lands	One *tūṇi* and one *padakku* on each *mā*.
On each person doing *veṭṭi* service in the several countries and the 18 districts	Half *paṇam*.
On *kaikkōḷas*	Half *paṇam* on each loom (*tari*).
On *śēṇaikkuḍaiyār*	Half *paṇam* each.
On fishermen	Do.
On *maṇṟāḍis*	Half *paṇam* on each *kuḍi*.
On each of the six classes of *kuḍimakkaḷ*	Do.
On oil-mongers	Half *paṇam* each.
On the looms of the *paṟaiyas*	Quarter *paṇam* on each loom.
On the koṭṭil of the *veṭṭis*	One-eighth *paṇam* on each *koṭṭil*.

No. 162 of 1918 from Brahmadēśam states that the *kaikkōḷar* of the place who had not till then the privilege of using *daṇḍu* and *conch* were allowed to have them like their caste-men of Conjeeveram and Viriñjipuram.

69. Of the Sāḷuva king Naraśiṅgarāya-Mahārāya there are two records (Nos. 710 and 719 of Appendix B) which mention his subordinates the Tuḷuva minister and general Narasā-Nāyaka, the *Mahāmaṇḍalēśvara* Rāyaparāja, son of Ba[yi]rayadēva-Chōḷa-Mahārāja and Immaḍi-Kāchapa-Nāyaka, son of Ādavāni Kāchapa-Nāyaka.

Sāḷuva Naraśiṅgarāya and his subordinates.

No. 143 of 1915 dated in Śaka 1420 Kālayukta, Mēsha, *śu. di.* 15, Hasta, Sunday, belongs to Dharmarāya-Mahārāya, son of Naraśiṅgarāya-Mahārāya. Naraśiṅgarāya must have therefore been dead subsequent to the date of No. 719 of Appendix B and before the above date, i.e., between A.D. 1497 March 18, Saturday and A.D. 1498 April 6, Friday. Among the several *birudas* which the last chief bore are *Gajapatigaḷamṛṇḍa* and *Gāyigōvāḷa*. The first title might have been conferred on him on account of his success in battle against the Gajapati kings. We know that in the time of Mallikārjunarāya the Gajapati king Kapilēśvara attacked the Vijayanagara capital but was resisted and driven back by Sāḷuva Naraśiṅga (*Arch. Sur. Rep.* for 1908–09, pages 164–5). Nos. 368 and 374 of 1917 and Nos. 166 and 172 of 1918 of the collection from the Tamil districts belong to one or the other of Sāḷuva kings bearing the name Narasiṁha. Two of these inscriptions are dated in Śaka 1392, Vikṛita, while the third (No. 374 of 1917) which is in Telugu is undated and incomplete. But all the three refer to gifts made by an officer of Narasiṁha named Annamarasayya. The

office he held is called *avataram* in Tamil and *avasyara* in Telugu. What its exact function was is not known. This must refer to the officer *avasaram* (*i.e.* king's representative?) mentioned in No. 14 of 1915. One of the agents of this official was Timma-Nāyaka who figures in the donations made to the temple at Brahmadēśam and Tiruvāṇḍārkōyil in the South Arcot district. No. 166 of 1918 mentions a servant of this Annamarasayya by name Śevvana-Nāyaka. It is worthy of note that in all these cases Narasiṁha is not expressly stated as ruling the country and this is quite consistent with the fact that during the period he was only the generalissimo of the effeminate princes of the first Vijayanagara dynasty that lived at the time. One other record, probably of the same king, is dated in Śaka 1404 (No. 103 of 1918). It registers an order of Chikka-Parvata-Nāyaka, the king's cousin, issued to the residents (*nāṭṭavar*) of the countries situated on the southern bank (of the Penṇai). It was to this effect. The inhabitants of this country (*śīrmai*) had formed themselves into a single community and two leases were imposed. The village-taxes such as *nallerudu*, *narkiḍā*, *narpaśu* and *oṭṭiyam* were levied at the rate of one in ten and a half in ten. *Adigāri-varttaṇai* and *nōṭṭavarttaṇai* were also taken. The price of the sheep was required to be determined by the price of ghee per measure. *Āḷamañji* was obtained in excess of the stipulated number. Besides these, there was a rule that the juice of the sugarcanes grown in a village should be pressed out in the same place. By these and other hard conditions imposed on the people, they were forced to leave the country. It was, therefore, decided to remove all the aforesaid disabilities and to enforce only the customary ancient rights; and that with regard to *dēvadāyas* and *brahmadāyas* also, the same revision should be adopted. That the officer Chikka-Parvata-Nāyaka who, recognizing the difficulties that the people were labouring under, allowed them to have the old constitution, is not new to epigraphy. He is probably the same as Parvatarāja-Nāyaka who according to a stone inscription dated in Śaka 1387 built a *maṇḍapa* in the temple on the hill at Tirupati (*Arch. Sur. Rep.* for 1908–09, page 167).

Revision of taxes.

Here, the contents of four other inscriptions, somewhat of an earlier period, relating to taxation, similar to the one noticed above, may be considered :—

Four other inscriptions dealing with remission and revision of taxes.

(i) No. 259 of 1917 :—Seeing that according to an order engraved on stone, the fee 'for the protection of the country' was to be raised only in kind and not in money, it was decided to dispense with the money payment and to obtain only payment in kind so that the practice might be in conformity with the ancient regulations. This inscription seems to indicate that at a certain stage both kinds of payment, *i.e.*, in money and in kind were resorted to and that it was found difficult to realize the former which was accordingly given up.

(ii) No. 109 of 1918, dated in Śaka 1336, Jaya :—Rāyappa-Nāyaka issued an order stating that as the Magadai-maṇḍala was given away to the residents of the country (*nāṭṭavar*) and a certain amount of money was received as subsidy in lump sum (*kānikkai*) that year, it was unlawful to demand *kāṇikkai* in future years.

(iii) No. 97 of 1918, dated in Śaka 1369, Prabhava :—The settlement made by Vāsudēva-Nāyakkar-Tirumalai-Nāyakkar to the resident of Magadaimaṇḍalam :—From early times up to date lands in the Magadai-maṇḍalam were measured by a rod 18 feet in length and assessed. This procedure having affected *rājagaram* and given room for theft and ruin, it was thought that if two feet more were added to the old measuring rod, the tax would become easy of payment and the cultivators would be in a flourishing condition and be able to answer for the *rājagaram*. On this representation it was ordered that the length of the measuring rod should thereafter be fixed at 20 feet, by increasing the length of the old rod by two feet; that the lands, both wet and dry, should be measured out again by the new rod; and the changes entailed noted in the account books.

(iv) No. 96 of 1918, dated in Śaka 1386 Tāraṇa :—The order of Immaḍi-Rāyappa-Nāyaka-Timmayya-Nāyaka to the residents (*nāṭṭavar*) of Magadaimaṇḍalam directing, that the taxes *kālvāśi* and the *kaivilai-dhānyam* collected in excess of the

rates that obtained till then and the dues such as *anuvarttaṇai*, *kōvai-varttaṇai*, *adigāra-varttaṇai*, and *taṭṭāyakoḷ*, shall no more be collected that the one *kuṟuni* and four *nāḻi* shall be added for *puravaṭṭam*, that *daśavandas* shall not be demanded, that *vāraparṟu* paddy shall be measured into the granary of the villages, that *kāṇikkai* shall be obtained at the prevailing rate and that no tax (illegible) shall be demanded. At the end on oath on Varadaya-Nāyaka is made. No. 778 of Appendix B dated Śaka 1418 which belongs to this time mentions the *Mahāprādhāna* Tipparasu-Oḍaya of Penugoṇḍe who might be the same as that referred to in No. 47 of 1916.

70. A much damaged record (No. 787 of Appendix B) mentions the name of Vīra-Dammarāya-Mahārāya who is the same as Immaḍi-Nṛisiṁha or Narasiṁha, the son of Sāḷuva Naraśiṅga (vide paragraph 64 of the *Annual Report* for 1916). Two of the inscriptions of Kugaiyūr (Nos. 122 and 123 of 1918) are dated in Śaka 1424, Raudri-saṁvatsara. Though one of these omits the name of the king, the other calls him Bhujabala Tammarāya. The first part of the name was corrupted into Buzbal by Nuniz and the second was the original of his Tamarao. In the year quoted, the temple of Rājarāja-Viṇṇagar of the place, having gone out of repair, Penugoṇḍa Tammaiya-Nāyaka built the *mahāmaṇḍapa*, set up pillars and pinnacles, constructed wells, dug tanks and provided for celebrations of festivals to Rāma, Rāghava, Nārāyaṇa and Kṛishṇa. No. 368 of 1917 is dated in Śaka 1425 and the king is simply called Narasiṁha instead of Immaḍi-Narasiṁha. According to this record an agent of the Tuḷuva general Narasā-Nāyaka bestowed on the weavers of the 3 villages Tribhuvaṇamahādēviparṟu, Naḍuvukaṟaipparṟu and Neṇmalipparṟu, the right to have *daṇḍu* and *śaṅku* on all good and bad occasions as the weavers of the country situated on the bank of the Peṇṇai river were privileged to have. It is further added that those who objected to this right should undergo the punishment fixed for it in an inscription engraved at Śeḷiyaṅganallūr.

Immaḍi-Narasiṁha: His other names.

Privileges conferred on the weavers.

71. Two other records in the year's collection attributable to the time of Immaḍi-Narasiṁha's rule are Nos. 98 and 118 of 1918 which are dated in Śaka 1426 and which come from Kugaiyūr in the South Arcot district. These inscriptions speak of a chief named Eramañchi Tulukkaṇa-Nāyaka "who inspired fear in the Chēra, Chōḷa, Pāṇḍya and Vallāḷa kings, who established the Yādavarāya, who was the enemy of Śambuvarāya and who protected in advance the prestige of the Sultan of Madura." The titles *Nāyaṅkarāchārya*, *Naralōkagaṇḍa* and *Vaṅgināārāyaṇa* are given to him. He and another chief of the family named Eramañchi Timmappa-Nāyaka are known to us from other lithic records and from the Tamil work Kōyiloḷugu (*Annual Report* for 1914, p. 98, and *Ind. Ant.*, Vol. XL, p. 142). It is worthy of note that all the records of Tulukkaṇa-Nāyaka are dated in Śaka 1426 and do not mention his overlord. Nos. 270 and 346 of 1917 also belong to the time of Vīra-Narasiṁha.

Eramañchi Tulukkaṇa-Nāyaka.

72. No. 717 of Appendix B belongs to the time of Kṛishṇarāya and is dated in Śaka 1432, i.e., the second year of his accession which took place in Śaka 1431. It records the remission of the tax on marriages in the Ghanagiri-*rājya* (i.e., Peṇugoṇḍa-*rājya*), Kandanavōlu, Ghaṇḍikōṭa-*sthala*, Sidhavaṭṭa, Siddhāpura-*sīma*, Chandragiri-*rājya*, Nāgamaṅgila-*sīma*, Mula-*rājya* and Rāyadurga-*rājya*; other provinces which were benefitted by this order are mentioned in foot-note 5, page 181, *Arch. Sur. Rep.* for 1908–09.

Kṛishṇarāya.

Two records of the king discovered at Korukkai (No. 235 of 1917) and Perumuḷai (No. 210 of 1917) in the Tanjore district give a detailed account of his conquests and enumerate the Śiva and Vishṇu temples in whose favour he remitted taxes amounting to 10,000 *varāhas*. Both the inscriptions are dated in the cyclic year Īśvara corresponding to Śaka 1439 though in the former the Śaka date is wrongly engraved as 1409 instead of Śaka 1439. Thus to the half a dozen places in the Presidency which we have ascertained in previous years' explorations to have also

Remission of taxes in favour of temples.

enjoyed the benefice of this sovereign we have now to add Korukkai and Perumuḷai. No. 100 of 1918 mentions the account officer Timmarusayya and refers to the revival of worship for the period of 7½ days by appointing new persons. Three records of Kugaiyūr (Nos. 115, 116 and 117 of 1918) are dated in Śaka 1446 and in the reign of Tirumalaidēva-Mahārāja. This king is said to have been the son of Bhujabala Vīrapratāpa-Kṛishṇadēva-Mahārāya. I have already identified (see my *Annual Report* for 1912, p. 80) Tirumalaidēva-Mahārāja, with the prince who, according to Nuniz was nominated for succession by Kṛishṇarāya and died soon after his accession. It is worthy of note that the year obtained for him in this year is the same as that in previous records. The surname Bhujabala given to Kṛishṇarāya has been pointed out (vide *Annual Report* for 1914, p. 98, paragraph 29) to be the equivalent of Nuniz's Busbalrao and adopted for the first time by Immaḍi Narasiṁha. It now appears to have been assumed by his successor Kṛishṇarāya as well.

Prince Tirumala.

A suspicious record referrable to this king is No. 19 of Appendix A, dated in Śaka 1415. The king is mentioned by the title *Mahāmaṇḍalēśvara* and is stated to have been ruling at Penugoṇḍa. A genuine record of the king (No. 744 of 1917) coming from a village in the Madakasira taluk, in the Kanarese country, dated in Yuva (i.e., Śaka 1438) Kārttika records a grant for his merit by the Gajapati prince Vīrabhadrarāya. The capture of Koṇḍavīḍu and of the Gajapati prince Vīrabhadra which took place in June A.D. 1515 (*Arch. Sur. Rep.* 1908–09, pp. 177 and 178) was followed within four months by the appointment of Vīrabhadra to the governorship of a Kannaḍa province. The two known grants of Vīrabhadra in the Kanarese country (*Ep. Carn.*, Vol. XI, Dg. 107 and No. 74 of Appendix B) are dated in the month of Kārttika of the year Yuva corresponding to Śaka 1438, i.e., October A.D. 1515.

Vīrabhadra.

73. Of Achyutarāya, there are twelve records ranging from Śaka 1453 to 1465. Among these No. 331 of 1917 is of some special interest as it gives Sāḷuva *birudas* to Achyuta, and says that he destroyed the army of the Muhammadans, despoiled their ambition, was the Sultan of Orissa, levied tribute from Ceylon and was a Navakōṭi-Nārāyaṇa (possessor of immense wealth). In general terms it gives us an insight into the military activity of the king against perhaps the Bahmani and the Gajapati kings and against Ceylon. No. 108 of 1918 mentions one of his officers Mallappa-Nāyaka who made rich grants to the temple at Kugaiyūr in Śaka 1465. His officer Ayyaparasayya who was in charge of the Ghaṇḍikōṭa division (No. 499 of 1907) is mentioned in No. 802 of Appendix B. No. 785 of Appendix B, which was copied at Chalivendala is dated in Śaka 1453. Excepting the portion giving the boundaries of the village the whole record is written in Sanskrit verse and Kanarese characters. The introduction as well as the genealogy is almost the same as that given in the Ūṇamañjēri plates (*Ep. Ind.*, Vol. III, page 147 f). It records the gift of the village Chalivindla surnamed Achchutēndrapura in Roddanāḍu in the Ghanagiri-*rājya* (i.e., Penugoṇḍa-*rājya*) for worship and offerings to the god Pāpavināśēśvara at Lēpākshi by the king at the instance of Virupaṇṇa, son of Nandi Lakki-śeṭṭi and Muddamma. From another record copied in the same place he is known to have been the *talavāra* (*talayāri*) of Vidyānagara (*i.e.*, Vijayanagara) and the village Cheluvindla is called Komāra-Veṅkaṭādripura, evidently after prince Veṅkaṭādri or Veṅkaṭarāya, the son of Achyuta who did not survive him long (*Annual Report* for 1912 paragraph 56). No. 781 of Appendix B also refers to the same Virupaṇṇa mentioned in the other epigraphs collected at Lēpākshi (Nos. 68 to 90 of 1912). A hitherto unknown subordinate of Achyuta was Śalukarāju-Raghupatirājayyadēva-Mahārāja. He must have been a near relation of the king's minister and brother-in-law Salukarāja Tirumalarāja (*Annual Report* for 1916, page 144, paragraph 69). His subordinate was *Mahāmaṇḍalēśvara* Hanumayadēva-Mahārāja, son of Chintakuṇṭa-Śiddhayadēva-Mahārāja (No. 680 of Appendix B).

Achyutarāya's conquests and his subordinates.

74. A few inscriptions of the current year's collection (Nos. 332 and 334 of 1917 and Nos. 106, 112, 114 and 119 of 1918) which fall into the reign of Sadāśiva

introduce an official subordinate of this king, by name Sūrappa-Nāyaka. This chief is stated to be the younger brother of Aḍappa-Baiyapa-Nāyaka and is said to have repaired or re-constructed in Śaka 1465 (=A.D. 1543) the temple at Ennāyiram which had been originally built by Rājēndra-Chōḷa and had become dilapidated (No. 334 of 1917). It is worthy of note that the elder brother of the chief had served under the great Kṛishṇarāya and had another brother named Vīrappa-Nāyaka who also held an important position under the same king (*Annual Report* for 1916, page 142). The grant registered in No. 99 of 1918, dated in Śaka 1465 was made for the merit of a certain Viśvanātha-Nāyaka who may be identified with Viśvappa-Nāyaka, the brother of Sūrappa-Nāyaka. In Nos. 114 and 119 of 1918 mention is made of a certain Vaḍamalai-Nāyaka, the son of Śōḍi-Pāppu-Nāyaka who was an agent of Sūrappa-Nāyaka. Another agent of the same chief was Veṅkaṭappaiya noticed in No. 112 of 1918 along with his sub-agent Uṟattu-Pāppa-Nāyaka. Veṅkaṭādri-Nāyaka who made a grant for the merit of Sadāśiva-Mahārāya to the temple at Ennāyiram, according to No. 337 is still another officer of the king.

Sadāśiva.

Sūrappa-Nāyaka and his brothers Viśvappa-Nāyaka and Aḍappa Baiyapa-Nāyaka.

A Vaishṇava celebrity of the time named Tirumalai Tāttayyaṅgār of Tiruppēṟṟūr who belonged to the Aghamarshaṇa-*gōtra*, Āpastamba-*sūtra* and the Yajuś-*śākhā* figures in No. 130 of 1918, dated in Śaka 1482. It is not known if he is identical with Kumāra Tirumalai Tāttāchāriyar-Ayyaṇ of Ēṭṭūr who figures with his agent Periya-Nambi-Ayyaṇ and the latter's agent Emberumāṇār-Ayyaṇ in a record of king Śrīraṅga dated in Śaka 1505. The fact that Tāttayyaṅgār was a native of Tiruppēṟṟūr while Tāttāchārya belonged to Ēṭṭūr would preclude any such possibility of identification.

Tirumalai Tāttayyaṅgār and Tāthacāray.

It has been suggested that the civil war for the Vijayanagara throne between Salakarāja China-Tirumalayyadēva-Mahārāja and his party supporting the cause of Achyuta's son and Rāmarāja who upheld the claims of Sadāśiva must have come to an end by Śaka 1465 and Sadāśiva must have been securely installed on the throne by Śaka 1466. But No. 800 of Appendix B, dated in Śaka 1465, Śōbhakṛit, Vaiśākha, *śu. di.* 15, enables us to fix the latest date for Sadāśiva's undisturbed accession of the throne. It states that Daḷavāyi Kṛishṇappa-Nāyaka, son of Daḷavāyi Chennama-Nāyaka, granted the village of Chernūru to the god Chennakēśava in discharge of a vow to the god for favouring this accession of Sadāśiva to the throne. This chief might be identical with Daḷavāyi Kṛishṇama-Nāyaka mentioned in No. 590 of 1912.

Daḷavāyi Kṛishṇappa-Nāyaka.

Rāmarāja, the chief minister of Sadāśiva, is mentioned in the stone record No. 769 of Appendix B. *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīṭi family ruling the Avuku-*sīma* (Nos. 671, 674 and 700 of Appendix B), the *Mahāmaṇḍalēśvara* Avubhaḷēśvaradēva-Mahārāja of the Naṇdēla (i.e., Naṇdyāla) family governing the Kōvilakuṇṭla-*sīma* (No. 690 of Appendix B) and the *Mahāmaṇḍalēśvara* Naṇdēla Timmayadēva-Mahārāja governing the Ghaṇḍikōṭa-*sīma* (No. 689 of Appendix B) were his other subordinates. Of these, *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīṭi family is the younger brother of Viṭṭhala mentioned in paragraph 50 of *Annual Report* for 1915. A copper-plate record of the king, secured in two batches (No. 24 of Appendix A to the *Annual Report* for 1917 and No. 5 of Appendix A to this report) refers to the grant of the village Marṟipūṇḍi in the Valanāṇḍu-*vishaya* of the Koṇḍavīḍu-*rājya* to a great scholar Sarva-Bhaṭṭa of Penumpnali (Penumnpali ?). Penumpnali must be the modern village Penumūli in the Guntūr taluk, Guntūr district, where even now exists the temple of god Gōkarṇēśvara (see No. 121 of 1917) whose devotee the donee is said to have been. Marripūṇḍi which is no other than the

Naṇdyāla Avubhaḷēśvaradēva-Mahārāja and Naṇdyāla Timmayadēva-Mahārāja.

modern village of that name in the Bapatla taluk of this district was granted by the king at the request made by Rāmarāja his minister, on behalf of *Mahāmaṇḍalēśvara* Raghunātharājayyadēva-Mahārāja. Raghunātharājayyadēva-Mahārāja was the nephew of Rāmarāja and the son of Tirumala I, the younger brother of Rāmarāja. He must have been now governing the Koṇḍavīḍu-*rājya*. Kandāḷam Śrīraṅgāchārya, referred to in No. 801 of Appendix B was the son of Bhāvanāchārya and the teacher of Rāmarāja Kōnēṭi-Timmarāja (paragraph 70 of the *Annual Report* for 1916).

Mahāmaṇḍalēśvara Raghunātharājayyadēva-Mahārāja.

75. Of Tirumala I there are two records (Nos. 698 and 699 of Appendix B) dated in Śaka 1495 and 1493 respectively. In the former his son Śrīraṅga is mentioned with the title *Mahārāya* applied generally to the ruling Vijayanagara emperor only. At the time of this grant Śrīraṅga who gave the Kōvilakuṇṭla-*sīma* as *nāyaṅkara* to the Naṇdyāla chief *Mahāmaṇḍalēśvara* Naraśiṅgarājadēva-Mahārāja must have been associated with Tirumala in the government as *Yuvarāja*.

Tirumala I.

Tirumala I must have been only passing for the emperor in name about this period, for Śrīraṅgadēva appears as independent in No. 823 of 1917 dated in Śaka 1494 Śrīmukha. It records the gift of a village to Tirumala Komāra-Tātāchārya by Śrīraṅgadēva-Mahārāya (i.e., Śrīraṅga II) for the merit of his mother Veṅgaḷāji-Amma. Veṅgaḷāji-Amma or Veṅgaḷāmbā was one of the wives of Tirumala I. Tirumala-Komāra Tātāchārya is the same as Ēṭṭūr Tāttāchārya or Kōṭikanyādānam Tātāchārya who was the spiritual teacher of Veṅkaṭa I and the supervisor of the Vaishṇava temples at Conjeeveram in the Chingleput district (paragraph 74 of *Annual Report* for 1916). As already noticed he figures in another record of Śrīraṅga dated in Śaka 1505. It is worthy of note that No. 129 of 1918 calls him *Vēdamārgapratishṭhāchārya* and the spiritual teacher of the Vijayanagara kings. This last inscription is dated two years later.

Mahāmaṇḍalēśvara Veṅkaṭādrirāja of the Naṇdyāla family ruling the Kovilakuṇṭla-*sīma* in Śaka 1506 was a subordinate of Śrīraṅga II (No. 697 of Appendix B). This Veṅkaṭādrirāja was the cousin brother of Naraśiṅgarāja, referred to above who was a subordinate of Tirumala I. *Mahāmaṇḍalēśvara* Naraśiṅgarājadēva-Mahārāja mentioned in Nos. 698 and 699 of Appendix B and *Mahāmaṇḍalēśvara* Veṅkaṭādrirāja mentioned in this grant are two newly known chiefs of the Naṇdyāla family. The former is the son of Timmayyadēva of Naṇdyāla and the latter of Kṛishṇamarāja of Naṇdyāla (vide the genealogical table given on page 201, *Arch. Sur. Rep.* 1908–09).

76. The earliest notice of the Harati chiefs by Mr. Rice refers to them as the subordinates of the Vijayanagara king Sadāśiva (*Ep. Carn.*, Vol. XI, introduction, page 27f.). No. 721 of Appendix B informs us that these were the subordinates also of Śrīraṅga II, the predecessor of Veṅkaṭa I. The record also states that the chief belonged to the Yanumala family and the Vāmlikā (Vālmīka ?)-*gōtra*, facts not known hitherto. Elsewhere (Nos. 741 and 743 of 1917) a chief of this family is said to have belonged to the Ātrēya-gōtra. The chiefs of the Kāmagētivamśa (*Ep. Carn.*, Vol. XI, page 28) are stated to have belonged to the Vālmīki-gōtra. The chiefs also bear the title *Bhāshegetappuvarāyaraganḍa*, a title characteristic of the Vijayanagara kings. *Mahānāyakāchārya* Raṅgappa-Nāyaka, who was the son of Lakshmīpati-Nāyaka, the son of Harati Guṇḍappa-Nāyaka, was a subordinate of Śrīraṅga II and of Veṅkaṭa I (Nos. 721 and 728 of Appendix B). Immadi-Raṅgappa-Nāyaka of No. 736 of Appendix B was a later subordinate of Veṅkaṭa I. The Harati chiefs seem to have shaken off the Vijayanagara yoke about Śaka 1615. In a record dated in this year (No. 706 of Appendix B) the chief Harati Sarajarāyapparāja's (son) Rāyapparāja assumes the title of *Mahārāja*. The later chiefs (Nos. 737, 740, 741 and 743 of Appendix B) appear with the title *Mahāmaṇḍalēśvara* and make no mention of the ruling Vijayanagara kings as their overlords. These should have become independent not long after the Mysore Rājas who shook of Vijayanagara suzerainty about A.D. 1576 (Sewell's *List of Antiquities*, Volume II, page 194).

Harati chiefs.

77. Of the time of Śrīraṅga VI we have only one record (No. 691 of 1917) dated in Śaka 1565. He is said to have been ruling at Penugoṇḍa-*sthala*, though in fact his capital was now at Chandragiri. It records that his subordinate of the Haṇḍe family named Siddharāmappa-Nāyaka issued an order that the *kāpus* who had held any temple or Brahman lands on 'mortgage by possession' (*bhōgya-āyakam*) should restore these lands to the original owners after 12 years of enjoyment, without demanding any money from them giving them at the same time written deeds (*bhōgya-patra*) recording the reconveyance. The order was issued with the consent of the *reḍḍis*, *karaṇams* and the other people of the place (*sthala*). The defaulters were to be fined by the palace (*nagari*), i.e., king (or chief?). The legislation appears evidently to have been made as a remedy against the conveyance by the owners of these lands for long periods to the *kāpus* in consideration of the loans paid on such usufructory mortgages decidedly favourable to the mortgagee. Even now the temple lands in many cases are mortgaged under similar conditions to the great disadvantage and detriment of the charities intended by their original donors. The Haṇḍe chiefs who had for a time been hostile to the Vijayanagara king and even went to the length of combining with the Muhammadans against him about Śaka 1506 (No. 70 of 1915) seem to have been reduced to submission in later times as suggested by this inscription and as a result probably of the expedition carried against them as narrated in No. 70 of 1915.

Śrīraṅga VI.

A legislation regarding mortgaged temple and Brahman lands in Mediæval India.

Miscellaneous.

78. A line of kings with the lion for their crest who claimed descent from the quasi-historical Karikāla, were born of the Solar race and bore the title of 'the lord of Oṟeyūru' has already been noticed in paragraph 5 of the *Epigraphical Report* for 1905 and in *Ep. Ind.*, Vol. XI. Only one inscription of this dynasty (No. 792 of Appendix B) has been copied during the year in the Hindupur taluk of the Anantapur district. The ruling king is mentioned as Śōḻa-Mahārāja with the usual epithets of the kings of this dynasty, *Karikālānvaya*, *Dinakarakulanandana*, *Oṟeyūrpuravarādhīśvara*, etc. This chief might be the same as Chōḻa-Mahārāja of the Solar race, the Kāśyapa-*gotra* and the Karikāla family who was ruling the Rēnāḍu *Seven Thousand* country, a part of which lay in the modern Cuddapah district (No. 466 of 1906). But no definite clue is furnished to help us to find out the exact period to which the record belongs. Palaeographically it may be placed in the 10th century A.D. The inscription shows that the power of these kings extended also into the modern Anantapur district.

Chōḻas.

No. 797 of Appendix B refers to a certain Dantiyamma Maṁgu-Chōḻa who was stabbed to death in the fight by a certain Arivarajama (i.e., Arivarayama, the God of Death to his enemies). In No. 798 of 1917 is mentioned a certain Aravala-Mahēndra, a subordinate of Chōḻa-Mahārāja. Dantiyamma Maṁgu-Chōḻa and Chōḻa-Mahārāja must belong to some branch of the early Chōḻas whose inscriptions have been found in the Cuddappah district as referred to above.

Dantiyamma Maṁgu-Chōḻa and Chōḻa-Mahārāja.

79. The copper-plate record No. 4 of Appendix A received from M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur, belongs to a Chōḻa chief of the Telugu country, hitherto not known, who claims to have ruled over the country between Nellūru and Kāliṅgaka, i.e. (Kaliṅga). The record which now consists only of three copper-plates is incomplete. One or two plates appear to be missing. No seal accompanies the plates though near the centre of the proper right margin of them is the ring-hole. The plates are reported to have been found in the possession of a private person in the village Pachchala-Tāḍiparṟu in the Bapatla taluk of the Guntur district. They are rectangular in shape with low rims and measure about $8\frac{3}{4}$ inches in length and 4 inches in breadth. On the first face of the first plate are carved two

A Chōḻa chief in the Telugu country.

padmas (lotus-designs) one above the ring-hole and the other below it. Close to the upper one of these on its proper left is cut a circle representing the sun with the inscription '*Śūryamaṇḍalam*.' The crescent is cut to the proper left of the lower *padma* with the inscription '*Sōmamaṇḍalam*' on its proper left.

The king of this grant, Saṁbhu-Chōḍa, who was the son of Rāma-Chōḍa traces his descent from Brahma through his son Kasyapa-*Prajāpati* and his son Vivasvān (*i.e.*, the Sun). To the family of king Kuśa of this (i.e., Solar) race and to the Kāśyapa-*gōtra* is the king said to have belonged. His queen was Periyanārchchi (a Tamil name), the daughter of a certain Chit-*Chakravarti*. The king is reported to have defeated his enemies in a battle at Pīṭhapurī (*i.e.*, modern Pithāpuram). God Bhairava who is stated to have become almost the king's servant on account of his *mantraśakti* is reported to have been much pleased with him and appearing before him to have led him by the hand and pointed out a hidden treasure on the summit of the Kōṭyadri hill. He begot two sons after performing the *Putrārthi-yajña* (*i.e.*, sacrifice for sons) in the presence of the god Agastyēśvara at Kammēru and of the god Shaṇmukha at Tāmrapura. They were named Agastīśvara-Chōḍa (colloquial form of Agastyēśvara-Chōḍa) and Shaṇmukha-Chōḍa respectively after the two deities through whose favour they were evidently believed to have been born.

Śaṁbhu-Chōḍa of the family of Kuśa and of the Kāśyapa-*gōtra*.

His queen Periyanārchchi.

His two sons Agastīśvara-Chōḍa and Shaṇmukha-Chōḍa.

In the 50th year of the king's reign in which took place the battle with the king of Kaliṅga the king installed his two sons as *Yuvarājas*. The installation most probably preceded the king's march to the battle. The battle with the king of Kaliṅga is probably the same as the one stated earlier in the inscription to have taken place at Pīṭhapurī. On the occasion of the said installation the king granted the village of Kummaḍūru on the bank of the Tuṅgabhadrā to the god Agastyēśvara at the village Mandara (stated in the inscription to have borne the surname Kammēru) and the god Shaṇmukha at Tāmrapura, to his *purōhita* to the servants of the two temples, etc., as detailed in Appendix A. Mandara is identical with the modern village Mandaḍam in the Guntur taluk, Guntur district, which is also mentioned in an inscription of the time of the Kākatīya queen Rudrāmbā (No. 94 of 1917). Tāmrapurī was the ancient name of the village Chēbrōlu (Chembrōlu) in the Bapatla taluk of the Guntur district which was also called Shaṇmukhapurī, i.e., 'the city of Shaṇmukha' (*Ep. Ind.*, Vol. V, page 143). This order of gift was addressed by the king to his chief provincial officers (*rāshṭrakūṭa-pramukha*) among whom are mentioned Periya-Śaṁbhurāya and Chiriya-Śaṁbhurāya. The king Saṁbhu-Chōḍa who was a Chōḻa must have got into power in the Telugu country as a result of the Chōḻa conquest of Kaliṅga in the time of Kulōttuṅga-Chōḻa I and of Vikrama-Chōḻa. They might have belonged to the family to which Rājanārāyaṇa Saṁbhuvarāya belonged (*South-Ind. Inscrs.*, Vol. I, pages 101 and 102, etc.) The Saṁbhuvarāyas must have accompanied the Chōḻa kings to the north to help them in the conquest of the Telugu country and continued to rule there subsequently as local officers. The record is not dated but it may be assigned palaeographically to about the twelfth century A.D.

His gifts.

His subordinates Periya-Śaṁbhurāya and Chiriya-Śaṁbhurāya.

80. In the year's collection there are six records belonging to the reign of Ballāḷa III with whom the Hoysaḷa dynasty practically came to an end. The records range in date from Śaka 1238 to Śaka 1265. Ballāḷa III had a son named Vīra-Virūpāksha Ballāḷa IV, also known as Haṁpayya (Haṁpa-Vodeya) (*Arch. Sur. Rep.* 1909–10, page 160). No. 738 of Appendix B, dated in Śaka 1238, mentions another son of Ballāḷa III named Tipparasu-Bhairavadēvarasu. Aliya Mācheya-Daṇṇāyaka was the *Mahāpradhāni* as well as the son-in-law of the king. In Śaka

Hoysaḷas.

Vīra-Virūpāksha Ballāḷa IV *alias* Hampayya.

1243 he was the Governor of Penugoṇḍa which in later times under the Vijayanagara dynasty became an important seat of government. In the period following the Mussalman invasion under Malik Kafur when the power of the Hoysaḷas became weak, local chiefs seem to have taken the opportunity for attempting to shake off the central authority. From an inscription at Sirivaram in the Hindupur taluk (No. 772 of Appendix B) it is seen that there was a rising of the chiefs of [Ye]lumāvu and that the *Mahāsāmantādhipati* Hiriya Bommaya-Nāyaka, son of Gaṅgeya-Nāyaka of Hoḷakallu died in a battle against them. Nos. 780 and 791 of Appendix B mention Vissama-Daṇṇāyaka and Gaṅgidēva-Daṇṇāyaka, sons of Mācheya-Daṇṇāyaka noted above. In Śaka 1261 Gaṅgidēva-Daṇṇāyaka was ruling at Penugoṇḍa. It is interesting to learn from No. 791 that the village of Sēnagavuḍanahaḷi (i.e., the modern Śānagānapalli in the Hindupur taluk) was granted to a goldsmith Sēdōja-Pōtōja for his having executed a bracelet set with diamonds and rubies.

Troubles in the Hoysaḷa kingdom.

The Hoysaḷa general Gaṅgidēva-Daṇṇāyaka.

81. Between Śaka 1429 and 1456 there is a break in the inscriptions of the later Pāṇḍya kings. It is exactly during this period that we get many records of the Travancore chiefs in the Tinnevelly district. We know that a major portion of the Pāṇḍyan kingdom had been occupied by them having been wrested from their hands. During this time, however, there were two kings Māṟavarman Kōnērmaikoṇḍāṉ Parākrama whose 30th year corresponds to Śaka 1457 (No. 4 of 1916) and Māṟavarman Kōnērmaikoṇḍāṉ Sundara whose latest inscription is dated in Śaka 1463 which was his 11th year (No. 2 of 1916). It is a significant fact that the inscriptions of these two kings till now secured are found only in Vallanāḍ, Kayattār and Gaṅgaikoṇḍāṉ, places very near Tinnevelly and far removed from Teṉkāśi, showing that they were pushed far back to the east by their conquerors and were ruling over an insignificant tract. Two kings of the Travancore family are represented in the inscriptions copied in the Tenkasi taluk this year which range in date from Śaka 1431 and 1469. Nos. 506 and 517 of 1917 dated, respectively, in Kollam 685 (Śaka 1431) and Śaka 1447 register the order of Udaya-Mārttāṇḍavarman, the *mūttavar* of Śiṟaivāy and Vīra-Marttāṇḍan, the *mūttavar* of Śiṟaivāy regarding some grant of land, appointment of servants, etc., in the Teṉkāśi temple. Both these names appear to belong to the same chief. I have also pointed out (*Annual Report* for 1917, page 130) that Vīra-Mārttāṇḍa should have been a surname of Udaya-Mārttāṇḍavarman. No. 576 is another record of Vīra-Mārttāṇḍavarman, which informs us that he made some repairs to the Teṉkāśi temple and revived the festivals and other services in the temple. In No. 423 of Appendix B we meet with a certain Vīra-Mārttāṇḍaṉ Parākrama-Pāṇḍya-dēvaṉ. It is not clear to whom this refers. But we may suppose that Udaya-Mārttāṇḍa probably assumed this Pāṇḍya name after his conquest and occupation of the Pāṇḍya country.

Travancore chiefs.

Udaya- or Vīra- Mārttāṇḍavarman.

The other chief Rāmavarman (No. 528 of 1917) calls himself 'the *mūttavar* of Jayatuṅga-nāḍu' and has the titles *Śaṅkaranārāyaṇamūrtti*, *Veṇṟu-maṅkoṇḍa* and *Bhūtalavīra* which we know (*Annual Report* for 1917, page 128) were also borne by his predecessor Udaya-Mārttāṇḍa who assumed them after his conquest of Tinnevelly (*Travancore State Manual*, Vol. I, page 295). This record of the chief which is dated in Śaka 1469 is also from Teṉkāśi. It is doubtful how he could have wielded his influence there even so late as Śaka 1469, seeing that Śrīvallabha and his successors had already come into possession of their lost territory, as can be seen from the existence of their inscriptions also in the same place. Our record states that Rāmavarman being encamped at Ēṟupāḍi (Ēruvāḍi) ordered the grant of some lands to the Viśvanātha temple for a service called Śeṉbagarāmaṉ-*śandi*.

82. No. 16 of Appendix A is a copper-plate record of a minor chief of the Telugu country who flourished in the 14th century A.D. This is a set of seven plates rectangular in shape, written in Telugu characters. They are hung on a ring which

has a circular seal bearing no emblems or legends. The record belongs to king Uṇḍirāja of that branch of the Solar race in which Ikshvāku and Rāma had been born and of the Harita-*gōtra*. His genealogy is given as shown below:—

Uṇḍirāja of the Solar race.

Dēvarāja of the Solar race and of the Harita-*gōtra*.

|

Uṇḍīśa *m* [Bi]mmidēvī.

|

Tammarāja *m* Vīramadēvī.

|

Uṇḍirāja *m* Rudramadēvī of the Mānavyasa-*gōtra*.

The last of these (Uṇḍirāja), the king of this grant, assumes the epithets, *Rājavēśyābhujaṅga*, *Yōdhanandīmēru*, *Naḍagōṭamalla* and *Aśvadānadīkshāguru*. His capital town was Śūravaramu which may have to be identified with one of the two villages of this name in the Bhadrachalam taluk of the Godavari district. His queen who belonged to the Mānavyasa-*gōtra* was probably a princess of Chāḷukya blood. In the Saka year 1304 denoted by the chronogram *aṁbōdhi* (the seas), *i.e.* 4, *viyat* (the sky) *i.e.*, 0, *guṇas* (qualities), *i.e.*, 3, and *indu* (moon), *i.e.*, 1, Dundubhi, Māgha, *śu. di. daśamī*, Thursday, (=A.D. 1383, January 28), the king granted the village Rāvulapaṛti which consisted of 80 shares to Brahmans. The village was on this occasion surnamed Uṇḍīśapuram probably after the king. More than a dozen other villages granted as *agrahāras* by the king to Brahmans and named in the record are Gōpavaram, Tvōṁkapalli, Chervukanma, Kāśapāḍu, Chintapali, Vipparṛu, Kāṭlaparṛu, Bhaṇḍārupalli, Kārikarlapalli, Uṅguṭūru, Koṁḍruprōlu, Kaḍakaṭlu, Niḍumrānūru, Pallivāḍa, Paruṁballi, Gūḍaparṛu, Tāṁḍiparṛu and the *khēṭaka* Tāṁḍipalli. These are mostly distributed among the Bhimavaram and Tanuku taluks of the modern Kistna district and some lie in the southern part of the Godavari district. The political relationship of king Uṇḍirāja to the contemporary Reḍḍi chief Anna-Vēma of Koṇḍavīḍu who was powerful in this part of the country about the time of this inscription is not known. It has to be noticed however that no reference is made to the Reḍḍi king in the record as the overlord. And the large number of villages granted by Uṇḍirāja suggests that he owned a large territory. The record closes with the signatures (*vrālu*) of Peda Ūṇḍrāju and Veṅgu. The former must be the name by which the king was familiarly known.

His gifts.

83. A genealogy of the family of the Cheṁji (i.e., Ginjee) chiefs is furnished by Nos. 860 and 861 of Appendix B. These are dated in Śaka 1593 (A.D. 1670-71) and belong to Varadappa-Nāyaka of this family. The lists of kings given in the two records are identical and begin with the 25th generation prior to this chief. A certain Śirigiri-Nāyaka (*i.e.*, Śrīgiri-Nāyaka) who belonged to the 12th generation prior to Varadappa-Nāyaka of the inscription is stated to have migrated from Maṇināgapura (Manikpur) in the Āryāvarta (northern India) to Vijayanagara, evidently the capital of the Vijayanagara empire. This immigration, allowing 25 years on the average for each generation, may be considered to have taken place about A.D. 1370. The migration of this family in the time of Peda Krishnappa-Nāyaka from Vijayanagara to Cheṁji five generations before Varadappa-Nāyaka must have happened about the middle of the 16th century A.D.

A genealogy of the Cheṁji i.e., Ginjee chiefs.

Their immigration from Maṇināgapura in the Āryāvarta to the south.

Further emigration from Vijayanagara to Cheṁji, i.e., Ginjee.

84. No. 18 of Appendix A is a copper-plate grant of the latter part of the 17th century and belongs to the time of the Golkonda king Abdul Hassan, the last of the Kootb Shāhi line. His minister Mādanna and the latter's brother, the generalissimo of the Golkonda forces, Akkanna have already been brought to notice in the *Annual Report* for 1915 where are also given plates of the portraits of the king and these two brothers. Another copper-plate record dated in Śaka 1608, Prabhava, Vaiśākha, *śu. di.* 15 (= A.D. 1687, April 16, Saturday) referring to a grant by the two brothers

to the Śaṅkarāchārya-*maṭha* at Kāñchīpuram has been brought to notice in the same report for 1915 (No. 6 of Appendix A). The record under review, dated in Śaka 1602 (= A.D. 1680) happens to be the earliest epigraph referring to these two Brahman officers of the Golkonda king. Mādanna-Paṇḍita, as he is called, is stated to have been the chief officer of the king of Bhāgnagara. The reference here is to the capital of the Golkonda king at the time of the inscription. A magnificient city called 'Bhaugnuggur' (laterly called Hyderabad) had been built about A.D. 1581 eight miles from Golkonda after his favourite mistress Bhagmutty, a public singer of whom he was greatly enamoured, by king Muhamad Kooly Kootb Shah (A.D. 1581–86—*Brigg's Rise of the Muhammadan Power in India*, Vol. III, page 335). The name often assumes the Hindu form Bhāgyanagara (i.e., city of wealth) on the analogy of the second name Vidyānagara (*i.e.*, city of learning) of Vijayanagara the capital of the Vijayanagara empire. The Penugoṇḍa province which was at this time included within the Golkonda empire was under the rule of a certain Liṅgōjï-Paṇḍita who calls himself a subordinate of Akhanna, the younger brother of Mādanna.

Akkanna and Mādanna.

Bhāgnagar, ancient name of Hyderabad (Deccan).

The inscription also records a donation made by the several communities and contains incidentally a few interesting statements. The description of the several communities is full of social interest and its abstract appended here would be of value. The several members of the league (*samaya-pekkaṇḍru*) of the lords of Ayyāvaḷi, indigenous (*svadēśa*), foreign (*paradēśa*), both (*ubhaya*), and the itinerants (*nānādēśa*) among them, who had the *hōṁkāḷikā-praśasti*, who were the devotees of gods Ganēśvara and Gaurēśvara, the Vaiśyas of the 102 *gōtras* with the several *śeṭṭis* including Pṛithvi-Śeṭṭi Rāyani-Bhāskaranna (vide page 84, paragraph 60, of *Annual Report* for 1912) who had the grace of the goddess Kamala-Vāsavakanyakā of Vindhyavāsi, who obtained favours from god Nagarēśvaradēva, who were great devotees of (god) Janārdana-Peruṁāḷ and who were favoured with sons, grandsons, riches, gold, materials and vehicles through the blessings of Bhāskarāchārya (vide Part I, paragraph 53 of *Annual Report* for 1915), the several *maṭha-mahats*, i.e., the great men of the *maṭhas*, viz., of Gavi-*maṭha*, Halukūri-*maṭha*, etc., certain *Sāmpradāyikas*, the *Yajamānas* (i.e., Masters), the *gavuḍa* (i.e., village headman), the *karaṇams* and the *Sāmpradāyikas* of the Lēpākshi-*sthala*, the *Paṭṭaṇasvāmi-Sāmpradāyikas* of Penugoṇḍa-*sthala*, the several *śeṭṭis* of the *fifty-six* countries including those of that *sthala* and of the other *sthalas*, the landowners (*bhūmi-prabhu*) belonging to the four *reḍḍi* families, the eighteen sects among *Brahmans*, *Kshatriyas*, *Vaiśyas* and *Śūdras* together, viz., *Vyavahārikas*, *Pāñchālas* (five sects of smiths), *Kumbhālikas* (potters), *tantuvāyins* (weavers), *vastra-bhēdakas* (cloth-dyers ?), *tilaghātakas* (oil-millers), *kuraṇṭakas* (*kuraṭakas*? : shoemakers), *vastra-rakshakas* (tailors), *dēvāṅgas*, *pa[ri]keliti* (*parikelettēvāru* (keepers of pack-bullocks ?), *gōrakshakas* (cowherds), *kirātas* (hunters), *rajakas* (washermen) and *kshaurakas* (barbers) being assembled and being seated on a diamond throne in the *mukhamaṇḍapa* made in the form of a moon (*chandra-maṇḍala*) in the presence of the deities, Pāpavināśēśvara, Vīrēśvara and Rāghavēśvara (in the temple) at Lēpakshi-*kshētra*, to the south of the capital Ghanagiri (Ghanagiri-*siṁhāsana*) called also Roddhanāḍu-Penugoṇḍa which was the holiest spot in the entire Jambūdvīpa and was the chief seat (*mātri-sthāna*) for the seventy-seven *siṁhāsanas*, are stated to have made the gift of certain rates to be paid on shops, looms and on occasions of auspicious ceremonies taking place in their houses. Certain rates on the pack-bullocks both of that *sthala* and of other *sthalas* (*parasthala*) passing through or from the several villages were also granted for offerings and lamps to the god Nañjuṇḍēśvara at Lēpākshi.

Pṛithviśeṭṭi Rāyani Bhāskaranna and Bhāskarāchārya.

The Eighteen *Phaṇas*.

A communal grant of the 17th century.

The prominent feature of this communal grant is the comprehensive character of the assembly which made it. The Ayyāvaḷe merchants, the *Vaiśyas* of the 102 *gōtras*, the representatives of the several chief Śaiva *maṭhas*, the *sāmpradāyikas* (caste

leaders ?) the members of the 18 sects (*phaṇa*) the *yajamānas*, *gavuḍas* and *karaṇams* of the Lēpākshi-*sthala* at which the gift was made, the *Paṭṭaṇasvāmi-sāmpradāyika*, the representatives of the four (chief) Reḍḍi families who were landowners (*bhūmi-prabhus*) (evidently of Lēpākshi) and the members of the eighteen professional classes are represented. In this connexion it may be pointed out that a grant made by a member of the *śeṭṭi* community to a temple at Ghaṇṭasāla in Śaka 1142 (No. 851 of Appendix B) was placed under the care of the *Ñakaramu* 102 *i.e.*, the (*Vaiśya*) merchants of the 102 *gōtras*.

85. A record of the time of the Hoysaḷa king Vīra-Ballāḷa (III ?) registers a grant of land made by the *paṭṭaṇasvāmin*, the *gavuḍas* of the *nāḍu* and the 18 *samayas*. The *eighteen samayas* (leagues ?) probably of the 18 *phaṇas* (sects) above mentioned figure as a recognized part in the assemblies that met to make gifts (No. 729 above noticed and No. 804 of Appendix B). The latter refers to certain privileges granted formerly to the *seventy-four* subdivisions of the *Pāñchālas* (smiths) by Harihara-Mahārāya (*i.e.*, Harihara I), Bhikshāvṛitti Tātayya, the six *darśanas* and the eighteen *samayas* for their having made the entrance-throne (*hajāra-siṁhāsana*) of the palace. A record from the Hindupur taluk of the Anantapur district (No. 814 of Appendix B) dated in Śaka 1345 refers to a member of the *Vaiśya-vaṁśa* with a *praśasti* (eulogy) which refers to its members as experts in the examination of the nine gems. It states that Agastya was their *purōhita*, Garuḍa, the favourite of Kamalāpriya, i.e., Vishṇu, was the banner (*dhvaja*) of a certain Siriyāḷa-Śeṭṭi. The title *Ayōdhyāpuravarēśvara* (lord of Ayōdhyā, the best of towns) is applied to another member of this sect who is said to belong to the Kaṇva-Ṛishi-*gōtra*.

The Eighteen *Samayas* and Seventy-four subdivisions of *Pāñchālas*.

86. We learn that Ghaṇṭasāla was called Chōḍa-Vāṇḍyavura, i.e., Chōḷa-Pāṇḍyapura, about Śaka 1061 and after (Nos. 855, 848 and 847 of Appendix B). Chōḷa-Pāṇḍya was the title of the Chōḷa princes appointed to rule over the Pāṇḍya country as viceroys (see *Ep. Ind.* Vol. XI, page 292 f). How this title appears in the surname of a village in the Telugu country remains yet to be explained.

Chōḍa-Vāṇḍyavura, i.e., Chōḍa-Pāṇḍyapura, surname of Ghaṇṭasāla.

87. Among the inscriptions copied during the year in the Madakasira and Hindupur taluks of the Anantapur district are a number of hero-stones (*vīragals*) a few of which appear also to have been set up as tomb-memorials. A number of other records of this nature from the Madakasira taluk have been noticed already on page 112 of my last *Annual Report*. In a few instances provision was made for the worship of these memorials as noted below. Some of the deaths recorded in these obituary inscriptions appear to have occurred at tanks (Nos. 805 and 806 of Appendix B). These must have been related to disputes about water (for irrigation ?) as to cattle in the other cases (No. 746 of Appendix B). A few of these give us the names—and in some cases the titles too—of the heroes, from which could be learnt their connexions. No. 759 of Appendix B mentions a certain Prabhumēru Aṇṇiga Dhanañjaya. The titles and names of Bāṇa chiefs generally, ending in *Mēru*, this chief may be presumed to be one of the Bāṇa family. In the genealogy given on page 21 of the *Supplement to the Southern List of Inscriptions* by Dr. Kielhorn, Prabhumēru is mentioned as the son of the Bāṇa king Bāṇavidyādhara. Arivīramēru Ayyapaśu mentioned in No. 806 of Appendix B must also be a Bāṇa chief.

Hero-stones in the Anantapur district.

A Bāṇa chief named Prabhumēru Aṇṇiga Dhanañjaya.

Gaṅga-Triṇētra Aṇi-Bhīma (i.e., Ani-Bhīma, a Bhīma in battle) who fell in an attack against the Kuṟumas (i.e., Kurumbas ?) must be of Gaṅga origin. Apimana-Gaṅgu (i.e., Abhimāna (?)-Gaṅga) Kannarāju who made a gift of a tank at Vaṇavṟōlu (No. 811 of Appendix B) (modern Vānavōlu, Hindupur taluk) must have been an early Gaṅga chief. No. 734 which comes from Madhūḍi refers to the death of a certain Mārappa in a cattle-feud at Madivāḍi (i.e., Madhūḍi) in Śaka 924 Śubhakṛit. No. 745 from Narasāmbudhi,

Gaṅga-Triṇētra Aṇi-Bhīma and Apimana-Gaṅgu.

3 miles from Iṅgalūru, refers to the death of Māḍanna, the son of Keraḍara Beḷḷi-Gāvuṇḍa, and No. 746 to the death of Keraḍara Bijayi (i.e., Vijayi), son of Mayinda-Gāvuṇḍa, the younger brother of Beḷḷi-Gāvuṇḍa of Piri-Yiṅgalūru. Land is stated in the latter to have been granted for the benefit of those who put flowers (on the memorial). Similar gift of land for conducting worship to such a hero-memorial is recorded in Nos. 732 and 772 of Appendix B. The former of these in characters of the same period as No. 772 ascribes the death of the hero to the Hoysaḷa invasion (Hoysaḷa-*dāḷi*). The latter states that the hero of the record, Hiriya-Bommeya-Nāyaka, son of the *Mahāsāmantādhipati* Hoḷakalla Gaṅgeya-Nāyaka, met his death in the battle at Hoyikuṇṭa in Śaka 1243. It is very probable that Bommeya-Nāyaka took part in the Hoysaḷa expedition referred to in No. 732 of Appendix B.

Gift of land for flower service to a hero-stone.

Hoysaḷa invasion and the battle at Hoyikuṇṭa.

88. No. 809 of Appendix B dated in Śaka 1327 refers to the *agni-pravēśa* made by Gaṅgāsāni, the daughter of Bayiri-Śeṭṭi of Pāmiḍi at Penugoṇḍe where her husband Rāmadēva-Nāyaka died. In praise of her act a *vīrakai* (hero-hand) was set up at Vānavōlu. No. 19 of Appendix A and No. 857 of Appendix B give us the rather rare instances of sacred foundations made on divine directions given in dreams to the donors. Nos. 708, 709, and 711 give a few instances of the favourite deity manifesting Himself before His devotee.

An instance of *agni-pravēśa* (*sati*) in the 15th century.

Order—No. 1172, Home (Education), dated 6th September 1918.

Recorded.

2. The Government are glad to observe that the number of inscriptions copied and examined rose from 668 in 1916–17 to 876 during the year, under review, which is the highest on record. Besides the work of collecting copies of inscriptions, the Epigraphical department has to discharge the important duty of making the transcripts of the inscriptions copied available to students and scholars. The Government trust that under the arrangements sanctioned in G.O. No. 890, Home (Education), dated the 5th July 1918, the Assistant Archæological Superintendent for Epigraphy will make a substantial advance in the work of publication of inscriptions. The Assistant Archæological Superintendent is requested to expedite the issue of the volume of "South Indian Inscriptions" already in the Press.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the two monuments referred to in paragraph 19 of Part I of the report.

4. The programme of work for the ensuing field season is approved.

(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.

Home (Education) Department.

NOTES CONNECTED WITH G.O. No. 1172, HOME (EDUCATION), DATED 6th SEPTEMBER 1918

[Subject.—*Annual Report on Epigraphy for* 1917–18.]

From the Assistant Archæological Superintendent for Epigraphy, dated 17th July 1918, *No.* 383.

From the Assistant Archæological Superintendent for Epigraphy, dated 31st July 1918, *D. No.* 415.

The report calls for very few remarks.

Publication of inscriptions.—The delay in the publication of inscriptions recently formed the subject of an interpellation and a resolution at the meeting of the Legislative Council: and the Government set about an inquiry as to the method of disposing of the large arrears of epigraphical collections awaiting publication. As a result, orders have, since the close of the year, been issued sanctioning the employment for a period of two years of a special publication staff to work under the supervision of Mr. Krishna Sastri—vide G.O. No. 890, Education, dated 5th July 1918. It is expected that with the aid of this special establishment it will be possible to publish transcripts of at least 2,000 inscriptions annually. The progress made in regard to the publication of the volumes of 'South Indian Inscriptions' is given in paragraph 4 of the present report. It will appear therefrom that the progress made was fair.

2. *Inscriptions examined.*—Eight hundred and seventy-six stone inscriptions were examined and transcribed and 22 copper-plate grants were examined against 668 inscriptions and 24 copper-plates respectively in the previous year (paragraphs 13 and 14 at page 4 of report). The number of stone inscriptions examined and copied during the year under review represents the highest figure on record. The outturn of work reflects credit on the Epigraphical Department.

3. *Conservation.*—The Superintendent, Archæological Survey, may be requested to offer his views on the conservation of the two temples mentioned in paragraph 19 of the report.

4. *Tours.*—The tour programme for the year under review is detailed on page 7 of G.O. No. 1035, Education, dated the 10th August 1917. The Assistant Archæological Superintendent himself undertook two tours, one to examine the *Brahmi* inscriptions in the southern districts of Madura and Tinnevelly and the other to the Uriya tracts. It is also stated that Mr. Ramaprasad Chanda, B.A., Honorary Secretary of the Varendra Research Society, who was deputed by the Director-General of Archæology to study Epigraphy in Mr. Krishna Sastri's office and who accompanied the Assistant Archæological Superintendent to examine the *Brahmi* documents proposes to publish a monograph on the inscriptions shortly and it is stated that it is expected to throw some fresh light on these hitherto obscure documents.

The tour programme for the current year's field season is set out at page 6 of the report and may be approved.

5. Part II of the report is interesting.

6. A draft order is submitted. The report is due with the Government of India by the 1st September next (G.O. No. 29, Public, dated the 6th January 1914).

E.A.V.—23-8-18.

T.K.—27-8-18.

C. Ramanuja Achariyar—31-8-18.

Draft for approval.

2. Assuming that the details in Part II are correct, a matter which I cannot judge, it shows that the compiler Venkoba Rao is certainly a competent epigraphist.

R. RAMACHANDRA RAO—2-9-18.
P[ENTLAND]—4-9-18.
A. G. C[ARDEW]—5-9-18.

[G.O. No. 1172, Home (Education), dated 6th September 1918.]

Sectt. II-10 (5)—12-1-15.

Home (Education) DEPARTMENT

Epigraphy.-

Recording, with remarks, the progress report of the A.A.S. for Epigraphy, Southern Circle, for the year 1917-18.

READ AGAIN G.O. No. ....., dated ..... 191 .

" " " " ....., " ..... 191 .

READ ALSO:-

C. No. 1501-B, From the A.A.S. for Epigraphy No. 383, dated the 17-7-18 191

" " 1658-B, " " -do- -do-, D-415, " the 31-7-18. 191

" " ....., " " ....., ", ..., " 191

ORDER. No. 1172, dated 191

P.S.

Recorded.

2. The Govt. are glad to observe that the number of inscriptions copied and examined rose from 668 in 1916-17 to 876 during the year, under review, which is the highest on record. Besides the work of collecting copies of inscriptions, the Epigraphic Dept. has to discharge the important duty of making the transcripts of the inscriptions copied available to students and scholars. The Govt. trust that under the arrangements sanctioned in G.O. No. 890, Home (Edn), dated the 5th July 1918 the A.A.S. for Epigraphy will make a substantial advance in the work of publication of inscriptions. The A.A.S. is requested to expedite the

the issue of the volume of "South Indian Inscriptions" already in the Press.

3. The Supdt., Archaeological Survey, is requested to submit his views in regard to the conservation of the two monuments referred to in para 19 of Part I of the report.

4. The programme of work for the ensuing field season is approved.

~~The Govt. trust that the Supdt will carry it out completely.~~

To the A.A.S. for Epigraphy, S. Circle.
,, Supdt., Arch. Survey, S. Circle.
,, S.G.M.
To all Collectors.
To the Home (Mis) Dept.
,, Govt. of India, Dept. of Education, with C.L.
,, Govt. of Burma, with C.L.
,, Govt. of Ceylon, with C.L.
,, D.G. of Archaeology, with C.L

EDITORS' TABLE.

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1172, 6th September 1918

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1917–18.

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 17th July 1918.
No.—383.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1917–18. A duplicate copy with the necessary corrections and Appendix E containing the dates calculated by Mr. L. D. Swamikannu Pillai, which has not been received yet from him, will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

Part II of the report was exclusively drawn up by my Senior Assistant Mr. G. Venkoba Rao while he acted for me during my absence on leave for three months.

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 31st July 1918.
No.—D. 415.

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 twenty spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

Endorsement of the Superintendent, Archæological Survey, Madras, No. 414, dated 3rd August 1918.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1918.

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PART I.

Office Routine.

As directed in G.O. No. R. 180, Home (Education), dated 13th August 1917, I was in charge of the current duties of the office of the Superintendent of Archæological Survey from 22nd August to 11th September 1917. Mr. K. V. Subrahmanya Ayyar returned from his long leave of one year and three months, on 4th December 1917. The two Epigraphical Students Mr. C. R. Krishnama Achari and Mr. G. V. Srinivasa Rao were also granted privilege leave—the one for two months and fourteen days from 4th December 1917 to 18th February 1918 and the other for one month and seven days from 3rd January 1918 to 9th February 1918. Mr. K. R. Srinivasa Ayyangar, who was appointed on probation for one year from 2nd February 1917, has been given an extension of probation for still another year.

Distribution of Work.

2. The three Epigraphical Students and one of the Senior Assistants are generally deputed for tour work from three to four months in the year by turns, the tours commencing from the first week of August and closing with the last week of February. Every one of these, after his return to headquarters, is engaged for about two months in arranging and pasting—a process which has to be scientifically attended to in putting together the several pieces, often hundreds, of an inscription, to enable one to handle it completely. They next transcribe the records and draw up a preliminary list of the collection made by them severally. The average collection of the four assistants together in a year comes to about 600 stone inscriptions. The transcripts are carefully checked and reviewed in the *Annual Report* drawn up between March and June, part of June and July being taken up in reading through and correcting the proofs of the report.

3. The publication work which consists mainly of the issue of the *South-Indian Inscriptions* and also sometimes of such special work as may be assigned to this office by the Government, is attended to by me assisted only by the other senior assistant at headquarters, since the rest of the staff is almost always occupied with the current work of collection and transcription. Often too, it is found necessary that I my senior assistant at headquarters and I have also to go out on short tours to inspect personally some important monuments. Such absence from headquarters combined with the long leave availed of by the assistants clearly accounts for the delay in publication or the shortage in collection and it is easy to see that in a scientific department like mine a trained hand absenting himself on long leave could not be readily replaced and as such the outturn of work must in one form or other suffer.

Progress in Publication.

4. Since writing paragraph 3 of part I in my *Annual Report* for 1917, I sent to the press Volume III—Part III of *South-Indian Inscriptions* consisting of 479 manuscript pages including texts, translations and introductions of 116 Tamil inscriptions, on 21st December 1917. The whole of the manuscript was returned by the Superintendent, Government Press, for revision and was re-submitted on 19th February 1918 after careful reading, together with material for six *facsimile* plates. Volume III—Part IV, which is taken up on hand, has advanced to 100 pages of clean manuscript of the Tiruvālaṅgāḍu plates. About fifty pages still remain. A general index and introduction to Volume III will also go into this part and would, when completed, comprise about 350 pages of manuscript. The six *facsimile* plates that go with the Tiruvālaṅgāḍu inscriptions are also ready. Volume IV of *South-Indian Inscriptions* has also advanced to 125 pages of clean manuscripts and about 250 pages more, including an introduction and index, have to be added, to issue the volume.

5. Scholars appear to be somewhat concerned with the delay in the publication of *South-Indian Inscriptions* by this office. In a separate communication I have explained to Government that so long as I am held directly responsible for the regular issue annually of the report on the collection in its present form and the issue simultaneously of *South-Indian Inscriptions* on the lines laid down by Doctor Hultzsch, the first editor of the series, no higher rate of progress is possible but that with a revision of the staff, the re-distribution of collection and publication work and the conversion

of the series of *South-Indian Inscriptions* into a quarterly journal—for securing also the co-operation of outside scholars—could alone expedite the progress of publication of these inscriptions.

Tours of the Establishment.

6. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical Student with Mr. G. V. Rangarajayya, the then acting Telugu Epigraphical Student, went to inspect certain villages in the Kurnool district to which the Deputy Collector of Koilkuntla had drawn my attention. They started on 3rd July 1917 and after working together for some time they started for the Madakasīra taluk of the Anantapur district to finish the remaining firka in the villagewar survey of that taluk. Mr. Rangarajayya was asked to proceed to Teṇkaśi and Mr. Srinivasa Ayyangar finishing the villagewar survey of the Hindupur taluk returned to headquarters on 30th December 1917. Mr. Rangarajayya joined the Tamil Epigraphical Student Mr. G. V. Srinivasa Rao at Teṇkāśi, who left Madras on 5th September 1917, and both working together for about three months in that taluk finished the survey of two firkas and 3 villages of the third firka and returned to headquarters on 2nd December and 19th December 1917 respectively.

7. The Senior Assistant Mr. G. Venkoba Rao accompanied me on my special tour (*vide* next paragraph) and was deputed to finish the other places of the Tamil districts. He started on 11th January 1918 and copied inscriptions in about a dozen villages, five of which were not included in the printed programme but were brought to my notice by the Archæological Superintendent and required my immediate attention. He also examined between the 2nd and 11th of November 1917 with Mr. C. R. Krishnama Achari, the faintly visible Nāgarī, Grantha and Telugu inscriptions in the dark interior of the *vimāna* over the Yudhishṭhirēśvara shrine on the Mahēndragiri hill in the Ganjām district. These inscriptions written on a very rough surface almost as with the point of a pin are altogether impossible to copy on paper and the attempts of Mr. Venkoba Rao and Mr. C. R. Krishnama Achari to read them direct from the stone in strong Kitson lights have also been unsuccessful inasmuch as there was absolutely no space for the adjustment of the eye so necessary in reading inscriptions. The flash-light photographs of these taken by Mr. Longhurst did not help us any way better in deciphering the characters. The Raja Sahib of Mandasa very kindly secured for my assistants when these were there two sets of copper-plates, one of which is clearly of the Gaṅga king Anantavarman Vajrahasta who was crowned in 1033 A.D. The other plates are very faintly written. Both the sets will be noted below in Part II. Mr. Venkoba Rao further examined the date-portions of certain Tamil inscriptions in the Pudukkōṭṭai State which are in the possession of Diwan Bahadur T. Desika Achariyar, I.A., B.L., Trichinopoly, at the special request of Mr. L. D. Swamikannu Pillai.

Assistant Superintendent's Tour.

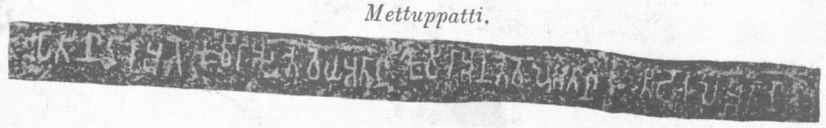
8. The Brāhmī cave inscriptions of Southern India which were brought to the notice of scholars about ten years ago and which were also submitted to some for critical study, still remain uninterpreted. I published a *facsimile* plate of a large number of them in my Reports for 1912 and 1915. Scholars engaged in the study of South-Indian history of the first centuries of the Christian era and earlier, have not paid to these ancient records the attention they deserve. In order to stimulate fresh inquiry in this connexion, I took advantage of the presence in my office of Mr. Ramaprasad Chanda, B.A., Honorary Secretary of the Varendra Research Society, Eastern Bengal, and a brilliant scholar of ethnology, who was specially deputed by the Director-General of Archæology to study epigraphy in my office. I induced him to take up these curious Brāhmī documents of Southern India for study and make an attempt, however slight it may be, to interpret them. We accordingly started together with the Senior Assistant Mr. G. Venkoba Rao on 4th September 1917 for the caves near Madura and Tinnevelly, incidentally visiting also the Pallava cave at Trichinopoly, the Nelliyappar temple at Tinnevelly and the rock-cut sculptures and inscriptions at Kaḷugumalai.

9. Some fresh Pallava writings on the upper cave at Trichinopoly were discovered, which further confirm the excavation of the cave by the Pallava king Mahēndra I in the 7th century A.D. The lower cave at the foot of the hill has two cellars on either side of a rock-cut hall as in the case of the upper cave but has on

PLATE I.

ANCIENT INSCRIPTIONS IN THE CAVERNS OF SOUTHERN INDIA.

Mettuppatti.



Varichchiyur.



Alagarmalai (a).



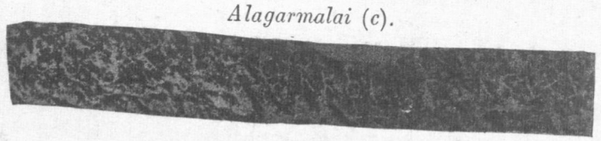
Alagarmalai (b).



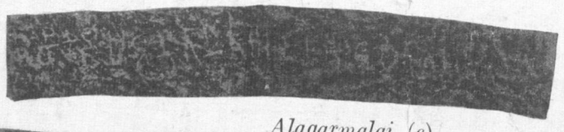
Mettupatti (c).



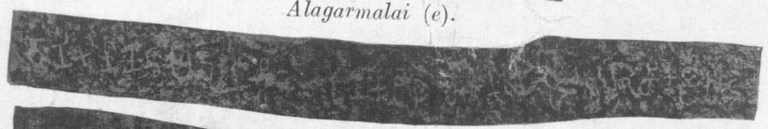
Alagarmalai (c).



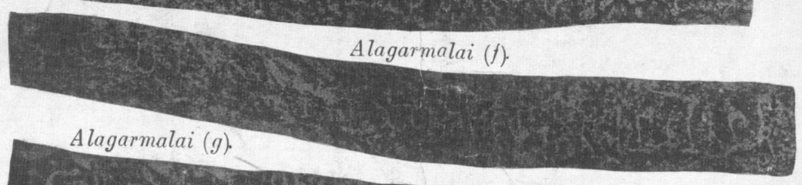
Alagarmalai (d).



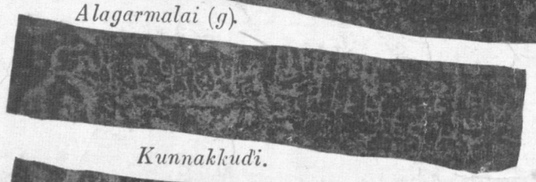
Alagarmalai (e).



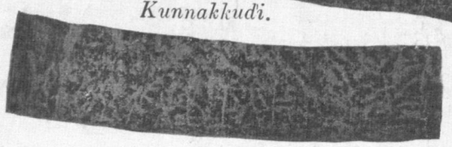
Alagarmalai (f).



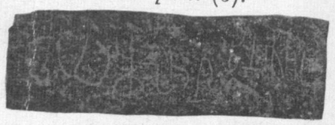
Alagarmalai (g).



Kunnakkudi.



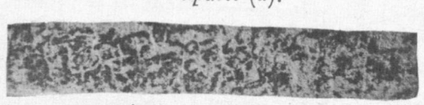
Muttupatti (b).



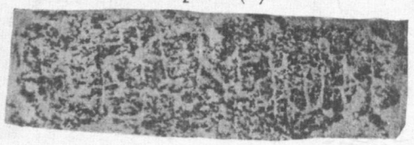
Arittapatti (d).



Arittapatti (a).



Arittapatti (b).



Muttupatti (a).



Phulta.



Arittapatti (c).



its back wall huge sculptures of Gaṇapati, Śiva, Durgā and the Sun-god in place of the Tamil inscription which we see in the upper cave. No Pallava-Grantha inscriptions are seen in the lower cave. The signatures of three private individuals in later Tamil of about the 13th century on one of the pillars, the sculptures noted above, and some details of architecture suggest a much later origin of this cave. One or two fresh inscriptions not copied in previous years were also discovered at Kaḷugumalai and all the labels in Vaṭṭeḻuttu characters beneath the magnificent rows of Jaina images on the rock were directly read from the stone in order to facilitate publication at some future date.

10. To go back to the Brāhmī inscriptions: careful readings directly from the stone and from the estampages were prepared on the spot of almost all such records as had been hitherto collected by the department and a few fresh ones were also discovered on the Siddharmalai cave at Mēṭṭuppaṭṭi. A *facsimile* plate of these fresh inscriptions and of others not already published, is appended hereto. Mr. Ramaprasad Chanda is shortly going to publish a monograph on these inscriptions which is expected to throw some fresh light on these hitherto obscure documents.

11. I returned to headquarters from this short southern trip on 25th September 1917, and started again on 5th October 1917 for Berhampur at the request of Mr. T. C. Rath, B.A., a very earnest scholar much interested in the Epigraphy of the Uriya country. Mr. Krishnama Achari also accompanied me and we together visited all the places of the Ganjām district noted in the printed programme together with some others mentioned by Mr. Rath; but, to our great disappointment we found that this tour yielded no interesting results except certain indications as to the spread of influence of the Telugu kings of the Gaṅga line of Mukhaliṅgam far into the interior of the Uriya country almost as far as Rambha on the outskirts of Orissa. Mr. Rath, however, secured for us five sets of valuable copper-plates, four of which belong to the Bhañja line of Uriya kings and one to Indravarman of the Gaṅga dynasty of the 9th century A.D.

On returning to Bezwada from Berhampur I again examined with Mr. Krishnama Achari the antiquities of the place and discovered close on the south side of the Kanaka-Durgā temple a rock with sculptures of about the 17th century with labels indicating the names of gods and goddesses cut below them. Most of the figures are forms of Durgā, the very popular deity of Bezwada at present. A *facsimile* plate of these figures also is published with a view to give an idea of what fantastic forms the goddess Durgā was capable of assuming according to the *Mantraśāstra*. Many rock-cut caves on this same side of the Indrakīla hill point to their Chālukyan origin by the writings in distinct Chālukyan characters which they bear here and there. At one such cave called Gōvinda-Bāvāji *maṭha* was discovered a record of the early years of the 9th century A.D. which confirms the remarks made by me already about the antiquity of Bezwada in paragraph 77, page 149, of the Annual Report for 1916. I returned to headquarters on 30th October 1917.

12. Mr. Krishnama Achari before proceeding to Mahēndragiri with Mr. G. Venkoba Rao—vide paragraph 7 above—to examine the inscriptions there, visited Pedana near Masulipatam and copied an Arabic inscription kindly read for me by Mr. Yazdani of His Highness the Nizam's Government in whose opinion the record is not of any epigraphical or historical importance. After returning from Mahēndragiri he copied some more inscriptions at West Vipparru, Ghaṇṭasāla and Masulipatam securing also a set of copper-plates of a local chief who was probably a Reddi subordinate. His further tour for the villagewar survey of the Tenali taluk was suddenly stopped on account of his ill-health and he went on leave from camp on 4th December 1917.

The Year's Work.

13. The *Annual Report* for 1916–17 was submitted to Government on 20th July 1917 and the tours described above commenced on the 3rd July 1917 and extended over a period of nearly seven months, during which period 490 villages were visited and as many as 687 inscriptions were collected. One hundred and eighty-nine inscriptions copied in the last touring season from sixteen villages in the Tanjore, Trichinopoly and South Arcot districts and a village in the French Settlements, Pondicherry, but not included in the report for 1917 have also been examined. The total number of the inscriptions included in Appendices B and C thus comes to 876,

the highest number on record. Tentative transcripts of all these inscriptions have been prepared and index tickets have been drawn up for the listed collection of last year.

14. Appendix A contains a list of twenty-two copper-plate inscriptions examined during the year. In addition to the few already acknowledged I have to express my thanks to M.R.Ry. J. Ramayya Pantulu, M.R.Ry. M. Kalidasu and Professor V. Rangacharya for six sets of copper-plates secured by them for my examination.

15. A single copper-plate with two written sides in modern Tamil characters has been sent for examination by the Superintendent, Government Museum. It is a forgery similar in contents to the one described on page 11 of the *Annual Report* for 1910. The *Āṇju-pañchālattār*, i.e., the five sects of the artisan class, viz., blacksmiths, carpenters, workers in brass and copper, masons and gold and silversmiths, constructed a bronze car for the goddess Kāmākshi Ammal of Conjeeveram and in the course of taking it round in procession the car was obstructed by some vicious magical influence by a member of the weaver class. A certain Vegalittiyan Marudaśiṅganāyakkan of Kochchi-Malayālam came to the rescue and detecting the persons who had obstructed the running of the car offered them up in sacrifice to the evil spirits whom they had invoked. In return for this service he was granted in the presence of Appurāja Kaśirāja and others a fee of rupee 1 per head on the artisan community and an annual income in grain.

16. An interesting fact which is recorded in the copper-plate inscription (No. 2 of Appendix A) is that prior to the claim of the Śrī-Vaishṇava Brahman the image of Hanumanta in the village was worshipped by a shepherd (*kuruba*) called Madale Horaka. The Brahman reconsecrated the image according to the *Pāncharātra* ritual and took possession of all the property belonging to the temple. Among the other copper-plates examined during the year under review are some (Nos. 19 and 21) which are evident forgeries, and appear to have come into existence under circumstances similar to those of the copper-plates from the Madaksira and Dharmavaram taluks mentioned in the *Annual Report* for 1917.

17. Two sets of copper-plates noticed already in the previous Annual Reports (viz., No. 11 of 1914–15 and No. 12 of 1916–17) have been acquired for the Madras Museum and deposited there.

18. Of the miscellaneous work done at the request of the outside public I have only to mention a short note on the work accomplished by this office in Epigraphy in this Presidency since its inception, and furnished to His Excellency the Governor of French Settlements, Pondicherry. Another note on the worship of *Sati* in Southern India was also sent to the Director-General of Archæology for the information of the Hon'ble Mr. Walsh (Member of the Board of Revenue in Behar and Orissa) for a paper to be written by him on that subject. A palm-leaf Sanskrit manuscript in Telugu characters was read for Dr. Sukthankar, Assistant Archæological Superintendent, Western Circle, which deals mostly with *stōtras* like Lalitāsahasranāma, Navaratna-mālikā, Bagalāstavarāja, etc., and some curious *mantras* like Śarabhaśālva-*mantra*, Pañchamukhi-Hanumatkavacha-*mantra*, Bagalāmukhī-Brahmāstra-*mantra* and Bagalā-mālā-*mantra*, etc. Mr. Narasimha Rao, a vakil of Tenali, sent me a few palm leaves impressed with stamps ("annas four" on the right side and "Treasury ಶ್ರೀ-೩೦" on the left back of the palm leaf) which I transcribed and translated for him. The contents reveal a hopelessly forged tradition expressed in a most confused style regarding the acquisition of a gold image of Vitthala by Rāghavēndrasvāmi, one of the pontiffs of the Dvaita school of Mādhvas.

Conservation.

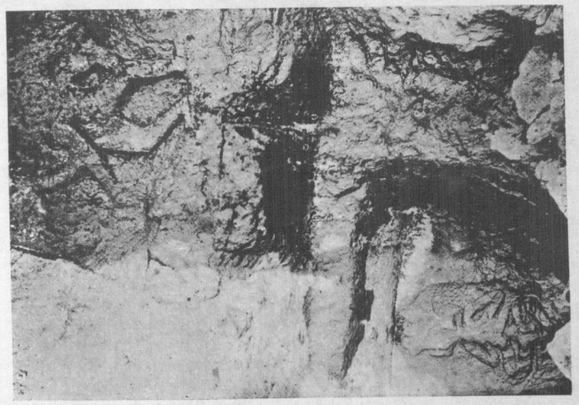
19. As regards conservation I have to mention only the two temples noted below:—

(1) The temple of Puṇyanāthēśvara at Tiruvaḍavāyil in the Nannilam taluk of the Tanjore district contains many inscriptions and is epigraphically important. One of these records contains the eleven verses in Tamil of the *Dēvāram* hymns of the Saiva saint Tirujñānaśambandar cut on stone. Printed editions of the *Dēvāram* do not make mention of this temple nor do these verses find a place in them. This is the first

99
1

PLATE II.

CARVINGS IN RELIEF ON THE HILL-SIDE NEAR THE KANAKA-DURGA TEMPLE AT BEZWADA.



Some faint carvings.



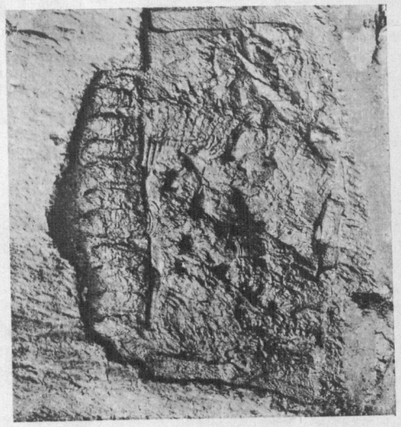
Matamgesvari and Prathama-Durga.



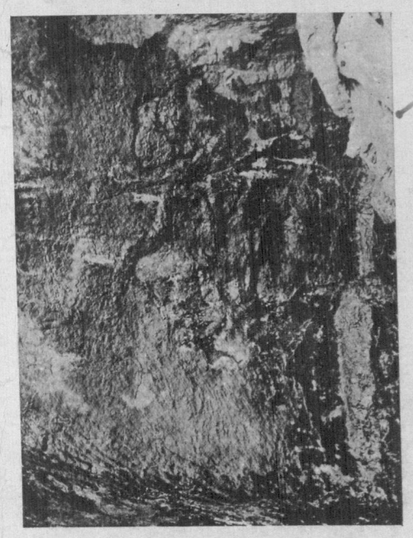
Raudra-Mahakali.



Varahi.



Chintamani-Durga.



Sumbhasuramardini-Durga and Chamundesvari.

instance in which the *Dēvāram* verses are found engraved on the walls of a temple. The temple whose existence was brought to my notice by Mr. Jagadisvara Ayyar, Manager, office of the Archæological Superintendent, is very much neglected and richly deserves the subvention of Government.

(2) The temple of Brahmēśvara at Brahmadēśam, one mile south-west of Maṇḍagappaṭṭu in the Villupuram taluk of the South Arcot district, is also epigraphically important. The central shrine is covered all round with Chōḷa records of the first quarter of the eleventh century A.D. Many other inscriptions were found buried below the earth and could not be copied for want of time and convenience. The temple deserves early conservation.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1917–18 :—

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,000	0	0
Establishment	9,059	7	5
Temporary establishment	94	3	1
Assistant Superintendent's travelling	717	13	0
Establishment travelling	1,906	6	6
Contingencies	4,261	12	8
Total ..	22,039	10	8

Receipts.

Sale of garden produce	5	12	8

21. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *Anantapur district.*—Twenty-three * villages in the Madakasira taluk and forty-nine † villages in the Hindupur taluk.

II. *South Arcot.*—Paṇaiyavaram, Ennāyiram, Kaṇḍamaṅgalam, Vṛiddhāchalam, Kugaiyūr, Tiruvaraṅgam and Brahmadēśam.

III. *Ganjam district.*—Athogodo, Pratāpūr, Pālūr, Phulta and Mahēndragiri.

IV. *Kistna district.*—Bezwada, Peḍana, Doṇḍapāḍu‡, West Vipparru, Ghaṇṭasāla, Ghaṇṭasālapālem‡, Dharmaghōshtam‡, Ennammapāḍu‡, Pennērammapāḍu‡, Kōṭadibbalu‡, and Masulipatam.

V. *Kurnool district.*—Kolimiguṇḍla, Kōṭapāḍu, Perusōmula, Yerragudi, Hanumantaguṇḍam, B. Uppalūru, Kōvelakuṇṭla, Ākumaḷḷa, Ardavīḍu and Rēmaṭa.

VI. *Madura.*—Kaḷḷuppaṭṭi‡, Tirupparaṅguṉram and Mēṭṭupaṭṭi.

VII. *Ramnad district.*—Lakshmīpuram (Ramnad).

VIII. *Tanjore district.*—Perumuḷai, Korukkai, Ambal, Kōyil Tirumālam, Tirukkoḷḷambūdūr, Tirumakkōṭṭai, Kūhūr, Tukkāchchi, Tiruvidavāyal, Mādarvēḷūr and Tiruvādi.

IX. *Tinnevelly district.*—Kaḷugumalai and Marugāltalai and sixteen § villages in Teṉkāśi and Kaḍaiyanallūr *firkas* and three villages in Āḷaṅguḷam *firka* of the Teṉkāśi taluk.

X. *Trichinopoly district.*—Tirumāṉūr ‖, Tirumukkūḍal, Sōmūr, Nayināmalai and Kaḍambarkōyil.

XI. *Vizagapatam district.*—Rāmatīrtham.

XII. Pondicherry, French Settlements—Tiruvāṇḍārkōyil.

* Thirty-nine other villages were also examined but contained no inscriptions.
† Two hundred and sixty-six other villages were also examined but contained no inscriptions.
‡ Visited but contained no inscriptions.
§ Fifty-four other villages were also examined but contained no inscriptions.
‖ Visited but contained no inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1918-19.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.		
1	Ālattur	South Arcot	Reported to contain old temples with inscriptions.
2	Āvūr	North Arcot	Contains many inscriptions.
3	Ayyampāḷayam	Do.	Reported to contain inscriptions.
4	Bāradamaṅgalam	Salem	A stone with inscription.
5	Chittoor	Chittoor	Rock inscription.
6	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the river Gōdavari.
7	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
8	Dāḍapuram	South Arcot	Reported to contain inscriptions.
9	Gaṇapavaram	Kistna	Inscriptions in the Suvarṇēśvarasvāmin temple.
10	Ilavampaṭṭi	Salem	Reported to contain inscriptions.
11	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
12	Kattuvappallaipaṭṭi	Salem	Stone in a field containing inscriptions.
13	Kiḷiyaṉūr	South Arcot	Reported to contain old temples with inscriptions.
14	Lōkanahaḷḷi	Coimbatore	To copy certain Kanarese inscriptions reported by L. A. Cammiade, Esq.
15	Maḍam	North Arcot	Temple containing inscriptions.
16	Madura	Madura	Temple with inscriptions.
17	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
18	Mailavaram	Guntur	Reported to contain inscriptions.
19	Marakāṇam	South Arcot	Reported to contain old temples with inscriptions.
20	Munnūr	Do.	Do. do
21	Nelakōṭa Āva near (Pōlavaram).	Godavari	"A Buddhist stupa" and inscriptions.
22	Niśśaṅkadurga	Chittoor	Reported to contain inscriptions.
23	Olagāpuram	South Arcot	Reported to contain old temples with inscriptions.
24	Ponnēri	Salem	Stone on the road side contains an inscription.
25	Pulal	Chingleput	Reported to contain old inscriptions.
26	Śakkōḍi	Salem	Reported to contain inscriptions.
27	Salem	Do.	Old inscriptions on a boulder in a reservoir.
28	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
29	Śiṅgaperumaḷkōyil	Chingleput	Rock-cut cave with inscriptions.
30	Śuṇampaṭṭu Villivākkam ..	Do.	Reported to contain old temple with inscriptions.
31	Taḍuvāyi	Guntur	Reported to contain inscriptions.
32	Tennēri	Chingleput	Reported to contain inscriptions in the irrigation tank.
33	Tirukaṇḍji	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
34	Tirumalpāḍi	North Arcot	Reported to contain inscriptions.
35	Tribhuvani	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
36	Trichinopoly	Trichinopoly	To copy the Pallava Grantha inscriptions newly discovered.
37	Veligoṇḍa	Nellore	Reported to contain inscriptions.
	B.—Places taken from Mr. Sewell's lists of antiquities or otherwise expected to contain inscriptions of historical value.		
1	Āvaḷur	South Arcot	....
2	Āyal	North Arcot	
3	Bhadrāchalam	Godavari	
4	Śembēḍu	South Arcot	
5	Veḷḷūru	Do.	
	C.—Detailed survey for inscriptions, talukwar.		
	Guntur district—Tenali taluk.		
	Tinnevelly district—Tenkāsi taluk (Āḷaṅguḷam firka).		
	Tanjore district—Shiyali taluk.		
	Bellary district—Harpanahalli taluk.		

APPENDIX.

A.—List of copper-plates examined during the year 1917-18.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Superintendent, Government Museum, Madras.	..	....	Śaḷivahana-Śaka 431, Sarvadhārin, Piṛaṭṭāśi 13.	Tamil ..	Returned to the owner.	..	The date is wrong. But Kali 4081 curiously enough corresponds to the cyclic year Sarvadhārin. This is evidently another forgery of the type of No. 1 of Appendix A to the Annual Report for 1909 and No. 6 of Appendix A to the Annual Report for 1910. See above part I, paragraph 16.
2	The Reddy of Siwaram, through the Tahsildar of Madakasira, Anantapur district.	..	....	Śaka 1666, Rudhirōdgārin, Śrāvaṇa, *śu. di.* pratharnā, Monday.	Kanarese ..	Do.	..	Refers to the foundation of a village called Chandraśēkharapura by Medakeri-Nāyaka son of Mahānāyaka Kamageti Kasturi Baramanna-Nāyaka, on which occasion the right of worship in the temple of Hanumanta at Chitrapuri was claimed by a certain Rangachārya, the priest of the Pombaḷaka-Gopālaswāmin temple, which the Nāyaka granted.
3	M.R.Ry. J. Ramayya Pantulu Garu, Retired Deputy Collector, Madras.	Western Chalukya.	Vinayāditya-Satyāśraya Narēndradēva.	Śaka 512, Sādhāraṇa, Māgha, *śu. di.* trayōdaśī, Monday.	Sanskrit (Nāgari).	Will be acquired for the Museum.	..	Similar to No. 12 of Appendix A to the Annual Report for 1906. The inscription is evidently a forgery. The name of the village granted is not clear, three to four lines at this place being written on erasure. See below Part II, paragraph 7.
4	M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur.	Telugu-Chōḍa.	Śambhu-Chōḍadēva of the Kuśa family, residing at Nellūrāpura.	50th year ..	Do.	Returned to the owner.	..	Incomplete. Registers the gift of the village Kanumadūru on the bank of the Tuṅgabhadrā by the king on the occasion of the installation of his two sons Agastīśvara-Chōḍa and Śaṇmukha-Chōḍa as yuvarājas. The village was divided into four shares two of which were given to the gods Agastyēśvara at Mandhara and Kumaraswāmin at Tāmrapura. The third was given to his own purohit and the fourth to the worshippers, servants, etc., of the two temples.
5	Do.	Vijayanagara.	Sadāśiva-Mahārāya ..	Śaka 1478, Śrāvaṇa, *ba. di.* aslēṣami, jayanti, Thursday.	Do.	Do.	..	These are the missing third and fourth plates of No. 24 of Appendix A, to the Annual Report for 1917 with which the grant is complete. Registers the grant, with all the incomes, of the village Marijuṇḍi surnamed Raghunāthapuram situated in the Valanāḍu division of the Kōṇḍavīḍu-sīma to the great scholar and astronomer Sarva-Bhaṭṭa, who belonged to the Yaska-gōtra and Āpastambasūtra and was a Yajurvēdin. He was the son of Kōṇḍu-Bhaṭṭa and grandson of Sarva-Bhaṭṭa and was a resident of the village Penumpnali as also a devotee of the god Gōtarapadēva. The gift was made on the representation of the king's minister Rāmarāja.

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
6	M.R.Ry. Tarini Charan Rath, B.A., District Munsif, Aska, Ganjam district.	Bhañja ..	Nētribhañjadēva alias Kalyāṇakalaśa.	..	Sanskrit (Nagari).	Returned to the owner.	..	Registers the tax-free gift of the village Arātaha in the Vāsudēvakhaṇḍa-vishaya by the king to some Brahmaṇas some of whom were of the Vājasanēya-charaṇa and Kaṇva-śākha while the others were of the Vatsa-gōtra. The king was the son of Raṇabhañjadēva, the grandson of Śatrubhañjadēva and the great-grandson of Śilabhañjadēva.
7	Do.	Do. ..	Mahārāja Vidyādharabhañjadēva alias Avāyyakalaśa.	..	Do.	Do.	..	States that the king granted, tax-free, the village Mula-Machhāḍa in the Machhāḍa-khaṇḍa-vishaya to a Brahman named Bha[ṭṭa]-Purandara, son of Dēvaḍaśarman and grandson of Hariśaśarman of the Vājasanēya-charaṇa and the Rauhita-gōtra. The king was the son of Śilabhañjadēva, grandson of Digbhañjadēva and the great-grandson of Raṇabhañjadēva.
8	Do.	Do. ..	Nētribhañjadēva alias Kalyāṇakalaśa.	..	Do.	Do.	..	Records the tax-free gift of the village Machchhāḍa in the Machhakhaṇḍa-vishaya by the king to Bha[ṭṭa] Ruḍaḍa, the son of Kēśava and the grandson of Charamvasvāmin of the Vājasanēya-charaṇa and of the Vatsa-gōtra. The king's ancestry is the same as in No. 6 above.
9	Do.	[Eastern Gaṅga].	Mahāraja Śrī-Indravarmadēva	..	Do.	Do.	..	Registers the grant of some land in the village Amērasiṅga of the Jalamvōra-vishaya by the king to Svāmiśarman, son of Bhaṭṭaputra, of the Vājaśana (*i.e.*, Vājasanēya)-charaṇa, Kanma (*i.e.*, Kaṇva)-śākha and Jātukarṇa-gōtra. The king is said to have been the lord of Kaliṅga; and Śvētakādhishṭhāna is mentioned.
10	Do.	Bhañja ..	Yaśabhañjadēva, ruling over the [Khi]ñjalidēśa.	[3]rd year Kārttika, śu. di. ēkādaśī.	Do.	Do.	..	Records the grant of the village Komyāṇa in the Vōḍa-vishaya with all its income to the Dīkshita Jagadharaśarman, of the village Paḍhuvāḍapāḍhaka in the Koṇṭaravēṅga-vishaya. The donee belonged to the Bhāradvāja-gōtra and Mādhyandinīya-śākha and was a student of the Yajur-vēda. He was well-versed in the Śrauta and Smārta rituals and was strong in astronomy (j[y]ōtiś-śāstra). The grant was made on the uchchayana-ēkādaśī day in the bright half of the Kārtika month when Vishṇu is believed to wake up from his four-months' sleep.

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
11	M.R.Ry. V. Rangacharya Avargal, M.A., Presidency College, Madras.	Eastern Chaḷukya.	Jayasiṁhavallabha-Mahārāja (*i.e.*, Jayasiṁha I).	Karttika, Paurṇamāsyā, Vishuvadina.	Sanskrit in Telugu.	Returned to the owner.	..	States that the king granted the village Kombaru lying one gavyūta to the south of the village Vlenṭūru in the Kanthēr[u]vāṭi-vishaya, to a scholar in the Vēdas and the Śāstras named Sōmaśarman, who was the son of Svāmiśarman and grandson of Dēvaśarman. The last was a Taittirīya Brahmachārin of the Gārgya-gōtra and a master of the four Śāstras.
12	Sri Raja Sahib of Mandasa, Ganjam district.	Eastern Gaṅga.	Anantavarmadēva	Śaka (navasataka-saptarasa) 9[76], 15th year.	Sanskrit in mixed characters (Nagarī, Telugu and Grantha).	Do.	..	Registers the gift of the village Madhipatharakhaṇḍa [in] the Mahēndra-bhōga to a certain Ujanaka by Raṇaka Śrī-Dharmakhēḍi, son of Mahāmaṇḍalēśvara Raṇaka Śrī-Bhāmakhēḍi of the Kadamva (*i.e.*, Kadamba) family, the lord of five vishayas (pañchavishayādhipati). The order of gift is addressed to the officials and people of the Pañchapatra-vishaya.
13	Do.	Do.	Rājēndravarmadēva, son of Anantavarmadēva.	342nd year of the Gaṅga rule.	Sanskrit in Telugu.	Do.	..	The plates are so very faintly engraved in characters of about the 9th century that it is almost impossible to read them. Register the grant of the village Tāmvaḍḍi in [Śaila ..]-vishaya. The donee's name is not clear. The grant was issued from Kaliṅganagara.
14	The Andhra Sahitya Parishat-Patrika office, Madras.	Eastern Chaḷukya.	Sarvalōkāśraya Vishṇuvarḍhana-Mahārāja alias Chāḷukya-Bhīma (I).	Śaka 814 manu-vasu, Mēsha, Chaitra, *ba. di.* dvitīya, Monday, Maitra, Mithuna.	Do ..	Do.	..	Records the gift of a land growing 1,000 areca-nut trees, another land sowable with 50 khaṇḍikas of paddy-seed and a house-site, in the village Attili in the Attili-vishaya, to the songstress Challavā who was the daughter of Mallapa, the son of Thuṇḍaka who was no less than an apsaras in beauty.
15	Do.	Do.	Sarvalōkāśraya Vishṇuvarḍhana-Mahārāja.	..	Do. ..	Do.	..	Much mutilated and incomplete. One or two plates missing. The order of the gift made to a Brahman (name lost) of the Bhāradvāja-gōtra is addressed to the officials of the Varanāṇḍu (*i.e.*, Velanāṇḍu)-vishaya.
16	The Deputy Tahsildar of Pentapadu, Tanuku taluk, Kistna district.	..	Uṇḍirāja of the Solar race and the Harita-gōtra.	Śaka 1304, Dundubhi, Magha, *śu. di.* daśami, Thursday.	Do. ..	Do.	..	Registers the grant by the king of the village Rāvulaparti, surnaming it Uṇḍiśapuram, to a number of Brahmans as an agrahāra. It also records the names of a dozen other villages similarly granted by him to Brahmans. The king's capital is mentioned to be Śūravaram.
17	M.R.Ry. Venkatareddi, son of Nallapareddi, Buchepalli, Hindupur taluk, Anantapur district.	Vijayanagara.	Vīrapratāpa Rāmarāja Veṅkaṭapatirāyaḍēva-Mahārāya.	Śaka 1555, Śrīmukha, Chaitra, *śu. di.* pañchami.	Telugu ..	Do.	..	This is a sale-deed executed by three individuals of the village Pōtulapuri to two other individuals waiving permanently the right of collecting certain taxes payable to them, for the consideration of 50 ghaṭi-varahalu received as the commutation amount.

A.—List of copper-plates examined during the year 1917–18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
18	M.R.Ry. Rama Rao, Contractor, Lepakshi (same taluk and district).	....	....	Śaka 1602 Durmati, Vaiśākha, *śu. di.* tṛitīya.	Telugu ..	Returned to the owner.	..	States that, while Liṅgōji-Paṇḍita was governing the Karnāṭaka kingdom from Penugoṇḍa-paṭṭaṇa as a subordinate of Akhanna-Paṇḍita, the younger brother of Madanna-Paṇḍita who was the best of Brahmans and the chief officer of the king of Bhāgnagar, Nañjappa of the Kāmakāyana-Viśvāmitra-gōtra, Āśvalāyana-sūtra and Ṛik-śākha who was the sthala-karṇam of Lēpākshi in the Roddhanāṭi-sthaḷa in Penugoṇḍa-rājya gave some land in that village to Kumārayya of the Bharadvāja-gōtra, Āpastamba-sūtra and Yajuś-śākha, who was the ārādhya at Lēpākshi. It registers also the gift of rates on pack-bullocks, shops, looms and marriages to the same Kumārayya by the samayins of Ayyāvaḷi, etc., the Vaiśyas of the 102 gōtras, the representatives of maṭhas, the Yajamānas of the Lēpākshi-sthaḷa, etc., assembled in the temple maṇḍapa of that place for daily offerings and lamps to the god Nañjuṇḍēśvara.
19	The Village Munsiff of Somaghatta, (Hindupur taluk, Anantapur district).	....	....	Śaka 1415, Bahudhānya (wrong), Kārttika, *śu. di.* Paurṇimā, Wednesday.	Do. ..	Do. ..	..	States that a certain Pedda Ahōbalareḍḍi who was a divān under Mahāmaṇḍalēśvara Kṛishṇadēvarāya who was ruling at Penugoṇḍa built a temple to Ahōbala Madhugiri-Lakshmi Nṛisiṁhasvāmin at Sōmaghaṭṭa in accordance with the direction given to him by the deity at Ahōbalam in a dream. Registers the gift of the village Kiniraḷḷapalle in the Gōraṇṭla-samutu by the king for offerings and some gold for lamps to the god and of certain contributions by the karṇam of Sōmaghaṭṭa.
20	The Shrotriyamdar of Yajnasettipalli (Hindupur taluk, Anantapur district).	Vijayanagara.	....	..	Sanskṛit in Nāgarī.	Do. ..	..	The record is incomplete, only the first 3 plates of the set remaining. It stops with the partial description of the qualities of king Śrīraṅga, the son of Pedda Veṅkaṭapati who was the second son of Śrīraṅga, the son of the great Rāmarāja who was the minister of Śadāśiva. See the genealogical table, Epigraphia Indica Vol. III, page 238. The king is stated to have been crowned by Tātayārya.

A.—List of copper-plates examined during the year 1917–18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	The Tahsildar of Madakasira (same taluk and district).	....	Mahārāja Bukkarāya	Śaka 1305, Prabhava, Phālguṇa.	Kanarese and Nāgarī	Returned to the owner.	..	The Śaka date falls into the reign of Virūpākṣha I predecessor of Bukka II. Registers in detail the incomes that the guarding officers (kāvulu-doregalu) of Maḍakaśīrya were to get from the several classes of people, residing in the village. Also specifies the incomes that the āyagāras (i.e., the village servants) of certain villages were to get since the tank at Harive was repaired.
22	The District Judge, Madura ..	....	Rāya Vijaya-Raghunātha Toṇḍaimāṉār, ruling over the Madurai-nāḍu.	Śaka 1687, Kali 4866, Parthiva, Tai, 4, Friday, *śu. di.* pañchamī, Uttara (Uttara-Phalgunī), Ayuṛitayōga, Bālava-karaṇa.	Tamil ..	Do. ..	..	Registers the grant of land at Kāraippaṭṭi, hamlet of Paḻanivaḍam made by the king for certain services and charities to be conducted at the time of the festivals of the god Bāla-Subrahmaṇya on the Paḻani-hill on the bank of the Shaṇmukhanadī in the Vaigāvūr-nāḍu. The grant was executed in favour of Subrahmaṇya-Uḍaiyar, son of Pulittōḷu Mallikārjuna-Uḍaiyar, residing at the Paḻanikshētra. A certain Ḍabīr Veṅkaṭarāyar was given land and entrusted with the charity. The coin Rājagōpali is mentioned.

B.—Stone inscriptions copied in 1917 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
189	On the north wall of the central shrine, in the Agastyēśvara temple at **Tirumukkudal** (Karur taluk, Trichinopoly district).	....	....	25th year ..	Tamil ..	Records a sale of land as a tax-free dēvadāna by the residents of Ḷḷanagar, a village in Ādaṇūr-nāḍu a subdivision of Kē[ra*]ḷāntaka-vaḷanāḍu to the temple of Madurāntaka-Īśvaramuḍaiyār at Nagaram Madurāntakapuram in the same nāḍu. The vendors agreed to pay the taxes on the land.
190	On the same wall	....	....	....	Do.	Beginning and end lost. Seems to register a sale of land. Mentions Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam and the channel Mātru-vāykkal.
191	Do.	....	....	25th year ..	Do.	Built in in the middle. Registers a sale of land by the merchants (nagarattōm) of Śāttaṉūr, a village in Taṭṭaikḷaḷanāḍu which was a subdivision of Kēraḷāntaka-vaḷanāḍu, to the temple of Madurāntaka-Īśvaramuḍaiyār at Madurāntakapuram in the same nāḍu.
192	Do.	....	....	....	Do.	Beginning lost. Seems to record that the assembly of Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam agreed to pay the taxes on certain lands sold by them to the same temple from the interest on the money received by them.
193	On the west wall of the same shrine.	....	....	25th year ..	Do.	Incomplete. Records that, in accordance with the order of Naḍuvirukkum Paśalai Kṛishṇa Bhaṭṭar who settled the district (nāḍu kuṟu śeygira), the merchants (nagarattōm) of Madurāntakapuram in Taṭṭaigaḷa-nāḍu, which was a subdivision of Kēraḷa-nāḍu, apportioned the tax-free dēvadāna lands of the temple of Madurānta-Īśvaramuḍaiyār which were situated in Kshatriśikhāmaṇi-chaturvēdimaṅgalam, Śāttaṉūr, and Ḷḷanagar in Ādaṇūr-nāḍu, for offerings, lamps, śrībali and other services in the shrines of Śrīkaraṇaviṭaṅka and Umāparamēśvari.
194	On the same wall	Chōḷa ..	Parakēsarivarman [*alias*] Uḍaiyār śrī-Rājēndra-Chōḷadēva I.	15 + 22nd (kḷ) year.	Do.	Incomplete. Records a sale of land to the temple of Madurāntaka-Īśvarattu-Mahādēva at Madurāntakapuram by the great assembly of Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam, a brahmadēya in Taṭṭaigaḷa-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu. The fragment below it seems to register a gift of land to a private individual who was found on examination fit by the officer (adhikāriṉ) Irumaḍiśōḷa-Muvēndavēḷar to have performed the consecration ceremony of the god Madurāntaka Īśvaramuḍaiyar properly.
195	Do.	....	....	27th year ..	Do.	End lost. Gift of gold for a lamp.
196	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	3rd ,, ..	Do.	Built in at the end. Seems to register a grant of 25 vēḷi of land, by Rajarajadēva who was pleased to take his seat in [Rāja]śraya, made at the instance of Dāmō[darabhaṭṭa]n of Kaḍalaṅguḍi who was the madhyasta (naḍuvirukkum), to the temple of Mahādēva at Tirumukkūḍal in Taṭṭaiy-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
197	On the north and west walls of the Añjalākshi Amman shrine in the same temple.	Koṅgu-Pāṇḍya.	Rājakēsarivarman alias Tribhuvana-chakravartin Vīra-Pāṇḍyadēva.	15th year	Tamil	Registers a gift of money b the Śivanpaḍavar (fishermen) community residing in the nāḍus on the two banks (of the river for offerings and festivals to the temple of Āḷuḍaiya-Nāyaṉār at Tirumukkūḍal in Taṭṭaiyūr-nāḍu.
198	On the south wall of the central shrine in the Sōmēśvaramuḍaiyār temple at **Somur** (same taluk, and district).	Chōḷa ..	Rājarāja-Rājakēsarivarman (Rājarāja I).	21st ,, ...	Do.	Registers gift of land for offerings and other expenses on the ayana-Saṁkramaṇa days to the temple of Mahādēva, by a native of Dēvanappaḷḷi in Taṭṭaigaḷa-nāḍu, a subdivision of Kēra[ḷa*]ntaka-vaḷanāḍu.
199	On the same wall	Do. ..	Do.	17th ,, ...	Do.	Records the gift of a gold diadem to the temple of Tirunōmbalūr-Paramēśvara at Dēvanapaḷḷi in Taṭṭaigaḷa-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu. It was caused to be made out of the fines collected from the defaulting temple servants, by the survey officer (uḷagaḷavitta) Tiruvaḍigaḷ Śāttaṉ who inquired into the expenses of the temple.
200	On the east wall of the same shrine.	....	....	Kīlaka, Tai, 15 ..	Do.	Gift of land by a private individual to the temple of Tirunōṉbu-Āvuḍaiya-Nāyiṉār at Dēvaganappaḷḷi.
201	On the same wall	Chōḷa ..	Rājarājakēsarivarman alias Rājarāja-dēva I.	21st year	Do.	Registers a gift of land by purchase for offerings to the temple of Tirunōmbalūr-Mahādēva.
202	Do.	Do. ..	Do.	Do.	Do.	Gift of gold for a day-lamp to the temple of Tirunōmbalūr-Paramēśvara, by a lady of Dēvaṇappaḷḷi in Kēraḷāntaka-vaḷanāḍu.
203	Do.	..	....	Kīlaka, Tai, 15 ..	Do.	Registers the sale of a temple land, by the residents of Dēvaganapaḷḷi in Taṭṭaiya-nāḍu a subdivision of Kēraḷāntaka-vaḷanāḍu who are stated to have renewed the temple and revived worship.
204	On the west wall of the maṇḍapa in front of the same shrine.	..	....	....	Do.	Records that a certain Nīrttalaivāyaṉ Tēnuṉikāmaṉ Eḻuvaṉ alias Dēvaganappaḷḷi-Araiyaṉ caused to be made the images of the dvārapālakas in the temple of Tirunōmbalūr-Āḻvar. The characters belong to the time of Rājarāja I.
205	On the south wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman	34th year	Do.	Gift of gold for a perpetual lamp to the temple of Tirunōmbalūr Mahādēva, by a native of Śiṟṟūr in Miy-Maḷa-nāḍu.
206	On the same wall	..	....	....	Do.	Gift of cows for two lamps to the same temple. These were added to those already belonging to the temple and the managers of the temple agreed to take care of them and burn the lamps.
207	Do.	..	....	....	Do.	Unfinished. Mentions the dēvadāna lands of the same temple.
208	Do.	Chōḷa ..	Parakēsarivarman	6th year	Do.	Gift of gold for a lamp to the same temple, by Pirāntakaṉ Purushōttamaṉ of Dāṉatoṅgatteriñja-kaikkoḷar.
209	On the south side of the rock near the Varadarājasvāmin temple on the hill at **Nayinamalai** (Nāmakkal taluk same district).	..	....	Prajōtpatti, Vaigāśi, 26.	Do.	Much damaged. Mentions Rāmachandra-Nāyakkar-Ayyaṉ. Seems to record the privileges of the Pañchaḷapattargaḷ.
210	On the north and west walls of the Svāyambhunāthasvāmin temple at **Perumulai** (Mayavaram taluk, Tanjore district).	Vijaya-nagara.	Vīrapratāpa Vīra-Kṛishṇadē[varāya] ..	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇimā.	Do.	Built in at the beginning. Records the remission of taxes in favour of a number of temples and mentions the conquests of Kṛishṇarāya as in No. 511 of 1905.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On the south wall of the same temple.	..	....	....	Tamil	States that this temple (tirumalai) was built by Ediriliśōḷar alias Pallavarāyar, the headman of Ukkal.
212	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do.	Records gift of 1500 kāśu by the wife and the daughter of Tirunaṭṭapperuṉāḷ, the headman of Kūḍai in Toṇḍaimaṇḍalam for offerings to the image of Dakshiṇāmūrti set up by them in the temple of Muḷaitta-Nāyaṉār at Perumuḷai which was a brahmadēya in Viḷai-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu.
213	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva.	37th year and 129th day.	Do.	Gift of 500 kāśu by the wife of the chief mentioned in No. 212 above for a lamp to the temple of Muḷaittadēvar.
214	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	15th year and 175th day.	Do.	Fragments. Register a gift of land free of taxes to the temple of Vikramachōḷīśvaramuḍaiyār at Perumuḷai which was a brahmadēya of Viḷai-nāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
215	On the west wall of the maṇḍapa in front of the central shrine in the Vīraṭṭēśvara temple at Korukkai (same taluk and district).	..	....	....	Do.	Beginning built in. Gives a list of lands probably belonging to the temple and mentions Rājanārāyaṇa-chaturvēdimaṅgalam in Virudarājabhayaṅkara-vaḷanāḍu.
216	On the south wall of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya	Saumya, Kārttigai, 15.	Do.	Built in at the beginning. Seems to refer to a settlement between the Valaṅgai 98 and the Iḍaṅgai 98 castes regarding the heavy and illegal rates of taxes payable by them.
217	On the same wall	Do.	Vīra-Bukkarāya, son of Vīra-Arirāya (*i.e.*, Haribara II).	Śaka 1327, Pārthiva, Mīna, śu. di. ashṭamī, Friday, Mṛigaśīrsha.	Do.	Records the sale of (the village of) Kulōttuṅgaśōḷaṉ-Karuppūr to Tiruvambalamuḍaiyaṉ Toṇḍaimaṉār by Śellappiḷḷai alias Śembiyaṉ Kōṉār, the headman of Kiḻiñjalūr in Kurukkai-nāḍu, a subdivision of Vaḍagarai-Virudarājabhayaṅkara-vaḷanāḍu.
218	Do.	..	....	Pārthiva, Paṅguṇi 10.	Do.	Registers the gift of the village mentioned in No. 217 above, for worship and repairs to the temple of Tiruvīraṭṭaṉa-muḍaiya-Nāyiṉār at Kurukkai by the same individual.
219	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	2[9]th year ..	Do.	Fragments. Record gift of paddy for meeting the expenses of maintaining the servants of Tiruppaḷḷiyarai, the construction of a cave (guhai) called Tirunāvukkarasu-tirukkuhai, for feeding the destitute apūrvins who visited it and the Mahēśvaras who attended the festival of Tiruvaigāsi-tirunāḷ at Kurukkai alias Vikramaśōḷa-chaturvēdimaṅgalam in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu. Refers to the recitation of tiruttāṇḍagam in the temple.
220	Do.	Do. ..	[Tribhuvana]chakravartin Rājarājadēva (III).	12th „	Do.	Fragments. Register a gift of money for five lamps.
221	Do.	Do. ..	Tribhuvanachakra[va]rtin Ra[ja]rājadēva (III).	[1]3th year, Kanni, ba. di. dvādaśī, Thursday, Svāti.	Do.	Registers a gift of money for a lamp to the temple of Tiruvīraṭṭaṉam at Kurukkai, by a native of Kāvaṉūr in Pēṟāvūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
222	Do.	Do. ..	Tribhuvanacha[kra]vartin Rājādhirājadēva, 'who took Madura and Ceylon.'	13th year	Do.	Damaged. Seems to record a gift of land to the temple of Tiruvīraṭṭaṉam-Uḍaiyār at Kurukkai in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
223	On the north wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	19th year	Tamil	Records the names of a number of temple servants obtained by purchase and free gift by the same temple during the reign of this king and that of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva and Tribhuvanachakravartin Rājādhirājadēva. Mentions also Vāgūr alias Jayaśiṅga-kulakāla-chaturvēdimaṅgalam, Arrūr alias Rājanārāyaṇa-chaturvēdimaṅgalam in Kurukkai-nāḍu a subdivision of Virudarājabhayaṅkara-vaḷanāḍu and Vilainagar alias Nittavinōda-chaturvēdimaṅgalam in Viḷai-nāḍu, a subdivision of Jayaṅgoṇḍa [śōḷa]-vaḷanāḍu.
224	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva.	[6]th year, Mithuna śu. di. tritīyā, Saturday, Punarvasu.	Do.	Registers a gift of land, free of taxes, for offerings and flowers, to the temple of Tiruvīraṭṭaṉamuḍaiyār at Kurukkai alias Vikramaśōḷa-chaturvēdimaṅgalam in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, by purchase from the village assembly of Kurukkai who owned it for a period of 50 years as it had neither claimants nor cultivators.
225	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the [Pā]ṇḍya, was pleased to perform the anointment of heroes and the anointment of victors'.	32nd year ..	Do.	Gift of money for two lamps to the same temple.
226	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	11th year, Makara, śu. di. saptamī, Monday, Uttiraṭṭādi.	Do.	Records a gift of land for lamps to the same temple. These lands were variously situated and included those purchased during the 5th and 7th years of the king.
227	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon), Koṅgu, *alias* Vīraśōḷamaṇḍalam and the crowned head of the Pāṇḍya.'	26th year, Siṁha, ba. di. dvitīyā, Monday, Uttiraṭṭādi.	Do.	Unfinished. Records the sale of a house to the temple. Provision was made for the baling of water from an adjoining well and for taking water by digging a channel.
228	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Madura and Īḻam (Ceylon).'	13th year ..	Do.	Gift of money by a lady named Araiyaṉ Umaiyaḷvi belonging to the Periya-Āgapparivāram for offerings to the temple of Tiruchchāmuṇḍīśvaramuḍaiyār and to the images of Tiruppaḷḷiyarai-Nāchchiyār and Āṟkoṇḍa-nāyakadēva set up by her in the temple at Paṉaiyūr which was a dēvadāna of Gaṅgaikoṇḍachōḷīśvaramuḍaiyar and was situated in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu. The supply of paddy for the said purpose by the lady was discontinued and the Śivabrāhmaṇas received the amount and revived the charity.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year ..	Tamil	Records that the servants of the temple of Uḍaiyār Tiruviraṭṭāṇamuḍaiyār at Tirakkuṟukkai in Kuṟukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, ratified the grant by which they had paid into the temple treasury in the 19th year of Periyadēvar Rājarājadēva 60 kaśu and agreed to burn camphor to the image (?) of Abhimānabhūshaṇa from the interest accruing on it.
230	Do.	Do. ...	Tribhuvanachakravartin Rājarājadēva ..	Lost	Do.	Unfinished. Registers a gift of land by purchase, for lamps to the same temple, by a lady of Kaḍuvaṅguḍi who paid 2,000 kaśu for the purchase of the said land.
231	Do.	Do. ..	Do. ..	14th year, Mīna, śu. di. chaturdaśī, Wednesday, Makhā.	Do.	Unfinished. Records that a certain Śivadavaṇa-Perumāḷ alias Kaliṅgarāyaṉ, made a gift of land in Kulōttuṅgaśōḷanallūr which was separated from Kuṟukkai alias Vikramaśōḷa-chaturvēdimaṅgalam, for the requirements of the service called Śivadavaṇaperumāḷ-śandi to be conducted in the interval of the early morning and midday services.
232	On the east, north and west walls of the Chaṇḍēśvara shrine in the same temple.	Do. ..	Parakēsarivarman *alias* Tri[bhuvana]-chak[rava]rtin Vikrama-[Chōḷadēva].	....	Do.	Damaged and incomplete. The introduction is the same as in the inscription No. 79 of South-Ind. Inscs., Vol. II, page 182 ff.
233	On the same walls	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura and Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, Makara, śu. di. ekādaśī, Saturday, (Rōhiṇī).	Do.	Records a gift of money by Neṉmalikiḷāṉ Tiruvēgambamuḍaiyāṉ Kaṇḍaiyāḥaraṇaṉ of Viḍaiyūr, a village in Paḷaiyaṉūr-nāḍu, a subdivision of Maṇavil kōṭṭam which was a district in Jayaṅgoṇḍaśōḷa-maṇḍalam, for the purchase of land free of taxes for Tiruj̃ñānaśambandar monastery (guhai) and for meeting the expenses of the monastery out of the interest accruing on it.
234	On the west wall of the same shrine	Do. ..	Tribhuvanachakra[vartin] Tribhuvanavīra[dē]va, 'who having taken Madura, [Iḷam] (Ceylon), Karuvūr and the crowned head of the [Pāṇḍya], was pleased to perform the anointment of heroes and the anointment of victors.'	Lost	Do.	Seems to register a gift of land for lamps to the temple of Tiruvīraṭṭāṇamuḍaiyār.
235	On the north wall of the Gaṇapati shrine in the same temple.	Vijaya-nagara.	Vīraprataṭāpa Vīra-Kṛishṇadēvarāya-Mahārāya.	Śaka 1409 (mistake for 1439), Īśvara, Pushya, [śu. di.] pau[rṇa]mī.	Do.	Incomplete. Mentions the conquests of the king and the Śiva and Vishṇu temples in the Chōḷa-maṇḍalam to which he granted remission of taxes.
236	On the west and south walls of the central shrine in the Brahmapurīśvara temple at **Ambal** (Nannilam taluk, same district).	....	....	....	Do.	Fragments. Mentions Mēlūr alias Arittava-Neṟkuṇṟam in Amba-nāḍu, the tank Paḷiyaṉji-ēri and Kaḷappāḷarāyaṉ.
237	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do.	Fragments. One of the pieces mentions the conquests of Kulōttuṅga III viz. Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
238	On the left entrance into the Sōmaskanda shrine in the same temple.	Chōḷa ..	Rājarājadēva	10th year	Tamil	Gift of money for two lamps by a merchant of Ambar, to the temple of Edirilichōḷīśvaramuḍaiyār at Vaigāvūr alias Ediriliśōḷa-Neṟkuṇṟam in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
239	On slabs built into the east wall of the first prākāra of the same temple.	....	....	....	Do.	Fragments. Refer to gifts of land for worship made in the fifth and ninth years of Rājarājadēva.
240	On the south wall of the first prākāra of the Māgāḷēśvara temple at **Koyil Tirumalam** (same taluk and district).	....	....	....	Do.	Unfinished. Gives a list of lands sold by public auction (Rājarāja-peruvilai) and the purchasers thereof.
241	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	4th year	Do.	Records that certain lands in Irumuḍiśōḷanallūr which was a dēvadāna of the temple of Tirumāgāḷamuḍaiyār at Ambar in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu, were purchased for the requirements of the monastery (guhai) called Peliśāttaḷagiyāṉ and that Prince (piḷḷai) Kaliṅgarāyar ordered that the taxes on the said lands be assigned to it.
242	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-[Chō]ḷadēva.	9th year, Rishabha 8, Saturday, Pushya.	Do.	Records that certain garden lands, previously given to (god ?) Śavuri of Kaṇṇapuram free of all taxes, were now sold to the temple of Tirumāgāḷamuḍaiyār for the festival of the god, by the assembly of Kēraḷamādēvi-chaturvēdimaṅgalam, as the said Śavuri was dispossessed of all holdings in the country and the garden lands referred to were being misappropriated.
243	Do.	Do. ..	Do. ..	15th year, Dhanus, ba. di. Wednesday, Hasta.	Do.	Registers a gift of land in Aṟṟūr alias Śiṟuvēḷūr in Paṇaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu for conducting the Tiruvādirai-festival in the same temple.
244	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	21st year and 80th day.	Do. ..	In accordance with the order of the king, issued on the 20th year and 348th day of his reign, that the lands held by persons who proved treacherous should be sold in public auction (Rājarāja-peruvilai) for prices to be fixed by certain revenue officers, and that the sale-deeds should be given to purchasers signed by the officers of the taxation department, the holdings of two individuals at Guṇaganantaḷimaṅgalam in Paṇaiyūr-nāḍu were forfeited. Mentions the temple of Guṇatāṅgīśvaramuḍaiyār.
245	Do	Do. ..	Do. ..	5 + 1st year, Dhanus, ba. di. chaturdaśī, Wednesday, Anusha.	Do. ..	Records that the assembly of Muḍigoṇḍaśōḷa-chaturvēdimaṅgalam which was a brahmadēya in Paṇaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu, made provision for offerings to the goddess Ayyaṉmādēvi-Nāchchiyār in the temple of Tirumāgāḷamuḍaiyār for the welfare of the king Ulaguḍaiya-Perumāḷ and the prosperity of the village.
246	On the north wall of the same prākāra.	Do. ..	Do. ..	21st year and 80th day.	Do.	Refers to the order of the king as recorded in No. 244 above and registers the sale of land so forfeited.

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

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
247	On the north wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Tula, ba. di. saptami, Wednesday, Pushya.	Tamil	Records a sale of land by the wife of Arayaṉ Ponnambalakūttaṉ alias Nīlagaṅgaraya, the headman of Viḷattūr in Āvūr-kūṟṟam, a subdivision of Nittavinōda-vaḷanāḍu, to the temple of Tirumāgaḷamuḍaiyār. States that Vaḷavaṉ-Aṉṉiyūr and Irumuḍiśōḷanallūr in Ambar-nāḍu were the dēvadānas of the same temple.
248	Do.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Rājarājaṉ Sundara-Pāṇḍya.	13th year, Kumbha, śu. di. tṛitīya, Wednesday, Śadayam (Śatabhishaj).	Do.	Gives the boundaries of Irumuḍiśōḷanallūr and other hamlets included in Ambar and registers the sale of a number of lands situated therein. Mentions padiyilār, devaraḍiyār and the temples of Avimuttīśvaramuḍaiyār, Naṇḍīśvaramuḍaiyār, Sōmaṇā[tha]dēvar and Avaṉināṟāyaṇa-Viṇṇagar-Emberumāṉ.
249	Do.	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year, [Vṛishika] (Vṛiśchika), ba. di. shashṭi, Friday, Pushya.	Do.	Registers sale of house-sites by the merchants of Vikramaśōḷapuram (a part of ?) Ambar in Ambar-nāḍu, a sub-division of Uyyakkoṇḍār-vaḷanāḍu, to Sakaṭaṉār Moṉṉaiyar Akaḷaṅkaṉāḍāḷvār who was the hereditary chief of the city (nagaram) of Ambar and who also figures in No. 248 above.
250	On the south wall of the maṇḍapa in front of the central shrine in the Bilvanāthēśvara temple at **Tirukkollambudur** (same taluk and district).	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	6 + 1st year, Mēsha, śu. di. chaturdaśi, Saturday, Śittirai.	Do.	Records that Aruvandai Araiyaṉ Śvētavanapperumāḷ alias Kaliṅgarāyaṉ of Ambar purchased certain lands from the temple at Tirukkoḷḷambūdūr in Śēṟṟūr-kūṟṟam, a subdivision of Arumoḷidēva-vaḷanāḍu and gave other lands in exchange.
251	On the same wall	Do. ..	[Tribhuvanachakravartin Rājarājadēva]	20th year	Do.	Damaged. Seems to register a gift of paddy for services in the temple of Tirukkoḷḷambūdūruḍaiyār. Mentions the temple of Rājarājēśvaramuḍaiyār and Abimuttīśvaranallūr.
252	Do.	Do. ..	Tribhuvanschakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	16th year and 186th day.	Do.	Damaged. Refers to a grant made in the 29th year of Kulōttuṅga-Chōḷadēva 'who abolished the tolls'.
253	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Lost	Do.	Damaged. Gift of land by the individual mentioned in No. 250, above.
254	On the east wall of the same maṇḍapa.	Do. ..	[Tribhuvana]chakravartin [Kulōttuṅga-Chōḷadēva], 'who having been pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya performed the anointment of [heroes] and the anointment of victors.'	3rd year	Do.	Built in at both ends. Seems to provide for offerings to the images of Tirunīlakaṇḍattuppaṉaṉār and [Śiva]chūḍāmaṇiyār set up in the temple.
255	On the east, north and west walls of the Saundaryanāyaki-Ammaṉ shrine in the same temple.	..	....	....	Do.	Stones missing and out of order. Gift of lands in several villages, for offerings to the images of Kulagaṇḍa-Mādēva and his consort Nīraḷittamēṉmulai-Nāchchiyār, Āṭṭampēṉiya-Aḻagar and his consort,' Aḷkoṇḍanāyakadēva and his consort, and Avimuktīśvaram-Uḍaiyār and his consort. The first-mentioned goddess was set up by Perumūruḍaiyāṉ Saṅgaṉ alias Amarakōṉār.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the north wall of the central shrine in the Jñānapurīśvara temple at **Tirumakkottai** (Mannargudi taluk, same district).	Chōḷa ..	[Tri]bhu[vana]chakravartin Rājarājadēva (III).	10th year, Simha, śu. di. trayōdaśi, Sunday, Śravaṇa.	Tamil	Records a gift of land free of taxes to the temple of Tirumaiy[ā]ṉam-Uḍaiyār at Tirumaiyaṇa Mummuḍiśōḷanallur, the western hamlet of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam, a brahmadēya of Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
257	On the same wall	..	....	Subhānu, Karttigai, 10, śu. di. ashṭami, Monday.	Do.	Incomplete. Records that Timmappar, son of Mallu-Rāvuttar built a shrine for Periyanachchiyār, in the temple of Meykku-Nayiṉār at Tirumēṟkōṭṭai in Vaṇḍāyunāḍu, set up an image of this goddess and made provision for repairs and services.
258	On the north and west walls of the same shrine.	..	....	Īśvara, Puraṭṭādi, 15.	Do.	States that a certain Śēvagapperumāḷ-Piḷḷai appointed a person to look after a lamp.
259	On the same walls	..	....	Virōdhikṛit, Tai, 2	Do.	Registers an order to the mahājanas of Pālaiyūr alias Bhūpatirāyapuram, that the old method of levying taxes in grain for the protection of the country must be revived, instead of the then prevailing custom of collecting both in grain and money. Mentions Maṇali in Tirumēlkōṭṭaināḍu a subdivision of Vaṇḍaḷi-nāḍu.
260	On the west and south walls of the same shrine.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Bhuvanēkavīraṉ Kulaśēkharadēva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūśam (Pushya).	Do.	Registers a gift of land to the shrine of Śōkkavināyaka-Piḷḷaiyār at Āvikōṭṭai by Meykuṇḍadēvaṉ Śōkkaṇāyaṉ alias Vijaya-Gaṇḍagōpāḷaṉ of Araśavāgūr, a village in Vaṇḍaḷai-nāḍu which was a subdivision of Rājēndraśōḷavaḷanāḍu.
261	On the same walls	Vijayanagara.	Achyutadēva-Mahārāya	Dunmukhi, Tai 20, Makara, śu. di. prathamā, Monday, Saṅkramaṇa.	Do.	Gift of land to the temple of Mēkku-Nayaṉār at Tirumēṟkōṭṭai by Paḷḷikoṇḍa-Muḍaliyār, son of Narasaṇa-Muḍaliyār of Kōyaṉ-pēḍu for the merit of the king.
262	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	31st year	Do.	Gift of land to a maṭha on the southern side of the temple of Tirumaiyaṇam-Uḍaiyār by one of the muḍaliyārs of the Vaḍakkilmaḍam at Tiruvārūr. The order registering the grant was issued by Tribhuvanakkāḍuveṭṭi.
263	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Bhuvanēkavīraṉ Kulaśēkharadēva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pushya.	Do.	Built in at the bottom. Seems to register a gift of land. Contents almost similar to that of No. 260 above. The record gives full power to the donee to alienate the land as he chooses. Mentions Vijaya-Gaṇḍagōpāla.
264	On the south wall of the same shrine.	..	....	Śaka 147[6], Ānanda, Tai 30.	Do.	Gift of land for offerings to the temple of Meykku-Nayiṉār by a certain Nayiṉār-Piḷḷai.
265	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	31st year	Do.	Records an order of Karpagapperumāḷ alias Rā[ja]rā[ja]kāḍuveṭṭi remitting the taxes on certain lands granted to the muḍaliyār of the maṭha on the southern side of the temple of Tirumeyyaṇam-Uḍaiyār (vide No. 262 above).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
266	On a pillar set up in the maṇḍapa of the same temple.	Chōḷa ..	Rājarāja-Rājakēsarivarman 'who destroyed the ships at Śalai.'	13th year	Tamil	The pillar is set upside down and the beginning of the inscription is built in. Records that the assembly of Paḷaiya-Śembiyanmahādēvi-chaturvēdimaṅgalam, which was a brahmadēya on the southern bank (of the Kāvēri), issued, in place of an old document which was lost, a new sale-deed to a certain Parakēsari-Viḷupparaiyaṉ, the headman of Puravar-Eḷilūr for certain lands which were irrigated by Kulamāṇikkappērēri in Korranallūr and which they had purchased from him. Refers to about the 4th year of the reign of king Rājakēsarivarman 'who was pleased to mount a wall (madiḷēri eḷundaruḷiṇa).'
267	On the same pillar	Do. ..	Kulōttuṅga-Chōḷadēva	3rd ,, ...	Do.	Gift of money for a lamp. Mentions Kulōttuṅgaśōḷa-chaturvēdimaṅgalam a brahmadēya in Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
268	On the north, west and south walls of the central shrine in the Raṅganātha-Perumāḷ temple in the same village.	Pāṇḍya ..	[Māṟavarman Kula]śēkharadē[va] ..	.. Do.		Fragment.
269	On the same walls	..	....	Kālayukta, Āvaṇi, 5.	Do	Seems to record a gift of land, free of taxes, by the order of Śāḷuva Kañja-Nambiyār to the temple of Tiruvaraṅgapperumāḷ at Tirumerkō[ṭṭai] in Vaṇḍaḷi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
270	Do.	..	....	Vyaya, Arpaśi, 9 ..	Do.	Damaged. Seems to record a gift of land by Vīra Narasiṅgarāya-Nāyaka to the same temple for a lamp.
271	On the east wall of the maṇḍapa in front of the same shrine.	..	....	Manmatha, Māśi, 20.	Do.	Records that a certain Tirumalai-Śeṭṭiyār constructed a new car to the same temple and conducted festivals.
272	On the east and north walls of the same maṇḍapa.	Vijayanagara.	Achyutarāya	Śaka [1]45[8], Durmukhi, Puraṭṭāśi, 6.	Do.	Damaged. Records a gift of land for offerings to the same temple for the merit of Achyutarāya by a native of Toṇḍai-maṇḍalam.
273	On the north wall of the central shrine in the Āmravanēśvara temple at Kuhur (Kumbhakonam taluk, same district).	Chōḷa ..	[Tribhuvanachak]ravartin Kulōttuṅga-Chōḷadēva.	3[4]th year ..	Do.	Built in at the beginning. Records a gift of land to the temple of Tirumambaḷamuḍaiya-Mahādēva at Kūgūr in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu, by a native of Vaṅganagar in Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
274	On the same wall	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	38th ,, ..	Do. ..	Gift of land for expenses connected with the shrine of Tiruppaḷḷiyaṟai-Nambirāṭṭiyār in the same temple by the merchants of Virudarājabhayaṅkarapuram in Tirunaṟaiyūr-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu.
275	Do.	Do. ..	Ra[ja]rā[ja]kēsarivarman, 'who destroyed the ships [at Śalai].'	12th ,, ..	Do. ..	Built in at the beginning. Gift of land by the residents of Kūhūr in Tirunaṟaiyūr-nāḍu to (the image of) Piḷḷai Nambi-Āṟūṟaṉār who sang (i.e., composed) the Tiruppadiyam hymns.
276	Do.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	26th ,, ..	Do. ..	Built in at the beginning. Gift of money for a lamp to the temple of Ādityēśvaramuḍaiyār at Kū[rū]r.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
277	On the same wall	Chōḷa ..	Rājarājakēsari[varman] (Rājaraja I) ..	9th year ..	Tamil ..	Records sale of land to the temple of Ādityaviśvaramuḍaiya-Bhashṭārakar at Kūrūr by certain persons who were unable to raise the money for paying the fines imposed on them.
278	Do.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	22nd ,, ..	Do. ..	Enumerates the lands made tax-free and given to the temple in the 20th, 21st and 22nd years of the king's reign and mentions Vijayarājēndra-chaturvēdimaṅgalam a brahmadēya in Tirunaṟaiyūr-nāḍu which was a subdivision of Uyyakkoṇḍar-vaḷanāḍu.
279	D.	Do. ..	Rājarāja-Rājakēsarivarman (Rājarāja I)	14th ,, ..	Do. ..	Records a gift of land by purchase for a lamp to the temple of Āditta-Īśvaramuḍaiya-Mahādēva at Kūrūr by a merchant residing in (the street called) Tribhuvaṇamahādēviyppēraṅgāḍi outside Taṇjāvūr in Taṇjāvūr-kūṟṟam. Mentions Viḍēlviḍugu Tukkāchchi-chaturvēdimaṅgalam a brahmadēya in Tirunaṟaiyūr-nāḍu.
280	Do.	Do. ..	Parakēsarivarman alias Adhirājēndradēva	3rd ,, ..	Do. ..	Damaged. Registers a gift of land to a certain individual who had daily to recite the Tiruppadiyam twice before Māmbaḷamuḍaiya-Mahādēva for (the recovery of the health of ?) the king. Mentions Viḷakkoḷimaṅgalam.
281	On the north and west walls of the same shrine.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	7th ,, ..	Do. ..	Gift of land for lamps to the temple of Ādityēśvaramuḍaiya-Paramasvāmin at Kūrūr in Tirunaṟaiyūr nāḍu by Nambaṉ Dīraṉa resident of Iḷaṅgudi in Iṉ[ga-nā]ḍu. Mentions the measure called Māpaḷavaṉ, the village Viḍēlviḍugu-Tukkāchchi-chaturvēdimaṅgalam a brahmadēya in the same nāḍu and refers to the 7th year of the reign of Parakēsarivarman.
282	On the same walls	Do. ..	Kulōttuṅga-Chōḷadēva	19th ,, ..	Do. ..	Built in at the beginning. Records a sale of land to the temple at Kūrūr by a native of Śattaṅgudi in Tirunaṟaiyūr-nāḍu a subdivision of Kshatriyaśikhamaṇi-vaḷanāḍu. Refers to the shrines of Piḷḷaiyār-Vāḍuganādar and to a revenue survey.
283	On the north, west and south walls of the same shrine.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	18th ,, ..	Do. ..	Built in at the beginning. Registers a gift of land by a private individual for worship in the shrine of the goddess, Tiruppaḷḷiyaṟai-Nambirāṭṭiyār.
284	On the same walls	Do. ..	Rājakēsarivarman[alias] Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th ,, ..	Do. ..	Fragments. Much damaged.
285	On the west wall of the same shrine	Do. ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva I.	22nd ,, ..	Do. ..	Gift of land to the temple of Āditta-Īśvaramuḍaiyār at Kūrūr in Tirunaṟaiyūr-nāḍu a subdivision of Kshatriyaśikhamaṇi-vaḷanāḍu. Refers to a revenue survey of land.
286	On the west and south walls of the same shrine.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	7th ,, ..	Do. ..	Relates to the gift of land for 3 lamps by the same individual mentioned in No. 281 above and refers to gifts of land made in the 7th, 8th and 9th years of king Parakēsarivarman.
287	On the same wall	Do. ..	Uttama-Chōḷa	2nd ,, ..	Do. ..	Gift of land by purchase for offerings and worship to the same temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
288	On the south wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	Damaged	Tamil	Incomplete. Seems to register a gift of land to Kulōttuṅgasōḷapperumpaḷḷi at Kūrūr alias Kulōttuṅgasōḷanallūr in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅgasōḷa-vaḷanāḍu, and the dēvadāna of Tiruveḷḷerukkīśvaramuḍaiyār, and Tirumāmbaḷamuḍaiyār.
289	On the same wall	Do. ..	Rājarājakēsari [varman] (Rājarāja I).	6th year	Do.	Damaged. Provides for offerings to the temple of Āditta-Īśvaramuḍaiya-Paramasvāmin at Kūrūr in Tirunaṟaiyūr-nāḍu.
290	Do.	Do. ..	Do. ..	7th ,, ...	Do.	Gift of 90 sheep for a lamp to the same temple.
291	Do.	Do. ..	Do.	Do.	Do.	Gift of 90 sheep for a lamp to the same temple. The donor was Rājarāja-Pallavaraiyaṉ of Kuvaḷālam one of the Perundaram of the king.
292	Do.	Do. ..	Parakēsarivarman	9th year ..	Do.	Gift of 25 kāśu for a lamp to the temple of Āditavīśvara-muḍaiya-Bhaṭṭārakar at Kūrūr in Tirunaṟaiyūr-nāḍu, by a certain Astraśiva.
293	Do.	Do. ..	Tribhuvanachakravartin Kulō[ttuṅga]-Chōḷadēva.	49th ,, ..	Do.	Gift of land for a flower-garden. Mentions Muḍigoṇḍa-śōḷapperāru and Karikalaśōḷa-Īśvaramuḍaiya-Mahādēva.
294	Do.	Do. ..	Rājarājakēsarivarman *alias* Rājarājadēva (I).	27th ,, ..	Do.	Unfinished. Gift of money for lamps to the temple of Tirumāmbaḷamuḍaiyār at Kūrūr by three ladies one of whom was the wife of Vayiri Kuṭṭēraṉ *alias* Śōḷavijjādira [Pallavaraiyaṉ] one of the officers of the Perundaram of king Rājarājadēva.
295	Do.	Do. ..	[Rājarāja-Rājakēsarivarman] (Rājarāja I).	[9]th ,, ..	Do.	Refers to a gift of land in exchange for lands already given for festivals to the temple of Āditta-Īśvaramuḍaiya-Bhaṭṭāraka. Mentions the channel called Kaliḍiraṉ-vāykkāl.
296	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	[7]th ,, ..	Do.	Much damaged. Registers a sale of land by the assembly of Tirupperunḍuṟai which was a brahmadēya in Tirunaṟai-yūr-nāḍu a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu to the temple of [Ādityēśvaram]-uḍaiya-Mahādēva at Kūrūr. Refers to a revenue survey.
297	Do.	Do. ..	Chakravartin Ku[lō]ttuṅga-Chōḷadēva ..	2[2]nd ,, ..	Do.	Gift of a land by purchase to the temple of Tirumāmbaḷa-muḍaiya-Mahādēva for feeding a certain number of persons during Sunday festivals.
298	Do.	..	....	....	Do.	States that this stone temple was built by Maḍamuḍaiyar-Varaguṇa-to[ṇḍar] whose figure is sculptured above the inscription.
299	Do.	Do. ..	Rājarājakēsariyarman, 'who destroyed the ships at Śālai.'	[10]th year ..	Do.	Built in at the end. Gift of land and a house-site to the temple of Āditta-Īśvaramuḍaiya-Bhāshṭāraka for conducting the festival called Śittirai-tiruviḻa in the shrine of Nambi-Āṟūraṉ.
300	Do.	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	23rl ,, ..	Do.	Incomplete. States that certain land granted to the temple was made tax-free.
301	Do.	Do. ..	Rājakēsari[varman] alias Ku[lōttu]ṅga-Chōḷadēva.	[2]2nd ,, ..	Do.	Built in at the end and damaged.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
302	On the same wall	Chōḷa ..	Rājarāja-Rājakēsarivarman (Rājarāja I).	15th year ..	Tamil	Built in at the end. Gift of land, by purchase, for a lamp to the temple of Āditta-Īśvaramuḍaiyadēva by the wife of Vīrāśikhāmaṇi-Pallavaraiyar. Mentions the brahmadēya village Viḍaiyalviḍugu Tukkāchchi-chaturvēdimaṅgalam.
303	Do.	Do. ..	Uḍaiyār śrī-Rājēndra-Chōḷadēva I ..	20th ,, ..	Do.	Built in at the end. Registers a gift of land by purchase by Maḍurāntakaṇḍēvi, for feeding the persons who attended the nine-days' festival in the temple of Āditya-Īśvara-muḍaiya-Mahādēva.
304	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva I	Lost	Do.	Damaged. Registers a gift of land, by Vayirikuṭṭēraṉ alias Śōḷavijjādira-Pallavaraiyaṉ the headman of Kūrūr, for offerings to a shrine constructed by him in this village which is stated to be situated in Tirunaṟaiyūr-nāḍu a sub-division of Muṉṉaḍiśōḷa-vaḷanāḍu.
305	Do.	Do. ..	[Pa]rakēsarivarman alias Rājēndra-Chōḷa-dēva I.	5th year ..	Do.	Built in at the end and damaged. Gift of money for a lamp.
306	On the east wall of the maṇḍapa in front of the same shrine.	Vijayana-gara.	Vīrapratāpa-Kṛishṇadēva-Mahā[rāya] ..	Śaka 1436, [Bha]-va, Tula, śu. di. Utthānadva-[daśī].	Do.	Built in at the end. Mentions Māmbaḷamuḍaiya-Nayiṉār.
307	On the north wall of the same maṇḍapa.	..	....	27th year, Makara, ba. di. Monday, Pushya.	Do.	Stones missing and out of order. Seems to register a gift of a house for a monastery (guhai).
308	On the same wall	Chōḷa ..	Tribhuvanachakravartin [Ku]lōttuṅga-Chōḷadēva.	10th year ..	Do.	Incomplete. Gift of land for a lamp to the temple of Tirumāmbaḷamuḍaiyār at Kūrūr by certain residents of Paḻaiyūr alias Śōḷakēraḷana[ṉ]lūr in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅgasōḷa-vaḷanāḍu.
309	Do.	Do. ..	Vikrama-Chōḷadēva	3rd ,, ..	Do.	Records that Maḍurāntakaṉ Śeṇḍaṉ alias Virudarāja-bhayaṅkara-Vayanāṭṭaraiyaṉ of Pūṉjūrrār in Tirunaṟai-yūr-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu and Śāttaṅguḍaiyaṉ Vāsudēvaṉ Āṟūraṉ alias Parākrama-śōḷamūvēndavēḷāṉ of Śāttaṅguḍi in the same nāḍu sold lands in Arumoḷidēvanallūr to meet the expenses of the festival on the new-moon days and for feeding the devotees who attended the temple on the day of Śittirai-tiruviḻa festival respectively to a maṭha in the temple of Tirumāmbaḷamuḍaiyār at Kūrūr. Mentions Māṇābharaṇa-Īśvaramuḍaiya-Mādēva at Vaḷakkattāṅguḍi.
310	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	38th ,, ..	Do.	Gift of land for a lamp to the same temple by certain residents of Pēralattūr in Tirunaṟaiyūr-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu.
311	On the north and west walls of the same maṇḍapa.	Do. ..	Vikrama-Chōḷadēva	[5]th ,, ..	Do.	Unfinished. Seems to provide for offerings to the same temple by the assembly of Vijaiyarājēndra-chatur-vēdimaṅgalam a brahmadēya in Tirunaṟaiyūr-nāḍu who met together in the temple of Teṉ-Tirukkaḷatti-Mahā-dēv

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	17th year ..	Tamil	Gift of land for lamps to the same temple by a native of Śirṟalattūr in Tirunaraiyūr-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu.
313	On the south wall of the same maṇḍapa	Do. ..	[Tribhuvana]chakravartin Rā[jarājadēva] III.	20th ,, ..	Do.	Fragmentary and stones out of order. Seems to record a gift of land for a flower garden. Refers to Periyadēvar Tribhuvanavīradēva and mentions Śirṟārkāḍu in Ārkkaṭṭu-kūṟṟam, a subdivision of Paṇḍikulāśaṇi-vaḷanāḍu.
314	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin [Ku]lōttuṅga-Chōḷadēva.	6th ,, ..	Do.	Records a gift of land by purchase by a lady for burning a lamp in the same temple.
315	Do.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Rājarājadēva.	4th year, Siṁha, Wednesday, Pushya, śu. di. trayōdaśi.	Do.	Records a gift of land by purchase to provide for a processional image of the god set up in the temple.
316	Do.	..	[Rāja]rā[ja]..	9th year, Mithuna, śu. di. prathamā, Thursday, Punarvasu.	Do.	Unfinished. Gift of land by purchase for offerings to the temple of Tirumāmbaḷamuḍaiyār at Kūṟūr in Tirunaraiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu. The land was sold by the assembly of Tukkāchchi *alias* Vijaiyarājēndra-chaturvēdimaṅgalam in the same nāḍu which is stated to be a subdivision of Uyyakkoṇḍar-vaḷanāḍu.
317	On the south, east and north walls of the central shrine in the Nētrōddhārakasvāmin temple at Panaiyavaram (Villupuram taluk, South Arcot district).	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva I.	....	Do.	Stones in disorder. Seems to record a gift of land and money for worship and offerings in the temple. The conquests of the king extend up to Kaḍāram.
318	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndradēva ..	6th year	Do.	Built in at both ends and incomplete. Begins with the introduction ಶ್ರೀಮದ್ಭಂಗ್ಗ, etc. Gift of paddy for a lamp to the temple of Paravai-Īśvaramuḍaiya-Mahādēva by a native of Taṇḍalam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
319	On the same wall	Do. ..	Rājēndradēva	Do.	Do.	Built in at the beginning. Gift of paddy for a lamp to the temple of Paravai-Īśvaramuḍaiya-[Mahā]dēva in the city of Paravaipuram in Purai[yūr]-nāḍu a subdivision of Panaiyūr-nāḍu which was a district of Rājēndraśōḷa-vaḷanāḍu. Characters similar to that of No. 318 above.
320	Do.	..	....	8th year	Do.	Built in at the beginning. Provides for offerings and lamps to (the images of ?) Rājēndraśōḷadēvar and Paravai-Naṅgaiyār set up in the same temple.
321	On the south wall of the maṇḍapa in front of the same shrine.	...	....	....	Do.	Fragment. Provides for offerings, worship, reading of the Śivadharma, recitation of the Tiruppadiyam hymns, musical performances on the vīṇai, etc., in the temple.
322	On the east wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Adhirājēndradēva.	3rd year	Do.	Gift of land by purchase to the same temple by a native of [Pu]ṅgaṇjēri in Miḻalai-kūṟṟam, a district of Rājarāja-Pāṇḍināḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall	..	....	..	Tamil	Fragmentary. Mentions the temples of Paravai-Īśvaramuḍaiyār and Rājēndraśōḷa-Viṇṇagar-Āḻvār. Makes provision, for maintaining a teacher in a free school, for watersheds in front of the above-mentioned two temples and the maṇḍapa called Rājēndraśōḷan and for one who supervises the dēvadāna, śālabhōga and the temples.
324	On the south wall of the first prākāra of the same temple.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	[5]th year	Do.	Much damaged. Mentions the temple of Kaṇṇamanda-Nāyaṇār in Puravar-Paṇaṅgāṭṭūr in Paṇaiyūr.
325	On the same wall	Do. ..	Vikrama-Pāṇḍyadēva	5th ,, ...	Grantha and Tamil.	Damaged. The inscription commences with the words samasta-bhuvanāśrayavīra, etc. Gift of lands for offerings and other requirements of the same temple.
326	On the east wall of the same prākāra.	..	....	[Pira]bha (Prabhava), Paṅguṇi, 3.	Tamil	Seems to record a gift of a garden for the merit of Muddu-Krishnappa-Nāyaka.
327	On the same wall	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.	..	Do.	The right side of this inscription is obstructed by the images of the Nāyaṇmār. Seems to record a gift of land. Mentions Puṟāvūr Paṇaiṅgāṭṭūr and Seṇbai in Vāṇagappāḍi-nāḍu on the northern bank of Peṇṇai (Peṇṇār). Above it is a fragment of an inscription in early characters which provides for various requirements of the temple of Maḍurāntaka-Īśvaramuḍaiyar at Paravaipuram in Puraiyūr-nāḍu, a subdivision of Paṇaiyūr-nāḍu which was a district of Rājēndraśōḷa-vaḷanāḍu.
328	On the south wall of the Satyāmbikā shrine in the same temple.	Do.	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar (Harihara II).	Śaka 1312, Śukla, Kaṭaka, śu. di. Sunday, Mūla.	Do.	Records a *tax-free* gift of the village of Kuṇṟalūr in Kōḷiyapuranallūr-paṟṟu for worship, festivals and repairs to the temple of Uḍaiyār-Kaṇṇamanda-Nāyaṇār at Tiruppuṟavūr Paṇaiṅgāṭṭūr alias Paravaipuram in Puraiyūr-nāḍu, a subdivision of Paṇaiyūr-nāḍu which was a district of Rājarāja-vaḷanāḍu.
329	At the entrance into the second prākāra of the same temple, left side.	Do.	Veṅkaṭapatidēva-Mahārāja	Hēviḷambi, Arpaśi	Do.	Damaged. Mentions Muddukṛishṇappa- Nāyakka.
330	On the east, north, west and south walls of the central shrine in the Aḻagiya-Naraśiṅga-Perumāḷ temple at Ennayiram (same taluk and district).	Chōḷa ..	Rājakēsarivarman alias Uḍaiyar śrī-Rājadhirājadēva.	30th year, Mīna, śu. di. Friday, Tiruvādirai (Ārdrā).	Do.	Beginning lost. Begins with the introduction ಶ್ರೀಮದ್ಭಂಗ್ಗ, etc. Records that the assembly of the free village (taniyūr) Rājarāja-chaturvēdimaṅgalam, a brahmadēya in Paṇaiyūr-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu met in the maṇḍapa called Mummaḍiśōḷaṉ with Araṅgaṉ Vīrirundāṉ alias Nirupēndraśōḷa-Mūvēndavēḷār who was governing the village, and ordered the lands belonging to the temple of Tiruvāyppāḍidēvar to be taxed according to the lowest scale as in the case of the lands of the temples of Rājarāja-Viṇṇagar-dēvar and Kundavai-Viṇṇagar-dēvar.
331	On the north wall of the same shrine.	Vijayanagara.	Achyutadēva-Mahārāya, son of Viraprataṭpa Naraśiṅgadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1461, Vikāri, Mi[thu]na, śu. di. pañchamī, punarvasu, Wednesday.	Do.	Records the gift of Nallaḷam as a vāḍā-oṭṭukāṇipparru by Śīraṅgarājar, son of a certain Veṇṟumāḷai-iṭṭār, to a private individual. The free village of Ennayiram Rājarāja-chaturvēdimaṅgalam is said to be situated in Paṇaiyūr-nāḍu, a subdivision of Palakuṉṟa-kōṭṭam which was a district of Jayaṅgoṇḍa-Chōḷamaṇḍalam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
332	On the same wall	Vijaya-nagara.	Sadāśiva-Mahārāya, son of Achyutadēva-Mahārāya.	Śaka 1467, Viśvāvasu, Kumbha, śu. di. daśami, Friday, Hasta.	Tamil	Unfinished. Under the orders of Śūrappa-Nāyakkar-Ayyaṉ, provision seems to have been made for presenting betel-leaf offering in the temple of Aḻagiyaśiṅga-Perumāḷ at Eṉṉāyiram in Paṉaiyūr-nāḍu, a subdivision of Rājarāja valaṉāḍu, a district of Palakuṉṟa-kōṭṭam in Jayaṅgoṇḍa-Chōḻamaṇḍalam.
333	Do.	Chōḻa ..	Parakēsarivarman alias Uḍaiyār śrī-[Rājēndra-Chōḻadeva] I.	..	Do.	The introduction commences with the words [illegible], etc. Records that at the order of the king, a gift of 45 vēli of land in Āṉaṅgūr alias Rājarājanallūr was made to the temple of Rājarāja-Viṇṇagar by the assembly of the free village (taṉiyūr) Rājarāja-chaturvēdimaṅgalam for offerings, festivals, recitation of Tiruvāymoḻi and the maintenance of an educational institution in which the Vēdas, Vyākaraṇa, Mīmāṁsā, and Vēdānta were taught.
334	On the west and south walls of the same shrine.	..	[illegible]	Śaka 1465, Śōbhakṛit, Māgha 7.	Telugu ..	Records that Sūrappa-Nāyaṇigāru, the younger brother of Aḍapa-Baiyappa-Nāyaṇigāru reconsecrated the temple of Aḻagiyaśiṅga-Perumāḷ at Eṉṉāyiram which was built by Rājēndra-Chōḻa and had become dilapidated.
335	On the same walls	Chōḻa ..	Parakēsarivarman alias Uḍaiyār śri-Rājēndra-Chōḻadēva I.	25th year and 112th day, Kaṉṉi, ba. di. Thursday, Punarvasu.	Tamil	Records that on the order of the king, the assembly of Rājarāja-chaturvēdimaṅgalam which was a free village in Jayaṅgoṇḍa-Chōḻamaṇḍalam met together in the hall called Mummaḍiśōḻaṉ-maṇḍapa along with Nambi-Uḍuttūr-uḍaiyār who governed the village, and made a settlement (vyavasthai) regarding the incomes derived from lands belonging to a number of shrines and set apart for various services. Among the temples and deities mentioned are Rājarāja-Viṇṇagar-Āḻvār, Kuṇḍavai-Viṇṇagar-Āḻvār, Sundaraśōḻa-Viṇṇagar-Āḻvār, Dēvēndra, Sarasvatī, Śrī-Bhashṭārakiyār, Mahāmōḍiyār, Sūryadēva, Saptamātṛis, Mahāśāstā, Durgaiyār, Subrahmaṇya, Jyēshṭaiyār and the village gods.
336	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	11th year	Do.	Records that at the order of the king, the assembly of Rājarāja-chaturvēdimaṅgalam in Rājarāja-valaṉāḍu, gave Naṉṉāḍērpākkam alias Vikkiramaśōḻanallūr which was a dēvadāna, of Tiruvīrāmīśvaramuḍaiyār at Eydār, a hamlet of this village, to Uyyakkoṇḍāṉ Pañchanadivāṉaṉ of Vañchiyūr in Puliyūr-nāḍu, a subdivision of Arumoḻidēva-valaṉāḍu and his descendants, as a janmakāṇi. The village granted was renamed Rājarāja-Vañchiyūr and entered in the Revenue accounts. Mentions the Chief Secretary (tirumandiravōlai) Chōḻēndraśiṅga-Muvēndavēḷāṉ.
337	On the same wall	Vijaya-nagara.	Sadāśiva-Mahārāya	Śōbhakṛit, Tai, 2 ..	Do.	Registers the gift of the village Periya-Āśūr to the temple of Aḻagiyaśiṅga-Perumāḷ at Eṉṉāyiram, by Veṅkaṭādri-Nāyaka, for the merit of the king.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
338	On the same wall	Vijaya-nagara.	Sadāśiva-Mahārāya	Śaka 1467, Viśvāvasu, Kaṉṉi, śu. di. daśami, Friday, also Sunday.	Tamil	Records the grant of Māḍapuṭṭiyam right and certain privileges to Śōḍi-Koṇḍama-Nāyakkar by the treasurer and manager Śrīraṅgarājar-piḷḷai of the temple of Aḻagiyaśiṅga-Perumāḷ situated in the centre of the 24 sacred shrines (tirumuṟṟam) of Eṉṉāyiram which was a free-village in Paṉaiyūr-nāḍu, a subdivision of Rājarāja-valaṉāḍu, in the district of Palakuṉṟa-kōṭṭam in Jayaṅgoṇḍa-Chōḻamaṇḍalam.
339	Do.	Chōḻa ..	Mahāmaṇḍalēśvara Rājarājēndra-Chōḻadēva.	Śaka [1*] 268, Jaya, Rishabha, su. di. daśami, Friday, Hasta.	Do.	Gift of the villages of Niganūr, Muttakkūr, Viravanallūr and Śattaṉūr which were the hamlets of Ponnūr in Śiṅgamporuḍa-valaṉāḍu, a subdivision of Palakuṉṟa-kōṭṭam, to the same temple.
340	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār Kulōttuṅga-Chōḻadēva.	7th year	Do	The introduction commences with the words [illegible], etc Gift of 10 cows for a lamp to the temple of Rājarāja-Viṇṇagar-Āḻvār at Rājarāja chaturvēdimaṅgalam by Ulagaḷandāṉ Tiruvaraṅgadēvaṉ of Kulattūr
341	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḻadēva I.	30th year and 27th day, Karkaṭaka, ba. di. daśami, Thursday, Kṛittikā.	Do.	Gift of land by the assembly of Rājarāja-chaturvēdimaṅgalam for the festivals of Śittirai-śadaiyam called after Rājarāja and Māśi-puṇarpūśam for Rāghavachakravartin in the temple of Rājarāja-Viṇṇagar-Āḻvār. The assembly is said to have met in the temple of Rājarāja-Īśvaramuḍaiyār.
342	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	6th year	Do.	Stones out of order. Seems to register a gift of land for offerings.
343	On the north wall of the same maṇḍapa.	....	....	....	Do.	Built in at the beginning. Gift of land for offerings, festivals, recitation of the Tiruppadiyam and the three Vēdas as well as for feeding Brāhmaṇas in the Rājēndra-śōḻaṉ-śālai. Mentions ūrvāriya-perumakkaḷ
344	On the south wall of the same maṇḍapa.	....	....	....	Do.	Contains only a part of the introduction commencing with the words [illegible]. On the same wall is another unfinished introduction commencing with the words [illegible].
345	On a pillar in the same maṇḍapa ..	Chōḻa ..	Tribhuvanachakravartin Vīrarājēndradēva.	6th year	Do.	Records that the maṇḍapa was constructed by Ammaiyappan Paṇḍināḍukoṇḍāṉ Kaṇḍaṉ Sūriyaṉ alias Rājarāja-Śambuvarāyaṉ.
346	On another pillar of the same maṇḍapa.	....	....	....	Do.	Much damaged. Mentions Vīra-Naraśiṅgarāya-Nāyakkar.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	On the south wall of the first prākāra of the same temple.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3[9]th year and 204th day, Kumbha, ba. di. dvitīya, Thursday, Uttiram.	Tamil	Incomplete. At the instance of the king the assembly of Rājarāja-chaturvēdimaṅgalam, a free village and brahmadēya in Paṉaiyūr-nāḍu, a subdivision of Gaṅgaikoṇḍaśōḷavaḷanāḍu, in company with prince Kulōttuṅgaśōḷa-Mūvēndavēḷar who was the headman of Śembiyaṉ-Puliyūr-Vērkāḍu in Puliyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam performed the consecration ceremony (deyva-prathiṣṭhai) of the God and opened water-works (jala-pratiṣhṭhai), for the spiritual merit of the king and for destruction of the wicked and the prosperity of the good, and ordered (the gift of lands in ?) Āṉaṅgūr in Āṉaṅgūr-nāḍu.
348	On the same wall	Do. ..	Rājakēsarivarman alias [Tribhuvanachakravartin] Kulōttuṅga-Chōḷa[dēva].	[3]8th year and 50th day, Karkaṭaka, ba. di. shashṭi, Saturday.	Do	Damaged. The introduction commences with the words புகழ்மாதரும்மை. Records a settlement similar to that in No. 347 regarding the gift of a land by purchase made by a native of Śāttaṅguḍi in Kiḻappuliyūr-nāḍu (a subdivision of ?) Iruṅgōlapāḍi, to the temple of Śrīvaigundattāḻvār at Araśūr in Tirumuṇaippāḍi-nāḍu. At the time of making the settlement the assembly met in the temple of Rājarāja-Viṇṇagar-Āḻvār at Rājarāja-chaturvēdimaṅgalam.
349	On the west wall of the same prākāra.	....	....,	[3]8th year ..	Do.	Records an order of the assembly exempting certain lands in Puḷḷūr alias Parakēsarinallūr from payment of taxes from the 39th year.
350	On the west and north walls of the same prākāra.	Chōḷa ..	Rājakēsarivarmaṉ alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	42nd year and [50]th day, Siṁha, ba. di. ēkādaśī, Thursday, Pushya.	Do.	Damaged. The introduction commences with the words புகழ்மாதரும்மை. Gift of land for worship to the temple of Rājarāja-Viṇṇagar-Āḻvār.
351	On the north wall of the same prākāra.	Do. ..	Do. do.	44th year	Do.	Built in at the right side and damaged. The introduction commences with the words புகழ்மாதரும்மை. Gift of land for offerings and festivals by the assembly of Rājarāja-chaturvēdimaṅgalam and the settlement (nāḍu-kūṟu) officer Ādittachūḷāmaṇi-Brahmamārāyar at the instance of the king. In certain respects the record is similar to No. 347 above.
352	On the south wall of the ruined temple at Kandamangalam (same taluk and district).	Rāshṭrakūṭa	Ka[ṇṇ*]ṇaradēva	20th ,, ...	Do.	Fragment.
353	On the same wall	Chōḷa ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr'.	11th ,, ...	Do.	Seems to record a gift of lamp to the temple of Śeṅtaṅgi-Viṇṇagar-Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a brahmadēya on the north bank (of the Pennār).
354	On six slabs built into the walls of the same temple.	Do. ..	Rājakēsarivarman alias Rājarājadēva I ..	2[6]th ,, ...	Grantha and Tamil.	Fragments. Seem to register a gift of land constituted as an agrahāra called after Tribhuvaṇamahādēvi, to the temples of Jayantaṅgi-Viṇṇagar-Paramasvamin and Śrīkayilāsam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On seven other slabs built into the same temple.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva I ..	26th year	Tamil ..	Fragments. Seem to register a sale of land to the temple of Tiruvāyppāḍi-Āḻvār by the assembly of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a free-village in Jayaṅgoṇḍa-Chōḷamaṇḍalam. Mention Viṟaṉārāyaṇapperēri.
356	On two other slabs built into the same temple.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	10th year, Rishabha, Thursday, Viśākhā.	Do. ..	Registers a gift of land to the temple of Śeṭāṅgi-Viṇṇagar-Paramasvāmin by the assembly which met in the Tirukkāvaṇam in front of the temple of Viṟaṉārāyaṇa-Viṇṇagar at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam. Another fragment relates to a gift of land by Gaṇḍarāditta Maḍurāntakaṉ.
357	On six other slabs built into the same temple.	Do. ..	Parakēsarivarman alias Uḍaiyār [Rājēndra-Chōḷa].	Lost	Do. ..	Fragments. The introduction commences with the word திருவரசர் and the grant portion after the name of the king cannot be traced.
358	On eight other slabs built into the same temple.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva II.	2nd year	Do. ..	Fragments. The introduction commences with the words திருவரசர்க்கு. Seem to register a gift of a lamp.
359	On the north wall of the central shrine in the Pañchanadēsvara temple at Tiruvandarkovil (Pondichery, French settlements).	Do. ..	Rājakēsarivarman	5th ,, ...	Do. ..	States that the silver vessels and gold belonging to the temple of Tiruvāṟai-Nakkaṉkōyil-Paramasvāmin having been utilised in former years by the sabhā, certain lands were given in exchange to the temple in the 28th year of the reign of king Kaṇṇaradēva. Refers also to a gift of land made in the 14th year of the reign of Madiraikoṇḍa Parakēsarivarman.
360	On the same wall	.. ....		Siddhārthi, Paṅguṇi, 6.	Do. ..	Records that Piḷaiporuttāpiḷḷai, son of Appaṇṇa-Piḷḷai built the shrine of Kumārasvāmin.
361	On the north and west walls of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva I ..	27th year ..	Do. ..	Gift of sheep for two lamps to the temple of Tiruvāṟaiuḍaiya-Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a brahmadēya in Jayaṅgoṇḍa-Chōḷamaṇḍalam. Marudūr alias Parakēsarinallūr was the eastern hamlet of this village.
362	On the west wall of the same shrine.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	12th year, Dhanus, Tuesday, Āśleśha.	Do. ..	Records that the assembly of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam having met in the maṇḍapa built by Muṁmuḍiśōḷa-Umbaḷanāṭṭuvēḷāṉ, remitted the taxes on the hamlet of Muṇḍiyaṉ Vaḷḷaippākkam which was purchased and given to the temple by Immaḍiśōḷa Mūvēndavēḷāṉ and fixed the fines to be paid by those who imposed or realised taxes on it.
363	On the same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva I.	10th year	Do. ..	Unfinished. Stops with the mention of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam a brahmadēya in Jayaṅgoṇḍa-Chōḷamaṇḍalam. The introduction is slightly different and states that he built a palace at Madura and anointed his son as Chōḷa-Paṇḍya. The conquests extend up to the destruction of Śālai.
364	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	12th ,, ...	Do. ..	Gift of land by purchase for offerings and lamps to the temple of Tiruvāṟaiyāḻum-Paramasvāmin, by Peruñjāmaṉ Nakkaṉ Kaṇichchaṉ alias Irumaḍiśōḷa Mūvēndavēḷāṉ of Śikkil.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the west and south walls of the same shrine.	Chôla ..	Rājakēsarivarman alias Chakravartin Kulôttuṅga-Chôḷadēva.	20th year	Tamil ..	Gift of 96 sheep for a lamp to the temple of Tiruvaiyāṟudaiya-Mahādēva at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam in Viḷupparaiñjādu a subdivision of Rājēndravaḷanāḍu by Kili Nāṅgai a Brāhmaṇa lady of Vīraśikhāmukhachchēri-Śāttamaṅgalam.
366	On the south wall of same shrine ..	Do. ..	Parakēsarivarman	15th „ ..	Do. ..	Gift of a house site to the temple of Tiruvāṟai-Nakkaṉkōyil-Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam a brahmadēya on the north bank. Mentions the temple of Paramēsvara Bhaṭṭāraka at Tirunaḷāṟu.
367	On the same wall	....	..	Do. ..	Built in in the middle. Seems to register a gift of land for lamps and offerings to the same temple.
368	Do.	Saḷuva ..	Narasiṅgayadēva-Mahārāya	Śaka 1425, Rudhirōdgāri, Arpaśi, 15.	Do. ..	Records that Ambikāmakkiḷavaṉ Aramvaḷartta-Nāyaṉār agent of Narasā-Nāyaka bestowed certain privileges on the Kaikkōḷas of Tribhuvaṇamādēviparṟu, Naḍuvukaraiparṟu and Neṉmalipparṟu.
369	Do.	Chôḷa ..	Parakēsarivarman	16th year ..	Do. ..	Unfinished. Mentions Nārāyaṇachchēri in Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a brahmadēya on the northern bank.
370	On the east and north walls of the maṇḍapa in front of the same shrine.	Vijayanagara.	Vīra-Bukkarāya, son of Haribara ..	Śaka 1328, Vyaya, Simha, śu. di. tritīya, Tuesday, Hasta.	Do. ..	Records gift of a village as a kaṇiyākshi to Āḷavaṇḍaṉ-Bhaṭṭar alias Uḷagudaiya-Perumāḷ of Perumbaṟṟappuliyūr in Śōḷamaṅgalam, which was a brahmadēya in Kiḻārkūṟṟam a subdivision of Nittavinōda-vaḷanāḍu in Śōḷamaṇḍalam, by the assembly of 4,000 men of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam a brahmadēya in Naḍuvil-maṇḍalam a subdivision of Vīravaṭāra-vaḷanāḍu in Rājādhirāja-vaḷanāḍu.
371	On the north wall of the same maṇḍapa.	Do. ..	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1448, Chitrabhānu, Tai, 30.	Do. ..	Registers the grant of a daṇḍigai umbaḷigai to Eṉguma raniṉṟār Maḷavarāyaṉ the agent of the karaṇikka Mahā gaṇapati Ayyaṉ.
372	On the same wall	.. ....	..	Vṛisha, expired Chitrabhānu, Vaigāśi, 14.	Do. ..	Gift of land in Neṟiyanallūr belonging to the temple of Tiruvaiyāṟudaiya-Nayiṉār to a dancing girl named, Saḷuva-Timmarasa-Māṇikkam.
373	On the south wall of the same maṇḍapa.	.. ....	..	Śaka ••53, Khara, Mēsha, śu. di. shashṭhi, Punarvasu, Saturday.	Do. ..	Built in in the middle. Registers the grant of a kaṇiyākshi right to a private individual by the assembly of Tribhuvaṇamahādēvi.
374	On the south and east walls of the same maṇḍapa.	Saḷuva ..	Narasiṅgarāja	Vikṛiti, Phalguṇa, śu. di. prathamā.	Telugu ..	Incomplete. Mentions Tim[mi]-Nāyaka, the agent of Aṇṇamarasa the [Minister] of Saḷuva Narasiṅgarāja and the temple of Tiru[vā]ṇḍār at Tirubhuvaṇamahādēvi in Hāvaḷi Arabiḍuchāvaḍi.
375	On the same walls	Vijayanagara.	Vīra-Viruppaṇṇa-Uḍaiyar, son of Harihara 'who levied tribute on Ceylon.'	Bhāva, Paṅguṇi, 10.	Tamil ..	Built in at the right side. Records an order of the pradhāni Nanjaṇaṅgaḷ remitting in favour of the temple all kinds of taxes on its lands which were situated in several villages for conducting worship and repairs.
376	On the west wall of the room adjoining the same maṇḍapa.	Chôḷa ..	Parakēsarivarman	40th year ..	Do. ..	Fragment. Gift of 90 sheep for a lamp. Mentions Tribhuvanamādēvi-[chaturvēdi]maṅgalam a brahmadēya on the northern bank of the Peṇṇār.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a slab lying in front of the same temple.	..	....	Bahudhānya, Vaigāśi, 15.	Tamil ..	Mentions Nayyaṅkara-Appar, the agent of Rāyasam Tirumalaiyar and Maṇḍalattārpiḷḷai, the agent of Bommu-Nāyakkar-Ayyaṉ.
	TINNEVELLY DISTRICT. TENKASI TALUK.					
378	On a slab set up in front of the Vināyaka temple at **Melagaram.**	..	....	Śaka 1600, Kollam 853, Kālayukta, Vaigāśi 17, śu. di. pañchami, Wednesday, Pūśa, (Pushya), Śubhayōga and Śubhakaraṇa.	Do. ..	Registers a tax-free gift of land at Mēlaiyagaram for daily worship in the temple of Kuttalanāthasvāmin.
379	On the ceiling at the southern entrance into the Udasimadam in the same village.	..	....	A.D. 1854, January 3rd, Kollam 1029, Tai, 21, Thursday.	Do. ..	A sarvamānya grant of land by a certain Nababu-Sāyabu to a maṭha of Kujliyūr, one of the descendents of Gōrakanāthasvāmi of the Punjab which was also entered in the accounts of the Government (circar) during the time of the Kumbiniyar, *i.e.*, the East India Company. In A.D. 1854 the maṭha which was a tiled building till then was constructed of stone.
380	In the same place	..	....	[Kollam] 973, Hijra 1212.	Do. ..	Refers to the repair of a tank in Kōḍikurichchi and a cowl to Vīra-Kumaralāla. Mentions Hazrat Bande Khān Alli.
381	On a slab built into the east wall of the Muttiyam-paṇḍāram-madam at **Nannagaram,** a hamlet of the same village.	.. ....	..	[Kollam] 1072, Vaigāśi, 26, A.D. 1903.	Do. ..	Records that Muttaiya-Paṇḍāram, son of Paḷani-Paṇḍāram built a maṇḍapa, set up in it the images of Kuttaḷa-liṅga and Kuḷalvāymoḷi-ambāḷ and provided for daily worship and offerings to them. Also states that in the samādi-maṇḍapa built for himself daily offerings, worship, etc. had to be conducted from the funds provided.
382	On the sides and top of a quadrangular stone set up in a field at **Piranur.**	Pāṇḍya ..	Jaṭiḷavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Aḻagaṉ Perumāḷ Ativīrarāma.	Śaka 1505, 15th year, Tāraṇa, Āvaṇi.	Do. ..	Damaged. Seems to register a gift of land for worship to the temple of Tirukkuṟṟāḷamuḍaiya-Nayiṉār.
383	On a rock called the Nattattaṉpārai, one mile east of **Tiruchchirrambalam.**	Chôḷa ..	Rājarāja (I)	28th year ..	Grantha ..	Damaged.
384	On the same rock	Do. ..	Rājakēsarivarman	3rd „ ..	Vaṭṭeḻuttu ..	Much damaged. Mentions Maṇṇaiyūr in Neṇmāli-nāḍu, a brahmadēya on the southern bank in Śōṇāḍu.
385	Do.	Do. ..	Rājarājakēsari[varman] (Rājarāja I) ..	....	Do. ..	Mentions Rājarāja-Paṇḍināḍu.
386	On the north and west walls of the central shrine in the Rājagōpālasvāmin temple at **Melappavur.**	Paṇḍya ..	Jaṭiḷavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Paṇḍyadēva, son of Abhirāma-Parākrama-Paṇḍyadēva.	Śaka 1467, 2nd year, Viśvāvasu, Dakshiṇāyana, Karkaṭaka 9, amāvāsyā, Wednesday, śubhayōga, Punarvasu.	Tamil ..	Registers a gift of land for worship and repairs to the temple of Nayiṉār Aḻagiyamaṇṇaṉār of Pāgūr Rājakulaṟāma-chaturvēdimaṅgalam in Kuṟumaṟai-nāḍu. The king calls himself Tiruneḻvēḷiperumāḷ as well.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
387	On the east wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Vīravenbāmalai alias Tirunelvēlipperumāḷ [Kulaśēkhara]dēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	4th year, Śaka 1475, Pramādīcha, Dakshiṇāyaṇa, Ka[rkaṭaka] 9, ba. di. trayōdaśi, Saturday, śubha-yōga, śubha-karaṇa, Tiruvādirai (Ārdrā).	Tamil ..	Built in at the right side. Gift of land to the same temple for feeding Brāhmaṇas.
388	On the west and south walls of the central shrine, in the Mīnakshi-Śokkanāthasvāmin temple in the same village.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva Bhuvanēkavīra, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1468, Rishabha 23, ba. di. pañchamī, Thursday, Varāhakaraṇa, Tiruvōṇam (Śravaṇa).	Do. ..	Gift of land to the temple of Aḻagiyaśōkkaṉār at Pāgūr.
389	On the same walls	Do. ..	Jaṭilava[rman alias] Tribhuvanachakravartin Kō[nēri]ṉmaikoṇḍaṉ Tirunelvēlipperumāḷ, son of Abhirāma Parākra[ma-Pā]ṇḍya[dēva].	Śaka 1467, 3rd year, Viśvāvasu, Karkaṭaka 9, amāvāsyā, Wednesday, Harshayōga, Chatushpāda-karaṇa, Punarvasu.	Do. ..	Built in in the middle. Gift of land for worship and repairs to the temple at Rājakularāma-chaturvēdimaṅgalam.
390	On the north wall of the central shrine in the Tiruvallīśvara temple at Kilappavur.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḻapuram.'	20th year ..	Do. ..	Damaged and unfinished. Gift of land by purchase for offerings to the temple of Tirukkavāḷ[śvara]muḍaiya-Nāyaṉār. Mentions Muṉai-edir-mōgar of Pa[gū]r alias Kshatri[yaśikhā]maṇinallūr in [Ku]ṟumaṟai-nāḍu.
391	On the north and west walls of the same shrine.	Do. ..	Tribhuvana[cha]kravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	7th ,, ...	Do. ..	Registers a gift of land to a maṭha called Śaivapperumaṉmaḍam situated in the north street at Tirunelvēli.
392	On the west wall of the same shrine ..	....		Kollam 560 ..	Do. ..	States that the south wall of the central shrine having fallen, Kāttaṉ Vaḷaṭiārāyaṉ of Kuṟuchchi in Kīḻ-nāḍu, a subdivision of Veṇbuḷa-nāḍu, had it rebuilt.
393	On the west and south walls of the same shrine.	Pāṇḍya ..	....	....	Do. ..	Built in in the middle and the end. The introduction commences with the words திருமகள் தழுவுக. Gift of land in Paṭṭamaṅgalam, south of Kuṟuṅgaṇam alias Teliṅgakulakāla-chaturvēdimaṅgalam for offerings to the temple of Tirukkavaḷīśvaramuḍaiya-Nā[yaṉār] at Pāgūr alias Kshatriyaśikhāmaṇinallūr in Kuṟumaṟai-nāḍu. The king is said to have been seated on the throne (paḷḷipīdam) Kaliṅgattaraiyaṉ in the hall known as Aḻagiyapāṇḍiyaṉkūḍam of his palace at Madura east of Maḍakkuḷam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
394	On the south wall of the same shrine.	Pāṇḍya ..	[Māṟavarman alias] Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoṇḍaśōḻapuram.	2[2] + 1 + 1st year.	Tamil ..	Built in at the end. Registers a sale of land.
395	On three slabs built into the walls and floor of the underground cellar in the Veṅkaṭachalapati temple in the same village.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].	Lost	Do. ..	Fragments. The introduction commences with the words திருமகள் தழுவுக. Mentions Teliṅgakulakāla-chaturvēdimaṅgalam and the army of Muṉaivaḍumōgar also called Tennavanāpattuḍaiyār.
396	On three other slabs in the same place.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadē[va].	2nd year	Do. ..	Fragments. Gift of land for daily expenses to the temple of Muṉaikaḍimōgar-Vinnagar-Āḻvār.
397	On the south wall of the central shrine in the Chidambarēśvara temple at Puliyur.	Do. ..	Jaṭilavarman Tribhuvanachakravartin, Kōnērinmaikoṇḍaṉ Kulaśekharadēva alias Parākrama-Pāṇḍyadēva, son of Abhi[rāma] Parākrama-Pāṇḍyadēva.	Śaka 1469, 4th year, Plavaṅga, Mithuna, 12, [ba. di.] saptamī. Thursday, saubhāgyayōga [Pūraṭṭā]di.	Do. ..	Damaged. Seems to register a gift of land by the assembly of Puliyūr alias Vīra-Pāṇḍya-chaturvēdimaṅgalam in Teṉṉāri-nāḍu.
398	On the north wall of the maṇḍapa in front of the same shrine.	..	....	Śaka 1530, Kīlaka, Āṇi, 20.	Do. ..	Registers a gift of land in Śeṅgōṭṭai for worship and repairs to the temple of Chidambarēśvara.
399	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ Aḻagaṉ-Perumāḷ Ativīrarāman alias Śrīva[l]labhadēva.	Śaka 1526, 42nd year, Krōdhin, Āvaṇi, 15.	Do. ..	Do. do.
400	Do.	....	....	Śaka 1529, Plavaṅga, Vaigāsi.	Do. ..	Registers the grant of the right of worship in the Chidambarēśvara temple at Puliyūr to a certain Ṭhchakuṭṭi-jñāniyār.
401	On the west and south walls of the Krishṇasvāmin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Ponniṉ-Perumāḷ Parākrama-Pāṇḍya.	Śaka 1202, 5th year, Simha, 18, ba. di. ashṭamī, Wednesday, Sidha-yōga, Vyāghra-karaṇa, Rōhiṇi.	Do. ..	Gift of lands and houses situated at Puliyūr in Teṉ-Āri-nāḍu, a subdivision of Śirṟaṟaṅgaraipōkku to 24 Brāhmaṇas of Parākrama-Pāṇḍya-chaturvēdimaṅgalam which was founded in the name of the king.
402	On the same walls	....	....	Kālayukta, Śittirai, 15.	Do. ..	Gift of land to the temple of Krishṇa. Mentions Vikrama-Pāṇḍya-Īśvaramuḍaiya Nayiṉār and Nayiṉār-Tiruvirunda-Perumāḷ.
403	Do.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmalai alias Dharma-Perumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1480, 8th year, Kālayukta, Mēsha, 8, ba. di. dvitīya, Monday, sidha-yōga, gaja-karaṇa, [Sv]āti.	Do. ..	Aḻagaṉ-Perumāḷ Ativīraraman ordered the remission of taxes on certain lands granted to the temple of Śrī-Krishṇa at Puliyūr alias Parākrama-Pāṇḍya-chaturvēdimaṅgalam in Teṉ-Āri-nāḍu.
404	On the north wall of the central shrine in the Kuṭṭālanāthasvāmin temple at Kuttalam.	....	....	Viśvāvasu, Āvaṇi, 25.	Do. ..	Built in at the end. Records that the bathing of the goddess Am[m]ai Kulalvaymoḻi-Am[m]ai and another were provided for by a number of ladies.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Perumāḷ Aḷagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabha.	42nd year, Śaka 1527, Viśvāvasu, Uttarāyaṇa, grīshma-ritu[Mithuna, 29, ba.di. saptami, Thursday, Uttaraprōshṭhapadā].	Grantha and Tamil.	Damaged. The introduction commences with the words Bhuvanaikavīra Madhurāmahēndra. Seems to register the grant to a private individual of the right of presenting the offerings to the god.
406	On the south wall of the same shrine.	Do. ..	Do. do.	Śaka 1499,15th year, Īśvara, Dakshiṇāyaṇa.. ..Gajakaraṇa, Uttiraṭṭādi.	Tamil ..	Built in at the right side. Gift of land and houses to a resident of Ārūr in Kuḍa-nāḍu for performing worship in the temple of Kuṭhalanatha.
407	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Do. do.	Śaka 1492, 7th year, Vibhava, Uttarāyaṇa, Mīna, ba. di. pañchami, Monday, subhayōga, Varāhakaraṇa, Anisha.	Do. ..	Gift of land as a kaṇiyakshi to the accountant of Tirukkuṟāḷam in Teṉṉāri-nāḍu.
408	On the east wall of the same maṇḍapa.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5 + [1]5th year and 279th day, Śaka 1309.	Do. ..	Records that the king constructed the central shrine (vimāna) from its foundation (upāna) to the pinnacle (stūpi) as well as the ardha-maṇḍapa and the mahā-maṇḍapa.
409	On the east and north walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḷagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1492, 7th year, Śukla, Uttarāyaṇa, Śiśira-ritu, Mīna, 3, ba. di. daśami, Tuesday, Mūla.	Do. ..	Gift of land to a certain Mūtti Ativīrarāyar-Maḷavarāyar of Mēlagaram in Teṉ-Āri-nāḍu for service in the temple of Kuttālamuḍaiyār as accountant.
410	On the north wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḷagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva, son of Perumāḷ Dharma-Perumāḷ Kulaśēkharadēva.	Śaka 1507, 23rd year, Pārthiva, Vṛischika, śu.di. ashṭami, Friday, Śatabhishaj.	Do. ..	Gift of land for worship to the shrine of Ekkaladēvi in Teṉkāśi in Teṉṉāri-nāḍu. Mentions a number of officers of the king among whom figures Śivala Muṉaiyadaraiyaṉ.
411	On the same wall	....	....	Durmukhi, Māśi 25	Do. ..	Gift of money for a lamp to the temple of Tirukkuṟāḷamuḍaiya-Tambiṟāṉār as a charity of Vayirādarāyar Mattāṇḍa-Piḷḷai.
412	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	[4]th year, Paṅguṇi	Do. ..	Registers an agreement made by the assembly of Tirukkuṟāḷam in Teṉ-Vāri-nāḍu with a Kaikkōḷa resident of Kaḍaiyaḷūr in Vaḍavārināḍu for conducting the service called Kālamukkaḷtōḷaṉ-śandi in the temple of Tirukkuṟāḷamu[ḍai]ya-Nāyaṉār.
413	Do.	Do. ..	Do. do.	4th year, Māśi ..	Do. ..	Records an agreement, similar to the one mentioned in No. 412 above with Iravidēvar alias Kaṇḍiyadēvar.
414	Do.	Do. ..	Do. do.	4th year, Paṅguṇi	Do. ..	Records a similar agreement.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On the same wall	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Kumbha, 13, śu. di. ashṭami, Friday, Rōhiṇī.	Tamil ..	Records another similar agreement with a resident of Tiruchchirrambalam near Veṉṟumuḍiśūḍiya-Sundara-Pāṇḍiyapaṭṭaṇam in Parāntaka-vaḷanāḍu.
416	On a pillar built into a wall in the east verandah of the first prākāra of the same temple.	Do. ..	Śaḍaiyamāraṉ	2 + 7th year ..	Vaṭṭeḻuttu ..	Mentions Tirukkuṟāḷam in Teṉ-[v]āra-nāḍu. There is a small fragment above this, which mentions Śrī-Kuṟāḷam.
417	On another pillar in the same verandah.	Do. ..	Do.	2 + [9]th ,, ..	Do. ..	Gift of three buffaloes for half a lamp by Puyalaṅkāttaṉ, a merchant of Iḍavai in Maṇṇi-nāḍu to the temple of Mahādēva at Tirukkuṟāḷam in Teṇvāra-nāḍu.
418	On a third pillar in the same verandah.	Do. ..	Do.	2 + 9th ,, ..	Do. ..	Gift of six buffaloes for a lamp to the same temple by a native of Nallūr-Pāṇḍikkuḍi in Teṇvāra-nāḍu.
419	On the same pillar	Chōḷa ..	Parakēsaraivarman alias Rājēndra-Chōḷa I	....	Tamil ..	Incompl te the other face of the inscription being built in.
420	On the east and south walls of the Piḷḷaiyaṅkaṭṭaḷai room in the same prākāra.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Perumāḷ Parākra[ma-Pāṇḍyadēva].	34th year, Pañchami, Uttiraṭṭādi.	Do. ..	Stones out of order. Seems to record a gift of land to a certain Vaidyanādaṉ alias Vāmadēvaṉ for having repaired (the temple).
421	On the south wall of the same room	....	....	Śaka 4323, Ṛishabha, śu.di Wednesday, pañchami, Puśam.	Do. ..	Gift of land to certain Brahmaṇas for service in the temple.
422	On the same wall	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[2]3rd year, Ṛishabha, śu di. pañchami, Wednesday, Pushya.	Do. ..	Built in in the middle. Relates to the appointment of men for conducting worship in the temple of Tirukkuṟāḷamuḍaiyār and for the celebration of a special worship on the king's birth day, i.e., the day of Jyēshṭha in the month of Puraṭṭāśi.
423	Do.	Do. ..	Vīramārttāṇḍaṉ Parākrama-Pāṇḍyadēva	Śaka 432[3] (wrong), Ṛishabha, śu.di. Wednesday.	Do. ..	Built in in the middle. Relates to the renovation of the same temple and to the appointment of persons to conduct worship in it, the old temple having been dilapidated and the persons doing services there having died.
424	On the south wall of the same prākāra.	....	Tribhuvanachakravartin Kōnērimaikoṇḍaṉ.	....	Do. ..	Damaged. Registers a gift of land for offerings to the same temple.
425	On the same wall	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	[20]+ 1st year ..	Do. ..	Records that a merchant named Kulaśēkhara-chakravartin presented certain silver vessels to the temple of Tirukkuṟāḷamuḍaiya-Nayiṉār and was given a written agreement (piḍipāḍu) by the assembly.
426	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	5th year, Kārtigai 2, ba.di. tritiyā, Thursday, Rōhiṇi.	Do. ..	Records an assignment, by the assembly of the village, of land in Sundara-Pāṇḍyapuram a village in Kuṟumaṟai-nāḍu, to Lakkumaṇaṉ Dēvanāyakaṉ and Lekkumaṇaṉ Aṇḍapiḷḷai two of the Tamil Āriyas of Tirukkuṟāḷam. The assignees were required to cultivate the land and pay the taxes (kaḍamai) to the temple.
427	Do.	Do. ..	Māravarman ..... dēva ..	5th year, Aippaśi, 30, śu. di. Paurṇai, Tuesday].	Do. ..	Beginning inaccessible. Contains a portion of the introduction which commences with the words [illegible] etc. of Māravarman Vikrama-Pāṇḍya. Seems to register a sale of land to the temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
428	On the west wall of the same prākāra.	....	Tribhuvanachakravartin Kōnērimai-koṇḍāṉ.	4th year and 30th day.	Tamil ..	Built in in the middle. Registers a tax-free gift of land in Urrappaṅkurichchi alias Kulaśēkharanallūr in Neychchura-nāḍu to the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār at the instance of Aiyaṉ Maḷavarāyaṉ. Mentions Nilinallūr alias Kulaśēkhara-chaturvēdimaṅgalam.
429	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravar-tin Sundara-Pāṇḍyadēva.	Lost	Do. ..	Built in in the middle and unfinished. Begins with the historical introduction ಶ್ರೀಮತ್ಪ್ರತಾಪ, etc. Mentions Malaṅguḍi in Kil-Śembi-nāḍu.
430	On the west wall of the same prākāra.	Do. ..	Māṟavaraman alias Tribhuvanachakravar-tin Sunda[ra-Pāṇḍyadēva].	4 + 1st year ..	Do. ..	Built in in the middle. Refers to the settlement made by the assembly of Tirukkuṟṟālam that taxes should be levied only on cultivated lands. Refers to the transaction mentioned in No. 428 above.
431	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravar-tin Sundara-Pāṇḍyadēva.	* + 1st ,, ..	Do. ..	Built in in the middle. Mentions a measuring rod called Sundara-Pāṇḍiyaṉkōl
432	On the north wall of the same prākāra.	Do. ..	Ja[ṭa]varmaṉ alias [Tribhuvana]chakra-vartin Vīra-Paṇḍ[iya]dēva.	3rd year, Vriśchika, 13 ba. di shashṭi, Thursday, [Ā]-ślēsha.	Do. ..	The introduction commences with the words ಶ್ರೀಮತ್ಪ್ರತಾಪ etc. Records that certain lands were purchased from the merchants (nagarattār) of Sundara-Pāṇḍiyapuram, a village in Kurumaṟai-nāḍu for the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār and leased to Aṇḍapiḷḷai and his descendants on condition that he shall cultivate them and pay the taxes to the temple.
433	On the same wall	....	....	....	Do. ..	Relates to the restoration of the right of enjoyment of 2½ shares of land to a certain Śattiśīvaṉ Uyyavandāṉ alias Ēkanāyaka-Bhaṭṭaṉ for conducting worship in the temple of Kuṭṭhālanātha.
434	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	2nd year, Puraṭṭ-[ādi].	Do. ..	Gift of land in Agaraṟūr alias Ilakkumaṉaṉallūr for a lamp.
435	Do.	Do. ..	Do. do. ..	Do. ..	Do. ..	Damaged. Relates to the grant registered in No. 434 above.
436	Do.	....	....	....	Do. ..	Records gift of land to a certain temple accountant for managing the temple property such as houses, gardens, etc.
437	Do.	Pāṇḍya ..	Jaṭāva[rman Tribhuvanachakrav]artin [Vīra-Pāṇḍyadēva, 'who having taken [Ko]ṅgu, Śōḷamaṇḍalam and Īḻam (Ceylon), and conquered Vallāṉ [was pleased] to perform the anointment [of heroes] and the anointment of victors at Perumbarrapuliyūr.	15th year, Vriśchika, śu. di. pañchami, Monday.	Do. ..	Connected with No. 436 above. States that services in the temple were not conducted properly owing to the default of a previous donee from whom the lands were now transferred to a certain Mūlaimēl Marudu Śeṇbagavanap-perumāḷ alias Aiññūṟṟuva-Bhaṭṭaṉ.
438	On the east wall of the same prākāra.	Chōḷa ..	Parakēsarivarman	2[7]th year ..	Vaṭṭeḻuttu ..	Gift of 25 (sheep) (?) for a lamp to the temple of Tirukuṟṟa-lattumādēva.
439	On the same wall	Do. ..	Do.	21st ,, ..	Do. ..	Unfinished and damaged. Gift of 26 cows for a lamp to the temple of Kuṟṟālattu Perumāṇaḍigaḷ by Dharmaśeṭṭi alias Śaḍaiyaṅgavaiyaṉ of Maṇikkiṟāmam a resident of. . . . . llūr in Teṉvāra-nāḍu. Near this is another much damaged fragment of the inscription of the same king.
440	Do.	Pāṇḍya ..	Śaḍaiyamāraṉ	[2] + 15th ,, ..	Do. ..	Fragment. Mentions Tirukkuṟṟālam in Teṉvāra-nāḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the same wall	Chōḷa ..	Parakēsarivarman	[2]2nd year ..	Vaṭṭeḻuttu ..	Gift of land for a lamp to the temple at Kuṟṟālam in Teṉvāra-nāḍu by a certain Kaṇḍaṉ-Iravi on the day of a solar eclipse.
442	Do.	Do. ..	Do.	2[4]th ,, ..	Do. ..	Damaged. Gift of cows for a lamp by a certain Araiyam-[podu]viyār the wife of a certain . . . . rana Pallavaraiyar to the same temple.
443	Do.	Do. ..	Do.	25th ,, ..	Do. ..	Built in at the end. Gift of money for a lamp to the temple of Tirukkuṟṟālattu-Mādēvar. Mentions Tirukkāmaṉjūr in Kaḷakkuḍi-nāḍu.
444	Do	Do. ..	Do.	20th ,, ..	Do. ..	Damaged. Gift of cows and sheep for lamps to the temple of Tirukkuṟṟālattu-Peruma[l].
445	Do.	Do. ..	Parakēsa[riva]rman	25th ,, ..	Do. ..	Damaged and built in at the end. Gift of lamp to the temple of Kuṟṟālattumādēva.
446	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	24th ,, ..	Tamil ..	Gift of gold for a lamp to the same temple by Pirāṇṭakaṉ Uttamaśīli.
447	Do.	Do. ..	Parakēsarivarman	35th ,, ..	Vaṭṭeḻuttu ..	Gift of six buffaloes for a lamp to the same temple by a native of Vallapuram in Maḷa-nāḍu.
448	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	[36]th ,, ..	Do. ..	Gift of two lamps to the same temple by the headman of Kīḻinallūr in [Uṟattūr]-kūṟṟam.
449	Do.	Do. ..	[Rājarā]jakēsarivarman, 'who [destroyed the ships at] Kāndaḷūr.'	Lost	Do. ..	Damaged and built in. Mentions Teṉvāri-nāḍu.
450	Do.	Pāṇḍya ..	Jaṭilavarmaṉ alias Tribhuvanachakra-vartin Kōnērmaikoṇḍāṉ Kulaśēkhara-dēva alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama-Pāṇḍya.	Śaka 1474, 8th year, Virōdhikṛit, Karkaṭaka, 20. ba. di. dvitīyā, Sunday, Aviṭṭam.	Tamil ..	Registers an order by the king, who is here called Vīraveṇbāmālai alias Tirunelvēli Peruma[l], granting land, money and certain privileges to a certain Aḷagiyaśōkkaṉ for looking after the accounts of the temple at Tirukkuṟṟālam.
451	On the north wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Kōnērimaikoṇ-ḍāṉ Tirunelvēli-Pērumāḷ . . . . son of Abhirāma.	Śaka 1470, Kīlaka, Dhanus, 5, Monday, Uttiram.	Do. ..	Built in and damaged. Stones out of order. Seems to register a gift of land for offerings and worship to the same temple.
452	Do.	Do. ..	Vīra-Pāṇḍyadēva	Śaka 1368, Mēsha 15, Chaturdaśī, Sunday, Hasta.	Do. ..	Registers gift of money and land to a certain Kūttaṉperra-Perumāḷ Rudradēvaṉ for singing (iśaipaḍal) in the temple during the 1st ten days of each month.
453	On the west wall of the same prākāra.	Do. ..	Kulaśēkharadēva	2 + 35th year, Rishabha, 27 ba. di. pañchami, Saturday, [Tiruv]ōṇam.	Do. ..	Built in in the middle. Gift of land to a private individual for service in the temple.
454	On the same wall	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva [I].	2* year	Do. ..	Built in in the middle. States that when the temple had become dilapidated it was repaired and the old inscription which was in Vaṭṭeḻuttu (Vaṭṭam) characters was re-engraved in Tamil on (the new) stone (wall). The introduction commences with ಶ್ರೀಮತ್ಪ್ರತಾಪ etc. The word Śaḍaiyaṉ is prefixed to the name of the king. Records a gift of land by the residents of the village of Vinnardai alias Vikrama-Pāṇḍyanallūr in Kōṭṭūr-nāḍu a subdivision of Iḷa-maṇḍalam for a lamp to the temple of Tiruk-ku[ttalattu-Bha]ṭṭārakar.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On the same wall	Chōḷa ..	Rājarāja I	....	Tamil ..	Built in in the middle and unfinished. Refers to the re-engraving of the Vaṭṭeḻuttu records in Tamil, contains a portion of the historical introduction commencing with the words ಶ್ರೀಮತ್ತಿರು etc.
456	Do.	....	....	Śaka 155[5] . . . 4, śu. di. dvitīya, Monday, Migaśi-sha (Mṛigaśīrsha).	Do. ..	Do. Relates to the distribution of services in the temple among a number of persons and fixing their re-muneration. Refers to an earlier grant by king Kulaś-ēkharadēva.
457	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakra-vartin Śrīvallabhadēva.	[3]2nd year ..	Do. ..	Built in in the middle. Seems to register a gift of land for services in the temple.
458	Do.	....	....	Śaka 1333, Kum-bha, 13, ba. di. daśami . . . . Mūla.	Do. ..	Built in in the middle. Registers gift of land to 11 persons for the recitation of the Vēdas (adhyayana) in the temple and for the investiture of the sacred thread on all Fridays (to the god) (?). Mentions Kulaśēkharadēva and Tiru-kuṭhalaya-chaturvēdimaṅgalam.
459	Do.	....	....	Śaka 1351, Mēsha, ba. di. prathama, Siddha-yōga, Viśākhā.	Do. ..	Built in in the middle. Gift of land to 12 persons for the recitation of the four Vēdas. Mentions [. . .]rāman Śrīvallabhadēva.
460	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakra-vartin Śrīvallabhadēva.	32nd year, Vaigāsi 4.	Do. ..	Built in in the middle. Records that as the number of persons performing worship in the temple of Tirukkuṟṟā-lamuḍaiya-Nāyiṉār was not sufficient, additional men were appointed for the purpose. Mentions the shrines of Kuḻalvāymoḻimaṅgai, Champakādēvi and Mūṉṟumuḍi-chaturvēdimaṅgalam in Vaḍavāri-nāḍu.
461	Do.	Do. ..	Śrīvallabhadēva	Śaka 1355, Ṛisha-bha, 14, śu. di. dvitīya, Mṛiga-śīrsha.	Do. ..	Built in in the middle. Records a gift of land to one of the additional servants referred to in No. 460 above, for worship in the temple of Kuṟṟālanātha. Mentions the temple of Śivacharaṇīśvaramuḍaiyār.
462	On the south wall of the same prā-kāra.	....	....	Śaka 1[3]53, Tūla, 1, śu. di. dvitīya, Monday, [Vṛi]ti-yōga Vyāghra-karaṇa, Svāti.	Do. ..	Much damaged.
463	On the same wall	....	....	Śaka 1453, Kollam 707, Makara, 17, śu. di. Saptami, Sunday, Aśvati.	Do. ..	Gift of land by the Brahman of Mēlai-agaram alias Triku-ṭālaya-chaturvēdimaṅgalam to Nārāyaṇaṉ Kailāsanātha-Bhaṭṭa of Paḍagam a resident of Maṇanilainallūr alias Avaṇimuluḍuḍaiya-chaturvēdimaṅgalam a brahmadēya in Tarakkuḍi-nāḍu for the recitation of the Vēdas, at the service called Parākrama-Pāṇḍiyaṉ-śandi alias Ushā-pūja.
464	Do.	....	....	Do.	Do. ..	Gift of a lamp to the temple of Tirukkuṟṟālamuḍaiya-Nayi-nār in Teṉṉāri-nāḍu.
465	Do.	....	Jaṭilavarman alias Tribhuvanachakravartin Kōṉēṟmaikoṇḍaṉ Alhirāma Parā-krama-Pāṇḍyadēva.	Śaka 1471, 6th year, Saumya, Mithu-na, 30, śu. di. dvitīya, Thurs-day, Siddha-yōga, Gaja-karaṇa, Āsrēsha (Āślēsha).	Do. ..	Records a gift of land, situated in Puliyūr a village of Teṉ-nāri-nāḍu, made at the instance of the king by Vīraveṉ-bāmālai alias Tirunelvēliperumāḷ to a certain Svāmi-dēvaṉ alias Mahāgaṇapati-Bhaṭṭa belonging to Āchārya Śuddha-santāna of the Amarddāśrama in Irāḍha-Varēndi-grāma.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the same wall	Pāṇḍya ..	[Jaṭilava]rman alias Tribhuvanachakra-[vartin Kōṉēṟmai]koṇḍaṉ [Kulaśēkha-radēva] alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1473, 8th year, Virōdhikṛit Kan-yā, 3 śu. di. Tṛi-tīya, [Thursday] Mahēndra-Yōga, Gaja-karaṇa, Śodi (svāti)	Tamil ..	Gift of land for the recitation of the Vēdas by the order of prince Tirunelvēliperumāḷ Vīraveṉbāmālai.
467	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravar-tin Perumāḷ Parākrama-Pāṇḍyadēva.	3[1] + 2nd year, Mīna, [1]8, śu. di. shashṭi, Monday, Mṛigaśīrsha.	Do. ..	Records the appointment of some additional hands to con-duct worship in the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār. Mentions the temple of Maṅgaipperumāḷ-Nāyaṉār at Uttarakōsamaṅgai.
468	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravar-tin Perumāḷ Śrīvallabhadēva.	42nd year, Rishā-bha, śu. di. dvi-tīyā, Monday, Mṛigaśīrsha.	Do. ..	Damaged and built in at the end. Similar to No. 467 above. The king was encamped at Mūṉṟumuḍi-chatur-vēdimaṅgalam when making the appointment.
469	On the west and south walls of the kitchen in the same prākāra.	Do. ..	Māṟavarman alias Tribhuvanachakravar-tin Vikrama-Pāṇḍyadēva.	....	Do. ..	Fragments. Begin with the introduction ಶ್ರೀಮತ್ತಿರು. States that Śatabhishaj was the birth-day asterism of Vikrama-Chōḷa who is stated to be the brother-in-law (machchāḷvi) of the king and that at his instance a grant of land was made for certain special services.
470	On the south wall of the same kitchen.	....	Tribhuvanachakravartin Kōṉēṟiṉmai-koṇḍaṉ.	32 + 1st year, Puraṭṭāsi 17.	Do. ..	States that a number of men and women were presented to the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār as servants.
471	On the south wall of the Kuḻalvāy-moḻi-Amman shrine in the second prākāra of the same temple.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakra-vartin Perumāḷ [Kulaśēkharadēva].	2 + 3 [5]th year, . . . 23 ba. di Thursday, Makha.	Do. ..	Damaged. Mentions Sundara-Pāṇḍya and registers a gift of land for mid-day offerings to the same temple.
472	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Perumāḷ Parākrama-Pāṇḍyadēva	Śaka 1470, Kīlaka, Kumtha 18, ba. di. [dvi]tīya, Gaja-karaṇa.	Do. ..	Much damaged.
473	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Perumāḷ Aḻagaṉ Perumāḷ Parākrama-Pāṇḍyadēva.	....	Do. ..	Much damaged. Seems to register a gift of land.
474	On the same wall	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 13*9, * + 5th year.	Do. ..	Much damaged. Records a gift of land and houses to persons performing worship in the shrine of Gauri Kuḻalvāy-moḻimaṅgaiyār.
475	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakra-vartin Kōṉēṟmaikoṇḍaṉ Ku[laśē]khara-dēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1467, 3rd year Śravaṇa.	Do. ..	Built in at the end. Gift of land to Meykaṇḍadēvaṉ Chintāmaṇi for reciting the songs composed by Jñāna-sambanda and others.
476	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Kulaśēkharadēva ..	2 + 3[4]h year, 10, śu. di. Pratha-mā, Saturday, Aniḻam (Anurā-dhā).	Do. ..	Damaged. Gift of land for worship and offerings to the godd-ess Nāchchiyār Kuḻalvāymoḻima[ṅgai].

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
477	On the west wall of the same maṇḍapa.	Pāṇḍya ..	Kulaśēkharadēva	2 + 36th year Tulā, 3, śu. di. saptamī, Friday, Anilam (Anurādha).	Tamil ..	Much damaged and incomplete. Records that Aḍaikkalaṅgāttān Śō[ḷa]yadaraiyaṉ was appointed to manage the temple business and allowed certain renumeration.
478	On the same wall	Do. ..	Jaṭilavarman alias Tri[bhuvana]chakravartin Kōnērmaikoṇḍāṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhira[ma]Parākrama]-Pāṇḍya [dēva].	Śaka 1473 [Sādhā]raṇa, Kanya, 28 [śu] di. . . . daśī, Wednesday, Śubha-yōga, [Si]mha-karaṇa, Anurādhā].	Do. ..	Much damaged and incomplete. The king gets herein the epithet Tirunēl[vēliperumāḷ] Viraveṇbāmālai.
479	On a pillar set up on the north side of the same shrine.	Chōla ..	Parakēsarivarman alias Rājēndrasiṁha ..	2nd year	Do ..	Gift of a lamp by a certain Veḷḷāṇdēvaṉ Paṭṭalagaṉ a native of Pagūr to the temple of Tirukkuṟṟālattu-Āḻvār in Teṉvāri-nāḍu.
480	On the same pillar	Pāṇḍya ..	Māraṉjaḍaiyaṉ	4th year and 360th day.	Vaṭṭeḻuttu ..	Gift of a lamp to the temple of Tirukkuṟṟālattu-Bhaṭāra in Teṉvāra-nāḍu by Māraṇachchaṉ, the chief of Poḷiyūr.
481	On the south wall of the Kurumbala shrine in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Viraveṇbāmālai alias Dhanma-Perumāḷ Kulaśēkharadēva son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1479, 7th year Piṅgala, Mēsha, śu. di. aṣhṭamī, Tuesday, Śubha-yōga, Śubha-karaṇa, Pushya.	Tamil ..	Badly damaged. Seems to register a gift for reading the purāṇa on special days before the god. Mentions that the order was passed at the instance of Aḻagaṉ-Perumāḷ Ativīrarāman and Ativīraraman Parākrama.
482	On the north wall of the Svāminātha-svāmin shrine in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Aḻagaṉ-Perumāḷ Ativīrarāma alias Śrīvallabhadēva, son of Perumāḷ Kulaśēkharadēva.	Śaka 1513 29th year, Mithuna 15, śu. di. [pañcha]mī, Sunday, Śubha-yōga, Śubha-karaṇa, [Pushya].	Do. ..	Records that the kings Abhirāma Varatuṅgarāma alias . . . . Pāṇḍyadēva and Aḻagaṉ Perumāḷ Ativīrarāma issued an order for the grant of certain lands and tanks situated in Guṇarāmanallūr a village of Teṉṉāri-nāḍu for the sacred bath and worship of the images of Śyāmanātha and Nāgēśvarī set up in the temple by Pachchaiyappa-Nāyaka.
483	On the east wall of the Sōmaliṅga shrine in the same prākāra.	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Siṁha, ba. di. Navamī, Friday, Rōhiṇī.	Do. ..	Gift of land by purchase for a lamp to the temple of Tirukkuṟṟālamuḍaiyār at Tirukkuṟṟālam in Teṉvāri-nāḍu.
484	On the north wall of the Dharaṇipīṭha shrine in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1519, 34th year, Dunmukhi, Uttarāyaṇa Śiśira-ṛitu, Mīna, 29, śu. di. aṣhṭamī, Wednesday, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra Chandrakula-pradīpa, etc. Records that Aḻagaṉ Perumāḷ Ativīrarāma alias Abhirāma . . . . born in the asterism Śraviṣhṭha made a gift of land for worship in the temple and the feeding of Brahmaṇas.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
485	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 15[1]2, 28th year, Vikṛiti, Uttarāyaṇa, Śiśira-ṛitu, Mīna 15, ba. di. dvādaśī, Friday, Aviṭṭam, (Śraviṣhṭhā).	Tamil ..	Damaged. Registers a gift of land in Guṇarāmanallūr, a village of Teṉṉāri-nāḍu for the sacred bath and offerings to a Sahasraliṅga, in the temple of Tirukkuṟṟālamuḍaiyār set up by a native of Iḍattuvēli in Vēṇbūr-nāḍu.
486	Do.	Do. ..	Do. do.	Śaka 15[0]9, 25th year, Sa[rvajit], Dakshiṇāyaṇa, Grishma-ṛitu, Āshā[dha], śu. di. Tritīyā, Saturday, Uttara-Phalguṇī.	Do. ..	Much damaged. Seems to register a gift of land.
487	On the north wall of the temple store room called Vyañjanapporai in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāmaṉ Śrīvallabha.	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyaṇa, Śarad-ṛitu, Vṛiśchika 7, śu. di. Ēkādaśī, Monday, Śubha-yōga, Śubha-karaṇa, Rēvatī.	Do. ..	Records a gift of land by the king for the recitation of the Vēdas (adhyayana) in the temple.
488	On a pillar set up near the same temple.	Do. ..	Do. do.	Śaka 1498, 14th year, Dhātu, Dakshiṇāyaṇa, Varsha-ṛitu, Siṁha, śu. di. Trayōdaśī, Wednesday, Siddha-yōga, Vibhra-karaṇa, Tiruvōṇam (Śravaṇa).	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra Chandrakulapradīpa etc. The king who calls himself the son of Tirunelvēlipperumāḷ Viraveṇbāmālai alias Dharma-Perumāḷ Kulaśēkharadēva, is stated to have remitted the taxes on certain lands in favour of the temple of the Tirukkuṟṟālamuḍaiya-Nayaṇār for conducting the sacred bath.
489	On the same pillar	Do. ..	Perumāḷ Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Viraveṇbāmālai alias Perumāḷ Kulaśēkharadēva.	17th year, Pramādi, Dakshiṇāyaṇa, Varsha-ṛitu, Siṁha [25], ba. di. tritīyā, Friday, Āyilyam (Āślēsha).	Tamil ..	Registers a gift of land at Ilañji in Teṉṉāḍu, by the king, for the same purpose. Below this is an inscription with the bottom portion built in of the same king dated in the 1[8]th year, with the same details excepting the month which is Karkaṭaka and not Siṁha.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the north wall of the central shrine in the Kulaśēkharamuḍaiyār temple at **Tenkasi.**	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1489, 5th year, Prabhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 30, ba. di trayōdaśi. Tuesday, Śubha-yōga, Śubha-karaṇa, Uttarāshāḍhā.	Grantha and Tamil.	The introduction commences with the words *Bhuvanaikavīra* etc. The king is said to have been born in the asterism Punarvasu. Records the construction of the temples of Kulaśēkaranātha, Kulalvāymolimaṅgai-Nāchchiyār and the *parivāra dēvatas* situated on the eastern side of Dakshiṇa-Kāśi on the north bank of the Chitrā river, renewal of the services and festivals and the grant of lands in Vaḍavāri-nāḍu to meet the expenses of worship etc.
491	On the south wall of the same shrine.	Do. ..	Do. do.	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Grīshma-ṛitu, Mithuna 9, śu. di. daśami, Thursday, Śubha-yōga, Śubha-karaṇa, Viśākhā.	Do.	The introduction commences with the words *Bhuvanaikavīra* etc. Gift of a village in Vaḍavāri-nāḍu, excepting the *dēvadāna* and *brahmadēya* lands in it, for conducting worship thrice daily, for *Bhūtabali*-offerings, and for festivals in the same temple.
492	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. .	Do. do.	Śaka 1490, 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ṛitu. Makara 1[6], ba. di. Pañchami, Friday, Śubha-yōga, Śubhakaraṇa, Uttiram.	Tamil ..	Records gift of two gardens to the same temple for the *vasanta*-festival, by the officer Kōdaṇḍarāman Śīvala Kāliṅgarāyaṉ and another to the temple of Kulaśēkharanātha.
493	On the south wall of the same maṇḍapa.	Do. ..	Do. do.	Śaka 1495, 11th year, Śrīmukha, Kārttika 2 [7], ba. di. trayōdaśi Tuesday, Śubha-yōga, Śubha-karaṇa. Mūla.	Do.	Gift of land and a house-site to a certain Tirunelvēliperumāḷ Vallavarāyar for keeping the accounts of the servants (*kaṇmi*) in the same temple.
494	On the same wall	Do. ..	Do. do.	Śaka 1489, 6th year, Prabhava, Āvaṇi 20, ba. di. tritīya, Friday, Gaṇḍa-yōga, Vaṇija-karaṇa, Uttirāṭṭādi (Uttara-Bhādrapadā).	Do.	Damaged. Gift of land and a house-site as a *kāṇiyāṭchi* to another individual for keeping the accounts of the devotees (*toṇḍar*).
495	On the north and west walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva, son of Perumāḷ Tirunelvēliperumāḷ Vīravenbāmālai alias Dharma-Perumāḷ Kulaśēkharadēva.	Śaka 1492, 8th year, Pramōdūta, Dakshiṇāyaṇa, Śarad-ṛitu, Mārgaḻi 15, śu. di. dvitīya, Thursday, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Grantha and Tamil.	Commences with the words *Bhuvanaikavīra*, etc. Records gift of land in Marudaṅgulam in Teṉṉāri-nāḍu for the objects stated in No. 491 above.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same walls	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ, Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1490[7], 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 1[1]. ba. di. pañchami, Friday, Śubha-yōga, Śubha-karaṇa, Uttiram (Uttaraphalgunī).	Tamil ..	Gift of lands as paḍaividu to Kulaśēkhara-Nayiṉār. Mentions Kulaśēkharanallūr in Teṉṉāri-nāḍu and Puliyūr-Parākramapāṇḍya-chaturvēdimaṅgalam.
497	On the south, east and north sides of a platform in front of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravar[tin] . . . . . Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1489, 5th year, Prabhava, Dakshiṇāyaṇa, Varsha-ṛitu, Simha 13, śu. di ēkādaśi, Monday, Śubhayōga, Śubha karaṇa, Rōhiṇī.	Do. ..	Gift of land called Jagaviraramantiruttu as kāṇiyāṭchi to a private individual for writing the temple accounts. Mentions Parākramapāṇḍiya-pērēri in Vaḍavāri-nāḍu.
498	On the north wall of the Viṇṇavaram-Perumāḷ temple in the same village.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1488, 3rd+4th year, Akshaya, Uttarāyaṇa, Dhanus 9, śu. di. daśami, Sunday, Śubha-yōga, Śubha-karaṇa, Viśākhā.	Grantha and Tamil.	Commences with the words Bhuvanaikavīra, etc. Records the building of the temple called Śrīvala-Viṇṇavar-Emberumāṉ alias Aḻagar by the king and provides for worship and offerings to the same. The village granted is called Kuntidēvi-chaturvēdimaṅgalam a brahmadēya in Vēlūr in Maduraī-Uḍaiya-vaḷanāḍu.
499	On the west wall of the same temple.	Do. ..	Do. do.	Śaka 1493, Prajōtpatti, Uttarāyaṇa, Mīna 6, śu. di. dvitīya, Śubha-yōga Śubha-karaṇa, Svāti.	Tamil ..	Records gift of lands to Brāhmaṇas and Śūdras for doing service in the temple of Śrīviṇṇagaram. Mentions Kulaśēkharanallūr in Teṉṉāri-nāḍu and the temple of Kulaśēkharamuḍaiyār.
500	On the west and south walls of the same temple.	Do. ..	Do. do.	Śaka 1493, 9th year, Prajōtpatti, Uttarāyaṇa, Mīna 6, śu. di. dvitīya, Sunday, Śubha-yōga, Śubha-karaṇa, Svāti.	Grantha and Tamil.	Commences with the words Bhuvanaikavīra, etc. The king is also called Śivalamāraṉ. Records a tax-free gift of land for Śrībali and festivals to the temple of Nayiṉār Śīvala-viṇṇavar-Emberumāṉ at Puliyūr alias Kulaśēkharanallūr in Teṉṉāri-nāḍu. Mentions Marudūrkōṭṭai in Vaḍavāri-nāḍu. Records also a gift of land at Vindaṉūr in Kuṟumaṟaināḍu, made for the Rāmānuja-kūḍam built in front of the shrine of the god by Uḍaiyār Kulaśēkhara Kāliṅgarāyaṉ.
501	On the south wall	Do. ..	Do. do.	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Mithuna 5, śu. di. daśami, Sunday, Śubha-yōga, Śubha-karaṇa, Viśākhā.	Do.	Commences with the words Bhuvanaikavīra, etc. Records the gift of the village of Iḍaikal in Vaḍavāri-nāḍu and lands under the tank Kulaśēkhara-pērēri excluding the dēvadānas, tiruvidaiyāṭṭam, agarapparru, maḍappuram, etc., for worship thrice daily, festivals, offerings and other services in the Vishṇu temple constructed by the king under the name Śīvala-Viṇṇavar-Emberumāṉ.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On the north wall of the central shrine in the Viśvanāthasvāmin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva, who was born in the asterism Kṛittika.	Śaka 1419, 18th year, Simha 2, śu. di. tṛitīya, Tuesday, Uttiram.	Tamil	Records the assignment, to Śivapādaśēkharan Dikkellāmpugaḻum-Perumāḷ, of the 7th share of the service in the temple of Uḍaiyār Viśvanātha at Dakshiṇa-Kāśi on the north bank of the Chitrā river in Teṉṉāri-nāḍu which had ceased to be performed since the 15th year by Tanaṅkunalla-Perumāḷ Śaivaśikhāmaṇi-Bhaṭṭaṉ and was not claimed by any of his relations.
503	On the same wall	Do. ..	Do. do.	Śaka 1412, 11th year, Kumbha, 18, śu. di. pañchami, Sunday, Aśvati.	Do.	Refers to the construction of the same temple and the shrines for minor deities therein and states that the sons of deceased assignees were permitted to resume the grants and recover the rights of their parents and render service in the temple.
504	Do.	Do. ..	Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva.	Śaka 1419, 18th year, Simha 2, śu. di tṛitīyā, Tuesday, Uttiram.	Do.	Refers to the transaction mentioned in No. 502.
505	Do.	Do. ..	Do. do.	Śaka 1421, 20th year, Vṛischika 15, ba. di. tṛitīya, Wednesday, Aśvati.	Do.	Records that the service due in the temple by the second kanmi having stopped from the 19th year by the death of the permanent incumbent Viśvanātha-Bhaṭṭaṉ without a legal claimant, the lands pertaining to it were assigned to a new individual named Kailāsamuḍaiyaṉ Kulaśēkharamuḍaiyaṉ. Mentions the street called Vitaraṇavinōdaṉperunderu and Kuṉṟakkuḍi in Teṉṉāri-nāḍu.
506	On the north and west walls of the same shrine.	....	....	Kollam 685, Simha 9, ba. di. ashṭami, Rōhiṇi.	Do.	Records that Arikēsaridēva alias Parākrama-Pāṇḍyadēva built the temple of Viśvanātha and Gaurī at Dakshiṇa-Kāśi on the north bank of the Chitrā river and appointed men for various services. The holder of half a share of the 10th service having complained that he was not put in possession of his lands etc., they were now ordered to be restored to him.
507	On the west and south walls of the same shrine.	Pāṇḍya ..	Arikēsari Parākrama-Pāṇḍyadēva born in the asterism Mṛigaśirsha	Śaka 1374 (vasulōka), Vṛiśchika 16, śu. di. dvitīyā, Monday, Mūla.	Do.	Built in in the middle Gift of land for the daily expenses in the same temple which is here stated to have been built by the king.
508	On the same walls	Do. ..	Kulaśēkharadēva	Śaka 1416, 15th year, Paṅguṇi 15, Puṟṟai, Wednesday, Hasta.	Do. ..	Built in in the middle. Gift of land in Kuṉṟakkuḍi a village of Teṉṉāri-nāḍu and garden and house-sites (at Teṉkāśi) to a number of dancing girls for service in the same temple.
509	Do.	Do. ..	Do.	Do.	Do. ..	Refers to a gift of land, house and garden to a private individual for mēnikaval.
510	On the south wall of the same shrine.	Do. ..	Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva.	Śaka [14] 19, 18th year, Simha 2, [śu]. di. tṛitīyā, Tuesday, Uttiram.	Do. ..	Built in in the middle. Records the assignment of lands as archanai-kāṇiyāṭchi belonging to the eighth share of the service in the same temple to a private individual under circumstances similar to that noticed in No. 502 above.
511	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Tirunelvēliperumāḷ Viraveṉbāmālai alias Dhanmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Sddhārthi, Uttarāyaṇa, Mithuna 15, śu. di ashṭami, Tuesday, Hasta.	Do. ..	Records an order of prince Aḻagaṉ-Perumāḷ Ativīrarāman assigning lands to a private individual who was newly appointed to do the duties of the fourth kaṇkāṇi in place of one who had defaulted.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Perumāḷ Tirunelvēliperumāḷ Viraveṉbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1475, 4th year, Pramādicha, Dakshiṇāyana, Vṛischika 18, śu. di. dvādaśi, Friday, Variyāṇayōga, Bālavakaraṇa, Punarvasu.	Grantha and Tamil.	Commences with the words Bhuvanaikavīra, etc. The king is said to have been born on the asterism Aśvati. Gift of land as dēvadāna to the temple of Viśvanātha for worship and offerings to the images of Nāyaṉmār set up in it.
513	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ alias Kulaśēkharadēva, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1474, 2nd year, Paridāpi, Mēsha 29, śu. di. dvitīyā, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Do.	Commences with the words Bhuvanaikavīra, etc. The king is said to have been born in the asterism Aśvati. Records a gift of land for the sacred bath, worship, offerings, etc., to the god on the day of the asterism Aśvati of the king in each month and for the Vaigāśi-Viśākham festival to be conducted in the abhishēka-maṇḍapa built by him in the same temple.
514	Do.	Do. ..	Varaguṇa Śrīvallabha	Śaka 1537	Do.	Records that the king who is also called Pāṇḍya Kulaśēkhara is said to have a sacrifice performed and set up during the sacrifice an image called Yajñēśa-Vighnēśvara and granted an agrahāra under the name Abhishēkapura to the Brāhmaṇas who conducted the sacrifice.
515	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Perumāḷ Tirunelvēliperumāḷ Vīraveṉbāmālai alias Dharmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1485, 13th year, Rudhirōdgari, Uttarāyaṇa, Vasanta-ṛitu, Rishabha 25, śu. di. prathamā, Saturday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Tamil ..	Records an order of prince Aḻagaṉ Perumāḷ Ativīrarāman for the grant of land to a certain Tattvaprakāśa for the benefit of a maṭha.
516	Do.	Do. ..	Kulaśēkharadēva	Śaka 1422, 21st year, Tulā 3, śu. di. daśami, Friday, Aviṭṭam (Śravishṭha).	Do. ..	Records gift of lands and house-site to a certain Śevvaiyirchūḍiṉaṉ Tirukkurṟālamuḍaiyaṉ Kulaśēkhara-Kaliṅgarāyaṉ, a native of Mēlai-Koḍumaḷūr alias Uttama-Pāṇḍiyanallūr in Vaḍatalaichchembi-nāḍu for writing accounts in the temple of Viśvanātha. One of the lands given was originally held by Kṛishṇaṉ Parākramapāṇḍiya-Brahmādirāyaṉ who died without any issue.
517	Do.	....	....	Śaka 1447, Kollam 701, Kaṉṉi 15, ba. di. dvādaśi, Thursday, Makha.	Do. ..	Records that the worship and service rendered in the temple of Viśvanātha by the holder of the second share having stopped owing to his death the lands, house, etc., belonging to it in Kuṉṟakkuḍi, a village of Teṉṉāri-nāḍu, were transferred at the instance of prince Vīramārtāṇḍaṉ alias Śiraivāy-mūttavar to another individual.
518	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Arikēsaridēva alias Parākrama-Pāṇḍyadēva.	Śaka 1385, Mīna 10, śu. di. navami, Friday, Tiruvādirai (Ārdrā).	Do. ..	Relates to the appointment of six persons for performing worship (nambu) in the temple of Viśvanātha and registers gift of lands, houses, etc. to them. Refers also to the construction of the temple by the king.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
519	On the same walls	Pāṇḍya ..	Kulaśēkharadēva	Śaka 1390, 2 + 37th year, Tula 13, ba. di. ēkadaśi, Wednesday, Uttiram.	Tamil	Records that, as the lands granted originally by king Parākrama-Pāṇḍyadēva to Śivandaperumāl-Pāṇḍya and others for service in the Gauri shrine and in the shrine of the god, were found to be insufficient, additional lands were given by king Kulaśēkhara in Kunrakkuḍipparru alias Jayaviraramapperēri for the employment of more hands for service such as holding chauris, pounding turmeric, burning incense, preparing scented powders, etc.
520	Do.	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 1406, 2 + 9th year, Karttigai 28, śu. di. aṣhṭami, Friday, Uttiraṭṭādi.	Do. ..	Records that as the female servants appointed for singing, dancing, etc., in the temple and constituted as the 10th kottu in the time of Kulaśēkhara were doing the service receiving the privileges allotted to them, without however being given the written order (ōlai) the omission was now supplied and they were given garden land and a house in the street called Nīlakaṇḍanperunderu.
521	Do.	Do. ..	Do.	Do.	Do. ..	Records a transaction similar to that of No. 520 above in favour of an individual appointed for watching the temple.
522	Do.	Do. ..	Do.	31 + 9th year ..	Do. ..	Records a gift of land in Viśvanāthanallūr free of all taxes to a certain Kāsikkuvāyttaperumān, by the king.
523	On the west wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Kulaśēkharadēva son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1467, [23]rd year, Sarvadhāri, Rishabha 22, śu. di aṣhṭami, Tuesday, Vajra-yōga, Vyāghra-karaṇa, Uttiram.	Do. .	Records gift of land for a maṭha and its maintenance to a certain Satyajñānadarśani who was required to read the āgamas, purāṇas and Śaivasiddhānta
524	On the same wall	Do. ..	Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva.	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchami, Sunday, Aśvati.	Do. ..	A copy of No. 503 above, the only addition being the statement that the resumption of the grant was made in the presence of the king.
525	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1469, 5th year, Plavaṅga, Simha 28, śu. di. trayōdaśi, Sunday, Adiganḍha-yōga, Varāha-karaṇa, Tiruvōṇam (Śravaṇa)	Do. ..	Records that the king conferred the appointment of ōlai-eluttu on Ābavarāma-Kaliṅgarāyan Ulagudiyaperumāl a native of Mēlai-Koḍumāḷūr alias Uttamapāṇḍyanallūr in Vaḍakaraichchembi-nāḍu and granted lands, house etc., to him. The appointment was originally held by a certain Kulaśēkhara-Kaliṅgarāyan Parpanāba-Perumāl Śivala-Kaliṅgarāyan, a native of Tirukkurralam.
526	On the west and south walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 37th year, Tula, pañchami, Thursday, Mrigaśirsha.	Do. ..	Obstructed by pillars. This inscription is connected with No. 519 registered above. Mentions annalvi Parākrama-Pāṇḍyadēvar.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
527	On the same walls	Pāṇḍya ..	Kulaśēkharadēva	Śaka 1424, 23rd year, Simha 12, śu. di. aṣhṭami, Thursday, Anusham (Anurādha).	Tamil ..	Refers to the construction of the temple and the appointment of persons for various services in it and registers a gift of land situated in Kunrakkuḍi in Tonnāri-nāḍu and a house to Naṭṭiśvaramuḍaiyān and Dikkelāmpugaḻumperumān for providing sacred cloth, garlands, and ornaments to the god.
528	On the south wall of the same maṇḍapa.	....	....	Śaka 1469, Kollam 722, Śittirai 17, ba. di. aṣhṭami, Wednesday, Śubha-yōga, Tiruvōṇam (Śravaṇa).	Do.	Registers gift of land in Pappāṇ-kulam, the north-western hamlet of Muḷḷi-nāḍu for worship in the festival called Śenbagaraman-śandi in the temple of Viśvanātha by Śaṅkaranārāyaṇamūrtti Venrumaṅkonda Bhūtalavīrāmavarman the Muttavar of Jayatuṅga-nāḍu.
529	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Tirunelvēlipperumāl Vīravenbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1479, 7th year, Piṅgala, Dakshināyana, Grīshma-ritu, Karkaṭaka 23, ba. di. ēkādaśi, Thursday, Harshaṇa-yōga, Bālava-karaṇa, Mrigaśirsha.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra, etc. Records gift of lands and tanks in Sundarapāṇḍiyappērēri which was a hamlet of Malaiyaḍikkuṟichchi in Āri-nāḍu as dēvadāna to the temple of Viśvanātha at Dakshiṇa-Kāśi by prince Aḷagaṉ Perumāl Ativīrarāma born in the asterism Punarvasu.
530	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Tirunelvēlipperumāl Vīravenbāmālai alias Dharmapperumāl Kulaśēkharadēva, son of Abhirāma-parākrama-Pāṇḍyadēva.	Śaka 1480, 8th year, Kālayukta, Uttarāyaṇa Grīshma-ritu, Mithuna 6, ba. di. dvitīya, Thursday, Brāhma-yōga, Gaja-karaṇa, Uttarāshāḍha.	Do.	The introduction commences with the words Bhuvanaikavīra etc. Records that the prince mentioned in No 529 above constructed a shrine for Veṟṟi-uḍaiyār Śokkanātha on the northern side of the second prākāra in the Viśvanātha temple at Dakshiṇa-Kāśi and granted land in the hamlet of Kulaśēkharapērēri in Āri-nāḍu for its daily requirements.
531	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Perumāl Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Perumāl Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Vṛischika 28, ba. di. dvādaśi, [Monday], Śobhana-yōga, Varāha-karaṇa, Śōḍi (Svāti).	Tamil ..	Records the remission of certain taxes in favour of the temple for worship and offerings by Tirunelvēlipperumāl, son of Abhirāma Parākrama-Pāṇḍya at the service called Vīravenbāmālai śandi after him and for a special festival on the day of his asterism Aśvati which fell in the month of Āvaṇi.
532	Do.	Do. ..	Bhuvanaikavīra Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Perumāl Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Perumāl Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Tula 25, ba. di. aṣhṭami, Wednesday, Siddha-yōga, Simha-karaṇa, Āyilyam (Āślēsha).	Do.	Records that prince Abhirāmavarman son of Perumāl Kulaśēkharadēva alias Parākrama-Pāṇḍya gave lands at Tenmalai a village of Āriya-nāḍu, to the temple for the mid-day śrībali offerings to the god Viśvanātha and the goddess Ulagumuḻudumuḍaiya-Nachchiyār. The title Bhuvanaikavīra is prefixed to the name of the king.
533	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	31 + 6th year, Mithuna 16, śu. di. trayōdaśi, Wednesday, Anusham (Anurādha).	Do.	Registers a gift of land in Pāgūr, a village in Kurmarai-nāḍu as a dēvadāna to the temple of Viśvanātha.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On the south and east walls of the same maṇḍapa.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva, born in the asterism Krittika.	Śaka 1423, 22nd year, ba. di. tritīyā, Saturday, Punarvasu.	Tamil ..	Unfinished. Refers to the construction of the temple of Viśvanātha by Parākrama-Pāṇḍyadēva and mentions the two persons who figure in No. 527 above.
535	On the same walls	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	31 + 7th year, Makara 9, śu. di. [dvādaśī].	Do. ..	Gift of land in Śeṅgōṭṭai, a village in Kurralaiñai-nāḍu, for worship and offerings in the temple of Viśvanātha.
536	Do.	Do. ..	Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Para[krama-Pāṇḍyadēva], son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 14[71], 6th year, Saumya, Mithuna 20, [sap]tami, Monday.	Do. ..	Damaged and built in. Records that the prince Vīravenbāmālai alias Tirunelvēlipperumāḷ granted certan lands in Teṉkarai-Parākrama-Pāṇḍiyanallūr to a private individual after the death of the permanent holder as kāṇiyāṭchi.
537	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dhanmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1484, 12th year, Dundubhi, Dakshiṇāyana, Varsha-ṛitu, Kanyā, 5, śu. di. saptami, [Wednesday], [Jyē]shṭha.	Do. ..	Records that the prince Alagaṉ Perumāḷ Ativīraraman appointed a private individual to be in possession of the fifth share of the service in the temple, on the death of its previous holder.
538	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Tirunelvēlipperumāḷ Vīravenbāmālai alias Kulaśēkharadēva, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1477, 5th year, Rākshasa. Uttarāyaṇa, Vasanta-ṛitu, Mēsha 9, śu. di. chaturdaśī, Gaja-karaṇa, [Har]shaṇa-yōga, Hasta.	Grantha and Tamil.	The introduction commences with the words Bhuvanaika-vīra, etc. Records that prince Alagaṉ Perumāḷ Guṇa-rāma, born in the asterism Mūla, gave lands including Ariñjarpiraṭṭi in Kuṟumarai-nāḍu to the temple of Viśvanātha for a festival to be conducted on his birth-day every year. Refers to a dēvadāna belonging to a Muhammadan mosque (tulukkaṉ-paḷḷi).
539	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Perumāḷ Alagaṉ-Perumāḷ Ativīraraman alias Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dharmaperumāḷ Kulaśēkharadēva.	Śaka 1493, 8th year, Prajāpati, Uttarāyaṇa, Vasanta-ṛitu, Ṛishabha 15, śu. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Tamil ..	Registers a gift of land and a house to a Brāhmaṇa under the orders of the king.
540	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1473, 9th year, Virōdhikṛit, Śarad-ṛitu, Tulā 5, śu. di. Saṣṭhī, Monday, Adikaṇḍa-yōga, Taitula-karaṇa, Mūla.	Do. ..	Gift of land in Teṉkāśi alias Vīrapāṇḍiya-chaturvēdimaṅgalam in Teṉvāri-nāḍu to a Brahman named Yajñanārāyaṇa-Bhaṭṭa by the order of the king who is styled Tirunelvēlipperumāḷ Vīravenbāmālai.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On the south, east and north sides of the platform in front of the same maṇḍapa.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Arikēśvaradēva.	Śaka 1[3]90, 2 + 30th year, Simha 21, śu. di. dvitīyā.	Tamil	Built in in the middle. Gift of land in Śēndaṉēriparru a village of Kuṟumarai-nāḍu to the temple for worship, offerings and other requirements.
542	On the south wall of the first prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dharmaperumāḷ ..son of Parākrama-Pāṇḍyadēva.	Śaka 1485	Do. ..	Fragment. Ends with the mention of the king.
543	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Grīshma-ṛitu, Mithuna 30, ba. di. trayōdaśī, Vṛiddhi-yōga, Gaja-karaṇa, Mṛigaśīrsha.	Do. ..	Fragment. Registers a gift of land and a house to a Brāhmaṇa Sākalyakuṭṭi Sundarabāhubhaṭṭa for the recitation of the Ānandavalli in the temple of Viśvanātha.
544	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 42nd year, Kumbha 24, śu. di. dvitīyā, Friday, Uttirāṭṭādi.	Do. ..	Unfinished. Registers a gift of land in Pāgūrparru in Kuṟumarai-nāḍu to Aṇṇāmalainātha one of the disciples of Tiruvenkāṭṭu-mudaliyār.
545	Do.	Do. ..	Jaṭilavarman alias Kōnērmaikoṇḍaṉ Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Karkaṭaka 21, ba. di. ēkādaśī, Saturday, Vāravaka-yōga, Simha-karaṇa, Rōhiṇi.	Grantha and Tamil.	The introduction commences with the word Bhuvanaika-vīra, etc. Records that under orders of the prince Vīravenbāmālai alias Tirunelvēlipperumāḷ certain lands and houses were granted to two persons for keeping watch in the temple of Viśvanātha. Refers to the temple of Kaṇṇimār at Teṉkāśi.
546	Do.	Do. ..	. . . [Kō]nērmaikoṇḍaṉ Tirunelvē'ipperumāḷ Vīravenbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1484, 12th year, Du[ndubhi], Dakshiṇāyana, Varsha-ṛitu, Kaṉ[ṉi] 6, Mūla.	Tamil ..	Built in and damaged. Registers a transfer of land belonging to the second share in Kuṉṟakkuḍi, a village of Teṉṉāri-nāḍu by the order of prince Alagaṉperumāḷ Ativīraraman to two individuals.
547	Do.	Do. ..	Arikēsaridēva alias Parākrama-Pāṇḍya-dēva.	Śaka 1385, 31 + 11th year, Karkaṭaka 30, śu. di. trayōdaśī, Thursday, Uttirādam.	Do. ..	Built in in the middle. Gift of land to Brāhmaṇas for the recitation of the *Vēdas* (*adhyayana*). The land was situated in Vīra-Pāṇḍya-chaturvēdimaṅgalam founded in the name of prince Vīra-Pāṇḍya.
548	Do.	Do. ..	Parākra[ma-Pāṇḍya] . . . Vīra-Pāṇḍyadēva.	Śaka 1402, 13th year, Vṛiśchika, ba. di. daśami Sunday, Hasta.	Do. ..	Built in in the middle. Records a supplemental gift of a piece of land for the purpose mentioned in No. 547 above.

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

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
549	On the same wall	Pāṇḍya ..	Parākrama-Pāṇḍyadēva alias Ku[laśēkharadēva].	. . . 2nd year, Mēsha 27, śu. di. chaturthi, Tiruvādirai (Ārdra).	Tamil ..	Built in in the middle. Refers to the construction of the temple of Viśvanātha by Arikēsaridēva alias Parākrama-[Pāṇḍya] and the necessary provision made for service, worship, etc. Registers gifts of land and houses to Brāhmaṇas for the recitation of the Vēdas (adhyayana).
550	On the west wall of the same prākāra.	Do. ..	Jaṭilavarman alias Śrīva[lla]bhadēva Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Tirunelvēliperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva.	..	Do. ..	Damaged. Refers to grants of land made by Aḻagaṉ Perumāḷ Guṇarāma and Aḻagaṉ Perumāṉ Ativīrarāmaṉ for a maṭha. Above this is a fragment which mentions Śrīvallabha and Śaka 1489, 5th year, Prabhava, Āvaṇi.
551	On the same wall	Do. ..	[Pa]rākrama Pāṇḍyadēva	Śaka 1406, 2 + 9th year, Vṛiśchika 28, śu. di. ashṭami, Friday, Uttiraṭṭādi.	Do. ..	Built in. Gift of additional lands for the recitation of the Vēdas (adhyayana) in the temple. Mentions Vīra-Pāṇḍya.
552	Do.	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 14 . . . 2 + . . . year, Kārttigai 28, śu. di. ashṭami, Uttiraṭṭādi.	Do. ..	Partly built in. Gift of land free of taxes to a certain Krishṇaṉ Parākrama-Pāṇḍya-Brahmādirāya, as a Vṛishabha-lāñchaṇai-kāṇiyāṭchi.
553	On the north wall of the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Kaṉṉi 8, Paurṇai, Uttiraṭṭādi.	Do. ..	Damaged. Gift of land under the orders of prince Vīraveṇbāmālai alias Tirunelvēlipperumāḷ and a house in Kuṉṉakkuḍi to a private individual for looking after the accounts of the temple servants.
554	On the same wall	Do. ..	Do. do.	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśi, Sunday, Mūla.	Do. ..	Registers a similar grant of land and a house in Teṉkāśi alias Vīrapāṇḍya-chaturvēdimaṅgalam to a certain Viśvanātha-Bhaṭṭa for the recitation of the Vēdas (adhyayana) in the temple for four days (in a month). The gift was ordered by prince Vīraveṇbāmālai alias Tirunelvēlipperumāḷ.
555	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kō-nēr[maikoṇḍaṉ] Perumāḷ Ativīrarāman Śrīvallabhadēva.	Śaka . . . 94, 9th year, Grīshma-ṛitu, Mithuna 23, śu. di. daśami, [Friday].	Do. ..	Built in and damaged. Seems to register a gift of land for conducting a festival to the image of Vitaraṇavinōda-Perumāḷ.
556	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Tirunelvēliperumāḷ Vīraveṇbāmālai alias Dhanmapperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1479, 8th year, Piṅgala, Uttarāyaṇa, Kumbha 13, Wednesday, Amāvāsyai, Vyatīpāta-yōga, Śravaṇa.	Do. ..	Damaged. Records a tax-free gift of land and houses in Iḷañji, a village of Teṉṉaṉ-nāḍu under the orders of prince Aḻagaṉ Perumāḷ Ativīrarāman for conducting a service connected with the fifth kottu in the temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
557	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Vīraveṇbāmālai alias Tirunelvēliperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1475, 3rd year, Pramādhi, Mithuna 5, ba. di. saptami, Friday, Hasta-yōga Bhalā-karaṇa, Śa[daya]m (Śatabhishaj).	Tamil ..	Damaged. Seems to record the transfer of the tax-free gift of an unclaimed land and houses originally given to a person for looking after military accounts (śēnāpatya-kaṇakku).
558	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1489, 5th year, Prabhava, Dakshiṇāyana, Variyāna-yōga, Ṛishabha-karaṇa.	Grantha and Tamil.	Much damaged and unfinished. The introduction commences with the words Bhuvanaikavīra, etc. Seems to refer to the death of persons belonging to the eighth kottu and to the transfer of the lands assigned for it to other persons.
559	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1475, 4th year, Pramādi cha, Mārgaḻi 20, ba. di. dvitīyā, Friday, Vaiyyadi-yōga, Taitula-karaṇa, Pushya.	Tamil ..	Records gift of land in Tañjāvūrparru in Teṉṉāri-nāḍu and a house to a certain Padmanabha-Bhaṭṭa for the recitation of the Vēdas by the order of the king.
560	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ alias Vīraveṇbāmālai alias Dhanma-Perumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Uttarāyaṇa, [śu. di.] ashṭami, Tuesday, Uttiraḍam.	Do. ..	Records that at the order of prince Aḻagaṉ-Perumāḷ Ativīrarāmaṉ, the temple lands situated at Parākrama-Pāṇḍiyanallūr near Teṉkāśi in Teṉṉāri-nāḍu and enjoyed by Kaṇḍiyadēvaṉ who had died without any heir, were transferred to Umayorupāgamudaliyār as a tiruvaḷikkaṇi-yāṭchi.
561	Do.	Do. ..	Do. do.	Śaka 1481, 9th year Siddhārthin, Vṛiśchika 6, śu. di shashṭi, Sunday, Vriddhi-yōga, Taitula-karaṇa, Śravaṇa.	Do. ..	Unfinished. Seems to record a transfer of land belonging to the fourth kottu which was in the enjoyment of a certain Śēnāpperumāḷ.
562	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Dhanus 10, śu. di. ashṭami, Saturday, Uttiraṭṭādi	Do. ..	Registers a gift of land under the orders of prince Tirunelvēliperumāḷ for the recitation of Ānandavalli in the temple of Viśvanātha during the first four days of the month.
563	Do.	Do. ..	Do. do	Śaka 1472, 8th year, Sādhāraṇa, Simha 21, śu. di daśami, Thursday, Āyushmān-yōga, Gaja-karaṇa, Mūla.	Do. ..	Records that at the order of the prince Vīraveṇbāmālai alias Tirunelvēlipperumāḷ, the temple lands situated in Puliyūr, a village of Teṉṉāri-nāḍu and enjoyed by Parpanābha-Bhaṭṭa who had died without any heir, were transferred to a certain Tiruveṅgaḍabhaṭṭaṉ-Tirunāgēśvara-Bhaṭṭaṉ for the recitation of the Ānandavalli.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
564	On the same wall	Pāṇḍya ..	[Jaṭilava]rman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Tulā 23, śu. di. tritīyā, Wednesday, Ādikaṇḍa-yōga, Taitila-karaṇa, Kēṭṭai (Jyēshṭhā).	Tamil ..	Damaged. Records that at the order of prince Vīraveṉpāmāḷai alias Tirunelvēlipperumāḷ the temple lands belonging to the second kottu and enjoyed previously by Naḷḷi and others were now transferred to new owners.
565	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkha[radēva].	2 + 42nd year, Makara 7, Monday, Punarvasu.	Do. ..	Obstructed by pillars, and incomplete. Records that the king granted to 31 Brāhmaṇas of various gōtras and sūtras, 31 shares of land and houses and two shares to the temple of Kulaśēkhara-Viṇṇagar-Emberumāṉ in Kulaśēkhara-chaturvēdimaṅgalam which was formed into a village in Urimaiyāḷagiyāṉ. The king is said to have been born in the asterism Punarvasu.
566	On the west wall of the Karuvēlam (treasure room) in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Siṁha 16, śu. di. ēkādaśī. Wednesday, Āyushmān-yōga Bhadrā-karaṇa, Pūraṭṭādi.	Do. ..	Registers a grant of land, by the order of the king, to four persons forming the twelfth kottu for keeping watch in the temple.
567	On the same wall	Do. ..	Do. do.	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di tritīyā, Tuesday, Śubha-yōga, Rishabha-karaṇa, Mūla.	Do. ..	Relates to the grant mentioned in No. 566 above.
568	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva, 'born under the asterism Mṛigaśīrsha.'	31 + 8th year, Vṛischika 3, ba. di tritīyā, Saturday, Mṛigaśīrsha.	Do. ..	Records that the king granted in his 2 + 23rd year corresponding to Mēsha 24, śu. di. Chaturthi, Wednesday and Mṛigaśīrsha, the village of Māṇakavacha-chaturvēdimaṅgalam in Śēndaṉ ēri in Kurumaṟai-nāḍu a sub-division of Sirrārraṅgaraippōkku divided into 25 shares to 25 Brāhmaṇas and that in the year 31 + 8th he gave an additional share. Mentions the names of recipients of these shares.
569	On the west and south walls of the same room.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulōttuṅga-Pāṇḍyadēva, 'born in the asterism Jyēshṭhā.'	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, śu. di. trayōdaśī, Thursday, Kēṭṭai (Jyēshṭhā).	Do. ..	Records that the king granted to Nayiṉār Mahāgaṇapati Nayiṉār Vāṇādēva-Nayiṉār of the lineage of Āmardaśramāchārya of Vaṟēndragrāma a village in Gaudharāshṭra, on the north bank of the Ganges in Uttarāpatha, a piece of land and had it included in Māṇakavacha-chaturvēdimaṅgalam which was previously bestowed by Parākrama-Pāṇḍyadēva on Brāhmaṇas as an agaram. The grant was made in the presence of the god Aḻagiyaśōkkaṉār.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
570	On the south wall of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Tirunelvēlipperumāḷ Vīraveṇb māḷai alias Dharmaperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Dakshiṇāyana, Śarad-ṛitu, Tulā 17. ba. di. prathamā, Tuesday, Vyatīpāta-yōga, Kaulava-karaṇa, Bharaṇi.	Tamil	Records that in accordance with an order of prince Aḻagaṉ-Perumāḷ Ativīrarāma, lands in Kuṉṟakkuḍi a village of Teṉṉāṟi nāḍu were given to a certain Viśvanātha for looking after the accounts of the maṭha.
571	On the south wall of the Sūrya shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Perumāḷ Ativīrarāman alias Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmaperumāḷ Kulaśēkharadēva.	Śaka 1488. 3rd year, Kshaya, Uttarāyaṇa, [Grī]shma-ṛitu, Mithuna 23, śu. di. dvitīya, Thursday, Śutha-yōga, Pushya.	Do. ..	Gift of land in Ilañji a village in Teṉṉāṟi-nāḍu to a certain Vēṇuvaṇaṇātha-Bhaṭṭa of Śeṟuppaḷḷi for the recitation of the Vēdas (*adhyayana*) by the order of the king.
572	On the north wall of the kitchen in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1479, 7th year, Piṅgaḷa, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 29, amāvāsyā, Saturday, Vyatīpāta-yōga, Nāga-karaṇa, Punarvasu.	Do. ..	Records that at the instance of prince Aḻagaṉ Perumāḷ Ativīrarāman, lands were granted to Ēkanārāyaṇa-Bhaṭṭa of Vaṅgipuram as a permanent holding for writing the military accounts (*sēnāpattiya kaṇakku*).
573	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ . . . . . Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Mīna 29.	Do. ..	Built in at the beginning and damaged. Registers a gift of land made at the instance of prince [Vīraveṇbā]mālai alias Tirunelvēlipperumāḷ.
574	On the west wall of the same kitchen.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Perumāḷ . . . . . Ativīrarāman alias Śrīvallabhadēva.	Śaka 1495, [10]th year, Śrīmukha, Uttarāyaṇa, Śaiśara-ṛitu, Kumbha 6, Svāti.	Do. ..	Much damaged and partly built in. Seems to register a gift of land made at the instance of prince Varatuṅgarāma.
575	At the entrance into the same kitchen, right side.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Śiśira-ṛitu, Mīna 23, ba. di. dvādaśī, Wednesday, Śubha-yōga, Taitula-karaṇa, Śatabhishaj.	Do. ..	Registers a gift of land and a house to Nārāyaṇa-Bhaṭṭa at the instance of prince Guṇarāman Aḻagaṉ-Perumāḷ, for *adhyayana*.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north and west walls of the store-room in the same temple.	Pāṇḍya ..	....	Śaka 1447, Kollam 701, Dhanus 25, śu. di daśami, Saturday, Aśvati.	Tamil	Records that the temple of Viśvanātha constructed by king Arikēsaridēva alias Parākrama Pāṇḍya having gone out of repair and the festivals and services provided for not having been conducted the temple was reconsecrated in Kollam 700 Makara 4, by Vīranāttāṇḍaṉ alias Śiraivāymūttavaṉ who performed the Brahmakalaśābhishēka ceremony, the five great gifts, and granted land and a house to *Jyōtisha* Saumitri-bhaṭṭa for *adhyayana*.
577	On the east wall of the Subrahmaṇya shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Śrīvallabhadēva, 'who revived the old times' (iṟanda-kālam-eḍutta).	Śaka 14[57]9, 3rd year, Hēviḷambi, Vṛischika 22, ba. di. pañchami, Wednesday] Pushya.	Grantha and Tamil.	The introduction commences with the words *bhuvanaikatīra*, etc. Registers a gift of land at Puliyūr and a house at Teṉkāśi made at the instance of the king to Padmanābha-Bhaṭṭa of Sōmadēvimaṅgaḷam for *adhyayana*.
578	On the north wall of the first prākāra of the same temple.	....	....	Kollam 687, Mārgaḷi 29.	Tamil	Much damaged. Refers to a former gift of land to the temple of Viśvanatha by Arikēsaridēva alias Parākrama-Pāṇḍyadēva.
579	On the south wall of Śokkaliṅga-Mīnākshi-Ammaṉ shrine in the outer prākāra of the same temple.	Pāṇḍya ..	[Jaṭilavaḷrman alias Tribhuvanachakravartin Kōṉēr maikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Viravenbāmālai alias Dhanmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1482, 9th year, Raudri, Uttarāyaṇa, Hēmanta-[ṛitu, ba. di.] [dvi]tīyā, Sunday, Śubha-yōga, Śubha-karaṇa, Uttiram.	Do.	Worn out here and there. Grant of land made at the instance of prince [A]tivīrarāmaṉ to Tirunelvēlipperumāḷ Kulaśēkhara Kaliṅgarāyaṉ for doing the duties of a *Dharmakartā* of the same temple.
580	On the north wall of the Lōkanāyaki-Ammaṉ shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Aḷagaṉ Pōrumāḷ Atīvīraraman alias Śrīvallabhadēva.	Śaka 1527, [42]nd year, Viśvāvasu, Āṉi Sunday, daśami, Siddha-yōga, Suvādi (svāti).	Do.	Registers a gift of land made at the instance of the king for offerings and worship to the goddess Ulagamuḻudumuḍaiya-Nāchchiyār as an *abhishēka-kaṭṭalai* in a shrine newly constructed by a certain Tādi Śaḍaichchi.
581	On the same wall	....	....	Viśvāvasu, Āṉi 2[9].	Do.	Relates to the appointment of a woman servant for doing menial service in the shrine mentioned in No. 580 above.
582	On the south wall of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Aḷagaṉ-Perumāḷ Atīvīrarāma alias Śrīvallabhadēva.	Śaka 1509, [2]5th year, Sarvajit, Dakshiṇāyaṇa Varsha-ṛitu, Kaṉṉi 20. śu. di. ashṭami, Friday, Sukarmma-yōga, Śubha-karaṇa, Uttirāḍam.	Grantha and Tamil.	Introduction commences with the words *bhuvanaikavīra*, etc. Grant of a land called Iḍaimalaikkuḷam at Teṉkāśi in Teṉṉari-nāḍu made at the instance of prince Abhirāma-saundara Varatuṅgarāma-Pāṇḍyadēva son of Parākrama-Pāṇḍyadēva to a certain Śeṉbagavaṉapperumāḷ of the lineage of Ūruḍaimudali of the *maṭha* located near the car-stand.
583	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Parākrama-Pāṇḍyadēva, son of Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Karkaṭaka 7, śu. di. dvādaśi, Saturday, Brāhya-yōga, Siṁha-karaṇa, Kēṭṭai (Jyēshṭhā.)	Do.	Introduction commences with the words Bhuvanaikavīra, etc. Records the appointment of two persons for keeping watch in the temple of the goddess Ulagamuḻudumuḍaiya-Nāyaki and transfer of a house and land to them which were previously enjoyed by Nalli and others who had died without leaving any heirs and which had been the temple property made at the instance of prince Vīravenbāmālai alias Tirunelvēlipperumāḷ.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the south wall of the *maṇḍapa* in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḷagaṉ-perumāḷ Atīvīrarāma alias Śrīvallabhadēva.	Śaka 1496, 12th year, Bhava, Dakshiṇāyaṇa, Karkaṭaka, [ba. di.] pañchami, Tuesday, Śubha-yōga, Śubha-karaṇa, Uttiram.	Tamil ..	Much damaged. Gift of land in Kunrakkuḍi a village of Teṉṉāri-nāḍu and a house, made at the instance of prince Abhirām aundaravarman Varatuṅga-Pāṇḍya for *adhyayana* in the temple.
585	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḷaganperumāḷ Atīvīrarāmaṉ alias Śrīvallabhadēva.	Śaka 149[1], 10th year, Āṅgīrasa, Dakshiṇāyaṇa, Śara[d]-ṛitu, Tulā 7, ba. di. saptamī, Monday, Śubha-yōga, Śubha-karaṇa, Pushya	Do. ..	Confirmation of a grant of land in Iḷaṅji a village of Teṉṉāri-nāḍu, and a house in Teṉkāśi alias Vīra Pāṇḍya-chaturvēdimaṅgalam as *adhyayanāṅga* to a certain Veṅkaṭanātha-Bhaṭṭa, made by the king in the year Prajāpati.
586	On the south wall of the same *maṇḍapa*.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	7th year, Saumya.	Do. ..	Built in in the middle. Begins with the introduction Bhuvanaikavīra, etc. Records the appointment of certain individuals for keeping watch in the temple of the goddess Ulagamuḻudumuḍaiya-Nāyaki and the grant of land and a house to them.
587	On the east wall of the same *maṇḍapa*,	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Kulaśēkharadēva Parākrama-Pāṇḍyadēva, son of Abhirāma-Parā[krama-Pā]ṇḍyadēva.	Śaka 1470, 5th year, Kīlaka, Mēsha 1, ba. di. chaturthī, Wednesday, Vyatīpāta-yōga, Siṁha-karaṇa, Anisham (Anurādhā).	Do. ..	Registers gift of money for daily offerings and worship to the temple of Viśvanātha and Ulagamuḻudumuḍaiya-Nāchchiyār, by Tirunelvēlipperumāḷ, son of Abhirāma-Parākrama-Pāṇḍyadēva.
588	On the same wall	Do. ..	. . . . . Kō ērmaikoṇḍāṉ Perumāḷ Aḷagaṉ Perumāḷ Atīvīrarāmaṉ alias Śrīvallabhadēva	23rd year, Parthi-[va] . . . . . Śiddha-yōga, Śubha-karaṇa, Aśvati	Do. ..	End lost. Seems to register a gift of land made at the instance of prince Abhirāmasaundara Varatuṅgarāma to a certain Kaliyaṉ Kavirāyaṉ for keeping watch in the temple.
589	On the north wall of the same *maṇḍapa*	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Alaganperumāḷ Atīvīrarāma alias Śrīvallabhadēva.	Śaka 1490, 5th year, Vibhava, Uttarāyaṇa, [śu. di.] trayōdaśī, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇī.	Do. ..	Unfinished and damaged. Seems to record a gift of land and a house to a certain Puḻuguśuṇai for the temple watch (*tirumēṉikkāval*).
590	On the north and west walls of the same *maṇḍapa*,	Do. ..	. . . . . [Kōnērmai]koṇḍāṉ Perumāḷ Abhirāmasaundara Varatuṅgarāma.	Śaka 1510, Dakshiṇāyaṇa, Śarad-ṛitu, Tulā 10, śu. di. . . . . Anisham (Anurādhā).	Do. ..	Right end missing. Seems to record transfer of a temple land and a house which had been assigned to a private individual who had died without issue and claimants to another for service in the temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
591	On the west wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Dakshiṇāyaṇa, Varsha-ṛitu, Kaṭaka 29 ba. di. ēkadaśi. Friday, Rōhiṇi.	Tamil ..	Records that at the instance of prince Alaganperumāḷ Ativīrarāma the house originally occupied by Nalli who had died without issue was now transferred to a certain Uruḍaiyamudali who seems to have repaired and reconsecrated the shrine of the goddess for service in the temple of Ulagamuḻuḍuḍaiya-Nāchchiyār.
592	On the south wall of the prākara of the same shrine.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthi, Mīna 24, ba. di. navami, Wednesday, Siddha-yōga, Taitali-karaṇa, Uttirāḍam.	Do. ..	Records that at the instance of prince Alaganperumāḷ Ativīrarāmaṉ, a portion of land in Ilañji and a house which had been previously enjoyed by Sundarapāṇḍi a temple watchman who had died without leaving any issue was now ordered to be given to Pichchaṉ Vāṇādhirāyaṉ as one of the three Tiruvilañjaṉai kāṇiyāṭchi.
593	On the same wall	Do ..	Do. do.	Do.	Do. ..	The inscription is similar to No 592. The second recipient of one-third share of the land for Tiruvilañjiṉ i kāṇiyāṭchi is stated to be a certain Śraṅgaṉ Vēṇāvuḍaiyāṉ.
594	Do.	Do. ..	Do. do.	Do.	Do. ..	Similar to No. 592. The third recipient of the Ilañjiṉaipperu-kāṇiyāṭchi is stated to be Ichchakuṭṭi Ativīrarāmachchēdirāyaṉ.
595	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1494, 10th year, Āṅgiras, Dakshiṇāyaṇa, Hēmanta-ṛitu, Mārgaśīrsha 21, Full-moon, Friday, Śubha-yōga, Śubha-karaṇa, Ārdrā.	Do. ..	Gift of land free of all taxes under the tank called Śegavīrarāmappērēri for a flower-garden to the temple of Viśvanātha at the orders of Abhirāmasaundaravarman and Aḻagaṉ-Perumāḷ Ativīrarāmaṉ.
596	Do.	Do. ..	Do. do.	Śaka 1495, 10th year, Śrīmuka, Uttarāyaṇa, Vasanta-ṛitu, Mēsha 15, śu. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Do. ..	Gift of houses and garden land at the order of Abhirāmasaundaravarman to four persons for doing the service of Tirumēṉikāval and tiruvandikkāppu in the temple of the goddess Ulagamuḻudumuḍaiya-Nāyaki.
597	Do.	Do. ..	Do. do.	Śaka 1494, 10th year, Āṅgiras, Varsha-ṛitu, Simha 9, śu. di. saptami, Thursday, Śubha-yōga, Śubha-karaṇa, Bharaṇi.	Do. ..	Records a grant of tax-free land under the tank Kulaśēkharappērēri in Āri-nāḍu and a house at the order of Abhirāmasaundarārāmaṉ and Aḻaganperumāḷ to Abhishēkachchokkaṉār Śēvagadēva and others as ilāñjiṉaikāṇiyāṭchi in the temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
598	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 1494, 10th year, Āṅgiras, Dakshiṇāyaṇa, Varsha-ṛitu, Simha 5, ba. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Ārdrā.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra, etc. Registers a tax-free gift of land made at the order of Abhirāmasaundaravarman son of Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva to the temple as a tiruvāḷi-kāṇiyāṭchi.
599	Do.	Do. ..	Do. do.	Śaka 1496, 12th year, Bhāva, Dakshiṇāyaṇa, Grishma-ṛitu, Karkaṭaka 23, śu. di. pañchami. Thursday, Śubha-yōga, Śubha-karaṇa, Hasta.	Tamil ..	Much damaged and incomplete. Records gift of land made at the instance of prince Abhirāmasaundara Varatuṅga-Pāṇḍyadēva to a certain Meykkumperumāḷ Parākrama-Pāṇḍya-Mudali for conducting the vasanta festival of the goddess Ulagamuḻudumuḍaiya-Nāyaki.
600	On the west wall of the same prākāra.	Do. ..	Do. do.	Śaka 150[4], 20th year, Chitrabhānu, Dakshiṇāyaṇa, Varsha-ṛitu, Kaṇṇi 21, śu. di. aṣhṭami, Friday, Śubha-yōga, Śubha-karaṇa, Pūraṭṭādi.	Do. ..	Registers a grant of land and a house at the instance of Abhirāma Varatuṅgarāma to a certain Ayyanayiṉāṉ and others for the service of Tirumēṉikāval and tiruvandikkāppu.
601	On the north wall of the same prākāra.	Do. ..	Do. do.	Śaka 1494, 10th year, Āṅgirasa, Uttarāyaṇa, Vasanta-ṛitu, Mēsha 15, śu. di. pañchami, Thursday, Śubha-yōga, Śubha-karaṇa, Pushya.	Do. ..	Records that Meykkumperumāḷ Parākramapāṇḍya-mudali constructed the maṇḍapa in front of the shrine of the goddess and gave lands for offerings, etc., required on the 6th day of Māsi-tirunāḷ when the ceremony of the goddess giving her milk to Śambanda was being celebrated, for Āvaṇi festival and for the vasanta of the god. He gave lands to Umaiyorupāga-mudali for the maintenance of a maṭha. The lands were made tax-free by an order of the prince Abhirāmasundara.
602	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyaṇa, Grishma-ṛitu, Miṉa 15, śu. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra etc. Gift of 2 ma of land made tax-free by an order of prince Perumāḷ Abhirāmasaundaravarman son of Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva to Meykkum-Perumāḷ Parākramapāṇḍya-mudali as a kāṇiyāṭchi of his Kaṅkaṇiśkaṇam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḷagaṉ-Perumāḷ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 14[9]5, [11]th year, [Śrīmukha], [Dakshi] nāyaṇa, Grishma-ritu, Mithu[na] [1]5, śu. di. dvādaśi, Friday, Anurādha.	Tamil ..	Relates to the grant registered in No. 602 above. The land is stated to be situated in Malaiyaḍikkurichchi in Āriyanāḍu.
604	On the east wall of the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḷagaṉ Perumāḷ Ativīraraman alias Śrīvallabhadēva.	Śaka 1498, 14th year, Dhātu, Āvani, 28, *śu. di.* pañchami, Wednesday, Śubha-yōga, Śubhakaraṇa, Rōhiṇi.	Do. ..	Grant of a house, etc., to Tillaiyullāḍi Ūrudaiya-Muḍali by the order of prince Perumāḷ Aḷagiyaśōkkaṉār Varatuṅgarāma.
605	On the north wall of the kitchen built in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvaravachakravartin Kōnērmaikoṇḍaṉ Abhirāmasundara Varatuṅga[rāma alias] Vīra-Pāṇḍyadēva.	Śaka 1512, 4th year, Vikṛita, Dakshiṇāyana, Śarad-ritu, Tula 9, *ba. di.* saptami, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Do. ..	Much damaged. Seems to register a gift of land at the instance of the king for repairs to the temple.
606	On a slab set up near the Mukkūḍal bridge on the south side of the Shenkotta-road in the same village.	....	....	....	Do. ..	Modern. States that with the money raised by subscription from the villages in the circuits of Shenkōṭṭa and Teṉkāśi the construction of the bridge was begun in A.D. 1852, February 12, and completed in A.D. 1852, October 24, when the Collector of the district was Mr. Bird, the Civil Engineer Captain Arselly (Ashley ?) and the Tahsildar Nallaśivam-Pillai.
607	On a slab set up in a private compound in the Śemba Street in the same village.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḷagaṉperumāḷ Ativīrarāma alias Śrīvallabhadēva.	[Śaka] 1[5]2[1], 86th year, Vikāri, Uttarāyaṇa, Vasanta-ritu, Rishabha, ba. di. dvādaśi, Saturday, ... Uttirāḍam.	Do. ..	Very much damaged.
608	On a small rock two furlongs south-west of Kollamparambu hill, near the same village.	....	....	....	Do. ..	Modern. States that the tank called Pāṇḍya-Kulaśēkharapērēri was given to Śōkkanātha set up in the Sandhyāmaṇḍapa near the steps called Ārāṭṭuppaḍitturai.
609	On the west margin of a rock called Taṭṭārappārai near the same hill.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Māsi ..	Do. ..	Registers a gift of land in Pūliyūrparru as a dēvadāna to the shrine of Tirukkāmakkōṭṭattupperiya-Nāchchiyār in the temple of Tirukkurrālamuḍaiya-Nāyaṉār, by a native of Perumpaḷañji in Vaigunda-vaḷanāḍu.
610	On the top of two slabs with seated male and female figures below set up by the side of the Railway station in the same village.	Do. ..	....	....	Do. ..	One of them dated in Nandana, Kārtigai 22, states that a certain Śavaripperumāḷ Pichchakkōṉaṉ had the image engraved and the other which is dated in, Vijaya, Puraṭṭāśi 30, that Ichchakuṭṭi engraved the image. The two stones are probably *sati* stones as the images are stated to represent women who were never separated from their husbands.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
611	On five tomb-stones set up in the compound of the old mosque in the same village.	....	....	....	Persian and Tamil.	Records the names of persons who were interred under each of the tombs.
612	On the south wall of the Ganapati shrine in the Aṇaikkarai street in same village.	....	....	....	Sanskrit in Grantha.	Copy of No. 514 above.
613	On a slab built into the east wall of the Maḍankōyil near the Vāṇiyakkuḍi at Melappuliyur.	....	....	[Kollam] 1037 ..	Tamil ..	In modern characters. Records that the temple of Aṅgāḷaparamēśvari constructed in the year 1[7]6 (M.E. ?) became dilapidated and was renovated in 1037 (M.E.) by the people of Mēlappuliyūr.
614	On a pillar set up on the side of the old road, to the north east of Krishnapuram.	Pāṇḍya ..	Perumāḷ Aḷagaṉperumāḷ Ativīrarāma Śrīvalladēva.	Śaka 1507, 19th year, Viya (Vyaya), Tai 18, śu. di. saptami, Sunday, Śiva-yōga, Uttiraṭṭādi.	Do. ..	Damaged. Registers a gift of land for a water-shed (?) at Arinṟaṉ-ikṣha-chaturvēdimaṅgalam in Kallaga-nāḍu, by a certain Lakṣminārāyaṇa.
615	On a pillar lying near the Maḍasvāmin temple at Urmenialagiyān.	....	....	....	Vaṭṭeḻuttu ..	Registers gift of a śēgandi and two kaḻam, by Vīraṉal Śiṅgam alias Karāyil to the temple of Dēśavaḷanāḷārdēva. At the top of the inscription is engraved Ēḻai Āyirattu-Aññūrruvan.
616	On another pillar in the same place.	....	....	....	Do. ..	States that the (temple ?) shall be under the protection of Paḍaipiditta-pallāyiravar.
617	On the north wall of the central shrine in the Śōkkaliṅgasvāmin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Aḷagaṉperumāḷ Ativīrarāma Śrīvallabha son of Tirumēlippeṟumāḷ Vīraveṉbāmāḷai alias Kulaśēkharadēva who was the son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1483, 3rd year, Kshaya, Tai 27, Friday, Saubhāgya-yōga, Simhaka raṇa, chaturdaśi, Pūsam	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra sakalaguṇasampanna, etc. Registers an assignment of land made under the orders of the king, to a native of Karaiyūr in Karai-vaḷanāḍu as a lāñchaṉāi kaṇiyaṭchi of the two temples.
618	On the south wall of the same shrine.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva 'who was born in the asterism Kārttika'	Śaka 1429, 28th year, Makara 15, ba. di. daśami, Wednesday, Rōhiṇi.	Tamil ..	Records the construction of the temples of Aḷagiya-Śōkkaṉār and Varandarum-Perumāḷ Naiṉār at Urimai-Aḷagiyāṉ alias Kulaśēkharanal ūr and the gift of the latter village as a dēvadāna to them, by the king.
619	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Vīraveṉbāmāḷai alias Kulaśēkharadēva son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1478, 6th year, Naḷa, Varsha-ritu, [Maka]ra [29], śu di. ekādaśi, Monday, Śubha-yōga, Śubha-karaṇa, Pushya.	Do. ..	Relates to the transaction mentioned in No. 617 above. The order for making the grant was issued by prince Abhirāma Parākraman Aḷagiyaśōkkaṉār.
620	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ Perumāḷ Tirunelvēli Perumāḷ Vīraveṉbāmāḷai alias Kulaśēkharadēva, son of Abhirāma Parākrama Pāṇḍyadēva.	Śaka 1478, 6th year, Naḷa, Dakshiṇāyana, Tulā 1, ba. di. trayōdaśi, Thursday, Vaṇija-karaṇa, Uttiram.	Do. ..	Registers a gift of land by the order of prince Abhirāma Parākrama Aḷagiya Śōkkaṉār to a certain Naḷḷaṉaiyiṉaṉ Nambiyāṉ for worship in the two temples (i.e., Varadarāja and Svargarātha).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Danmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1482, 9th year, Dunmati, Varsharitu, Kaṉṉi 20, śu. di. [ēkadaśi], Monday, Simha-karaṇa, Saubhāgya-yōga, Punarvasu.	Grantha and Tamil.	The inscription commences with the words Bhuvanaikavīra, etc. Registers an assignment of temple land in Ūrmēni-Aḷagiyāṉ alias Ativīrarāmanallūr in Vaḍavāri-nāḍu and a house to a certain Tirumēṉipiramādarāyaṉ for writing the accounts of both the Vishṇu and the Śiva temples by the orders of Aḷaganperumāḷ Ativīrarāma who is described as the son of the king.
622	On a stone lying near the same temple.	....	....	Kollam 962, Parābhava, Tai 15[?].	Tamil ..	Gift of land to the temple of Śokkaliṅga and Mīnākshi-amman, for a festival to be conducted on Fridays.
623	On the east and north walls of the central shrine in the Kaḍagāḷīśvara temple at Kaḍaiyanallur.	....	....	[Kollam] 657, Arpaśi 25.	Do ..	Gift of land at Kaḍaiyalūr in Vaḍavāri-nāḍu for worship, sacred bath, etc., to the temple of Tirukkamaḷīśvaramuḍaiya-Nayiṉār.
624	On the north and west walls of the same shrine	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva.	Śaka 1420, 19th year, Mārgaḷi 1.	Do. ..	Gift of land for lamps to the same temple, by a native of Paṟāntakanallūr in Naḍuvir-kūṟṟu, a subdivision of Miḻalai-kūṟṟam.
625	On the same walls	Do. ..	Jaṭāvarman alias Tribhuva	....	Do. ..	Built in in the middle. The introduction commences with the words [illegible], etc. Gift of land for offerings, etc., to the temple of Tirukkamaḷīśvaramuḍaiya-Mahādēva at Kaḍaiyalūr. The king was seated on (the throne) Pāṇḍiyarāyaṉ in the hall called Aḷagiyapāṇḍiyaṉ tirumaṇḍapam within the palace of Vaṟiṟchiyanātha at . . . nilainiṟṟallūr. Mentions the high roads called Kaḷaṅgaṭṭūr-Peruvaḻi and Kaḷḷaganāṭṭu-Peruvaḻi and Gāṅgēya Kulakāḷapuram.
626	On the north wall of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year, Tai.	Do. ..	Records that a dancing girl of the temple of Tirukkamaḷīśvaramuḍaiya-Nāyaṉār at Kaḍaiyalūr in Vaḍavāri-nāḍu built the bali-piṭha of the temple.
627	On the same wall	Do. ..	Māṟavarman alias Tribhuvanacha[kravartin] Sundara-Pāṇḍya[dēva] 'who having taken the [Chōḷa] country was pleased to ..... at Muḍigoṇḍa-[Chōḷapuram].'	Lost	Do. ..	Fragment.
628	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	5th year, Āvaṇi ..	Do. ..	Assignment of a temple land to a private individual for making a flower-garden for the same temple.
629	Do.	Do. ..	Sundara-Pāṇḍyadēva	11th year, Puraṭṭāśi	Do. ..	Gift of land for feeding ten strangers (dēśāndiri) who resided in the maṭha called Tyāgakaṇjari and worshipped the god in the vēḍigai and two servants in the same temple.
630	On the west wall of the same shrine.	....	....	Kollam 703, Vaigāśi.	Do ..	Unfinished. Seems to provide for repairs to the same temple.
631	On the west and south walls of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Śrīvallabhadēva, 'who revived the old times.'	Śaka 1463, 7th year, Plava, Tulā 23, śu. di. pañchami, Sunday, Śōbhana-yōga, Simha-karaṇa, Mūlā.	Do. ..	The introduction commences with the words Bhuvanaikavīra, etc. Gift of land as a Pañchāṅgavṛit i to a certain Īśvara-Bhaṭṭa of Kāñchikkuḍi.
632	On the south wall of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year, Āvaṇi ..	Do. ..	Gift of money to the same temple for lamps and oil for the anointment of the god.
633	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍya[dēva].	Lost	Do. ..	Built in. Gift of land in Marudūrkōṭṭai for offerings to the image of Paravai-Nāchchiyār set up by a certain Dēviyammai. Mentions Nandiyarāyaṉ.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Parākrama-Pāṇḍyadēva.	35th year, Karkaṭaka.	Tamil	Built in in the middle. Assignment of some of the lands belonging to the temple of Tirukkamaḷīśvaramuḍaiya-Mahādēva to a Śivabrāhmaṇa of the temple of Kōḍavarmīśvaramuḍaiya-Nāyaṉār of a certain village in Kīḻvēmbanāḍu. The lands have been assigned to him as there were no persons to look after them at Kaḍaiyalūr.
635	On a stone built into the north wall of the maṇḍapa in the same temple.	..	....	Śaka 1[7*]11, Kollam 965, Saumya, Tai 23.	Do.	Mentions the temple of Kaḍaigaḷīśvara at Marudūrkōṭṭai alias Kaḍaigaḷanallūr.
636	On the north wall of the same maṇḍapa.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Kaṉṉi 22, śu. di. chatur daśi, Saturday, Uttiraṭṭādi.	Do.	Records an assignment of land belonging to the temple of Tirukkamaḷīśvaramuḍaiyār to a merchant named Kōḷan Ambalavaṉ alias Tirukkaiyoṭṭi Amarakōṉ residing in the street Kaṅgadagaṇḍapperunderu at Tappamaṇinallūr on the western side of Marudūrkōṭṭai for reading *Śivadharma*. Mentions Aḷagapperumāḷ-Viṇṇagar-Emberumāṉ.
637	On the south wall of the same maṇḍapa.	Do. ..	[Jaṭāvarman alias Tri]bhu[vana]chakravartin Kulaśēkharadēva.	5th year	Do.	Much damaged. Seems to record a gift of land.
638	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	10 + 1 + 1st year	Do.	Inscription commences with the words [illegible], etc. Records a gift of land by a native of Paiṁbaḻil alias Gāṅgēyakulakāḷapuram in Vaḍavāri-nāḍu, a subdivision of Paṇḍi-nāḍu, to the temple of Tirukkamaḷīśvaramuḍaiya-Mahādēva.
639	On the north base of the Amman shrine in the same temple.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Ku[laśēkharadēva].	9 + 1 + 1st year..	Do.	Built in in the middle. Gift of land in Kiḻavarkurichchi for offerings to the shrine of the goddess Uḷaguḍaiya-Nāchchiyār. A channel called Pāvanaṅgakāṇaṉ-Vaykkāl is mentioned among the boundaries.
640	On the north wall of the Kariyamāṇikka Perumāḷ temple in the same village.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Ku[laśēkharadēva].	2 + 38th year, Mēsha 22, ba. di dvitīyā, Tuesday, Anusham.	Do.	Gift of land to the temple of Kariyamāṇikka-Āḻvār alias Kulaśēkhara-Viṇṇagar-Emberumāṉ, for worship.
641	On the same wall	Do. ..	Māṟavarman alias Tribhuvana[chakravartin Parākra]ma-Pāṇḍyadēva.	2 + 26th year, Vṛiśchika 6, śu. di. ēkādaśi, Sunday, Uttiraṭṭādi.	Do.	Damaged. Gift of land for a festival called Ponniṉperumāḷ Parākrama-Pāṇḍiyaṉ-*śandi* instituted by the king's nephew (maṟumagaṉ) Ponniṉ-Perumāḷ Parākrama-Pāṇḍya.
642	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	Lost. Makara 8, śu. di. aṣhṭami, Thursday, Aśvati.	Do.	Damaged. Records a gift of land for offerings by a private individual. Refers to the 2 + 22nd year of the reign of Aḷagaṉ Perumāḷ Parākrama-Pāṇḍyadēva.
643	Do.	Do. ..	Jaṭilavarman alias Tri[bhu*]vanacha-[kra]vartin [Ku]laśēkharadēva.	2 + 36th year, Mīna 21, ba. di Saptami, Mūla.	Do. ..	Gift of land and taxes by the king for offerings to the temple of [Kariyamāṇik]kāḻvār at Marudūrkōṭṭai.
644	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4 + 2nd year, Mārgaḷi 22, śu. di. trayōdaśi, Monday, Rōhiṇi.	Do. ..	Gift of land in Āḷaṅgulam alias Śivaḷappērēri at Marudūrkōṭṭai to a certain Śevuriyir-śūdināṉ, a native of Tiruveḷuṇḍūr and one of the Śrī-Vaishṇavas of the temple of Nāchchiyār at Śrīvilliputtūr in Tirumaḷḷi-nāḍu, for reciting daily in the presence of the god the hymns of Śaḍagōpaṉ (i.e., Nammāḻvār).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
645	On the west and south walls of the same temple.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 37th year Mīna 26 śu. di. daśamī, Pūsam.	Tamil ..	Gift of land for worship to the temple of Nayinār Kulaśēkhara-Vinnagar-Emberumān.
646	On the same walls	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Kulaśēkharadēva.	2 + 40th year, Mēsha 2 śu. di. pañchamī, Wednesday, Uttirādam.	Do. ..	Gift of land to the temple of Kariyamāṇikka-Āḷvār for being assigned as a kaṇiyāṭchi for writing the tirumugam.
647	On the south wall of the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin	Lost	Do. ..	Damaged. Gift of land in Virāśikhāmaṇi, a village of Kallaga-nāḍu to the same temple.
648	On the same wall	Do. ..	[Jaṭila]varman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 6th year ..	Do. ..	Gift of land for worship and feeding Brahmans.
649	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Kulaśēkharadēva.	2 + 36th year, Vṛischika 30, śu. di. dvitīyā, Saturday, Mūla.	Do. ..	Gift of land under the tank called Nochchikulam for daily worship and offerings to the temple of Kariyamāṇikkaḷvār.
650	On the east wall of the Vishvakṣēna shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Kulaśēkharadēva, 'who revived the old times' and son of Āhavarāma.	Śaka 1456, Jaya. Vaigāśi 2, ba. di. prathama, Wednesday, Aśvati.	Do. ..	Unfinished. The introduction commences with the words Bhuvanaikavīra, etc.
651	On the stone built into the outer wall of the same temple.	Do. ..	Perumāḷ Kulaśēkharadēva	Śaka 14[2]6, [29]th year, Vaigāśi 24.	Do. .	Records that the maṭha was the charity of Śammaṇamaḷagiyāṉ Āvuḍaiyāṉ of Tiruvetpūr.
652	On a slab known as Śaṅgilippuṭṭar at Sivaramappettai, hamlet of Kodikurichchi.	Nāyaka ..	Viśvanātha-Nāyakkar-Śokkanātha Nāyakkar.	Śaka 1589, Kollam 843, Plavaṅga, Kārttigai 29.	Do. ..	Records that Vaḍamalaiyappar Tirumalaikkoḷunda Piḷḷai, the agent of the Nāyaka, issued a saṅkōṭapaṭṭayam for the occupation of Śivarāmapēṭṭai by the people of the 56 countries.
653	On a stone set up on the roadside at Idaikal.	Pāṇḍya ..	Perumāḷ Alaganperumāḷ Ativīrarāman alias Śrīvallabhadēva.	Śaka 1522, 38th year, Pīla (Plava), Tai 10.	Do. ..	Records that a portion of Kiḻaṅgaṭṭūr was formed into a new village called Śīvalanallūr by Śivalamāra who revived the old times.
654	On the north wall of the Kulaśēkharasvāmin temple at Nayinaragaram.	Do. ..	Parākrama-Pāṇḍya alias Śrīvallabha ..	....	Grantha and Tamil.	Records that the king granted Kulaśēkhara-agrahāra to 66 Brāhmaṇas of various gōtras and sūtras residing in Muṉṟumuḍikkumuriya-chaturvēdimaṅgalam whose names are given in the inscription.
655	On the west and south walls of the same temple.	Do.	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year, Tula 13, śu. di. tritīya, Monday, Anusham (Anurādha).	Tamil ..	Anisha was the birth-day asterism of the king. Records that the lands granted in Nos. 653 and 654 were divided into 76 shares: 64 shares to Brāhmaṇas, four to the temple of Rājakulaṟāma-Vinnagar-Emberumān, six to the temple of Kulaśēkharēśvaram-Uḍaiyār and two to śavarṇas.
656	On stones built into the walls of the Veṅkaṭāchalapati temple in the same village.	....	....	5th year	Do. ..	Fragments. Gift of land to the temple of Tyāgañchiriya-Vinnagar-Emberumān at Iḍaikal.
657	On the south wall of the central shrine in the Nagarīśvaramuḍaiyār temple at Panpuli.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Parākrama Pāṇḍyadēva.	[Śaka 14]67, 3rd year, Viśvāvasu, Kaṉṉi 30, ba. di. daśamī, Tuesday, Siddha-yōga, Rishabha-karaṇa, Pushya.	Do. ..	Records that prince Tirunelvēli[pperumāḷ] . . . . born in the asterism Aśvati who was the son of Abhirāma-Parākramadēva assigned certain lands to a private individual for aidhyayana.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
658	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Śrīvallabhadēva, 'who revived the old times.'	Śaka 1466, 10th year, Krōdhi, Kumbha 6, ba. di. pañchamī, Sunday, Śubhayōga, Kōlavākaraṇa, Hasta.	Tamil ..	Records transfer of an assignment of land by the order of prince Tirunelvēlipperumāḷ born in the asterism Aśvati, for worship in the temple of Nagarīśvara at Panpulippaṭṭaṇam in Vaḍavāri-nāḍu. The original holder is said to have died without leaving any claimant.
659	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍyadēva.	Śaka 14[72], 7th year, Sādhāraṇa, Śittirai 2[2], ba. di. saptamī, Wednesday, Gaja-karaṇa, Śubhayōga, Pūśam.	Do. ..	Records gift of land to a private individual for writing the accounts of a maṭha. Mentions the temples of Nakulīchchuramuḍaiyār, Muṉṟumuḍippiḷḷaiyār, Tiruvagnīchchuramuḍaiyār, Edirilāpperumāḷ, the village Parākrama-Pāṇḍyanallūr and prince Tirunelvēlipperumāḷ born in the asterism Aśvati.
660	Do.	Do. ..	Do. do.	Śaka 14[72], 5th year, Plavaṅga, Kārttigai 7, ba. di. ēkādaśī, Monday, Prīti-yōga, Simha-karaṇa, Hasta.	Do. ..	Records transfer of an assignment of temple land to a native of Teṉkāśī for writing the accounts of the temples mentioned in No. 659 and few others at the instance of the prince Tirunelvēlipperumāḷ born in the asterism Aśvati.
661	On the west wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Alaganperumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1496, 17th year, Pramāḍi, Āṉi 3, ba. di. pañchamī, Śubhayōga. Śubhakaraṇa, Uttiram.	Do. ..	Registers a gift of land to a certain Toṇḍaimāṉ of Tirunelvēli in Kīḻvemba-nāḍu made at the instance of prince Perumāḷ Abhirāmasaundara Varatuṅgarāma for writing accounts (tavaṇai kaṇakku).
662	On the south wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Śrīvallabhadēva, 'who revived the old times'.	Śaka 1466, 10th year, Krōdhi, Kumbha 6, ba. di. pañchamī, Sunday, Śubhayōga, Kōlavākaraṇa, Hasta.	Do. ..	Registers transfer of assignment of a temple land on the death of the previous holder made at the instance of Tirunelvēlipperumāḷ born in the asterism Aśvati for conducting worship in the temple of Nagarīśvara.
663	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Śrīvallabhadēva, 'who revived the old times'.	Do	Do. ..	Refers to the transaction recorded in No. 662 above.
664	Do.	Do. ..	Jaṭilavarman alias Chakravartin Alaganperumāḷ Parākrama-Pāṇḍyadēva born in the asterism Aviṭṭam.	Śaka 1425, 2 + 28th year, Kumbha 2, śu. di. dvādaśī, Sunday, Tiruvādirai.	Do. ..	The inscription reads from bottom upwards and records gift of land to Alaṅgāri and others as kaṇiyāṭchi for doing service in the temples of Nākulīchchuramuḍaiyār and Nagarīchchuramuḍaiya-Nāyaṉār at Gaṅgēyakulakālapuram alias Paṉpoḻil in Vaḍavāri-nāḍu.
665	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	Lost	Do. ..	Built in in the middle. Gift of land as a dēvadāna for offerings by Taṇḍaikkuṇallāṉ Tirumalaichchel[vaṉ] and Taṇḍaikkuṇallāṉ Kaliyugameyyaṉ of Paimpoḻil alias Gaṅgēyakulakalapuram to the shrine of Tribhuvanasundara in the temple of Nagarīśvara.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
666	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumaḷ Śrīvalla[bha]dēva, 'who revived the old times'.	Śaka 1467, 10th year, Viśvāvasu, Tulā 13, śu. di. pañchami, Monday, Siddha-yōga, Hasta.	Tamil ..	Mentions Tirunelvēlipperumaḷ born in the asterism Aśvati and records gift of land for śribali offerings to the same temple.
667	On the north wall of of Sundararāja-Perumaḷ temple in the same village.	....	....	Śaka 157 [4], Nandana, Āvaṇi 20, Friday, ba. di. [dvādaśi], Pushya	Do. ..	Damaged. Seems to record a gift of land to the temple by two private individuals.
668	On a slab known as Śaṅkara-Vināyakar at **Kanakkupillaivalasai.**	....	....	Śaka 15 [9]4, Kollam 847, Paridhāvi, Āḍi 6, Sunday, Paurṇamāvasi, Vaidṛitiyōga, Śubhakaraṇa, Uttirāḍam.	Do. ..	Much damaged. Seems to record a gift of land for the sacred bath and offerings to Śaṅkaranārāyaṇasvāmi for the merit of Achyutappa-Nāyakkar. Mentions Śaṅkaliṅgapuram.
669	On a slab set up near the public well at **Tachchankudiyiruppu.**	....	....	[Kollam] 878, Chitrabhānu, Śittirai 21.	Do. ..	Gift of land for maintaining a maṭha by the agents of Tirumugappaṇḍitarāiyaṉ.
670	On a slab set up in a field called Attānakkalvelai at **Alagappapuram,** hamlet of **Kuttukalvalasai.**	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumaḷ Alagaṉpērumaḷ Ativīrarāma alias Śivalaḍēva.	Śaka 1508 (mistake for 1518), 34th year, Dunmukhi, Puraṭṭāśi [1]8.	Do. ..	Records the gift of the village of Śambandanallūr for the festival called Chittiraibaraṇi of the god and for the sacred bath of the goddess Ulagammai, by the king.
	KURNOOL DISTRICT, KOILKUNTLA TALUK.					
671	On a slab near the eastern wall of the Āñjanēyasvāmin temple at **Kolimigundla.**	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya, ruling at Vijayanagara.	Śaka 1466, Krōdhi, Kārtika, ba. di. 12.	Telugu ..	Records that the Mahāmaṇḍalēśvara China-Timmayadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āraviṭi Bukkarāja of the Ātrēya-gōtra and born in the lunar dynasty (sōma-vaṁśa) granted, under orders of the king to the mahājanas of the agrahāra of Kolimiguḍla in the Avuku-sīma, the taxes, śrōtriyam, kaṭnam, kānika, veṭṭi and vēmi in that village.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
672	On a stone built into the floor of the same temple.	....	....	Śaka 1803, Vishu, Śrāvaṇa, ba. di. 5.	Telugu ..	Registers the construction of the garbhagriha of the temple by Bāla-Subbayya, son of Paṭṭam Chinna Verakalayya and Veṅkaṭamma.
673	On a slab lying in the court-yard of 'the four temples' (nālku-guḍigaḷu) in the same village.	Western Chāḷukya.	Bhūlōkamalla 'ruling at Kalyāṇa' ..	Chaḷukya-Vikrama year [5*] 8, Ānanda, Uttarāyaṇa-saṅkrānti.	Kanarese ..	Slightly damaged. Records the grant of 2 matta of land on the road to Kalukuṇṭ[e], a flower-garden and an oil-mill, for worship and offerings to the god Kēśava set up at Kolmiguḍi by the village headman (prabhu) Muppi-Raṭi.
674	On a slab set up in front of the chāvaḍi at **Kotapadu.**	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1466, Krōdhi, Kārtika, śu. di 12.	Telugu ..	Registers that the Mahāmaṇḍalēśvara China-Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āraviṭi Bukkarāja of the Ātrēya-gōtra and the Sōma-vaṁśa remitted the taxes, śrōtriyam, kaṭnam, kānika, veṭṭi and vēmi, payable to the palace by the mahājanas of Kōṭapāḍu and Kēsinēnipalle in the Avuku-sīma and granted these villages as sarvamānya.
675	On a stone set up in the same place.	....	....	Śaka 836	Do. ..	In archaic characters. Much damaged; the last two or three lines alone are preserved. Mentions the name Prōlama-Raṭṭōṭi of which the second part corresponds to rattōḍi (Epigraphia Indica, Vol. XI, page 342 f).
676	On a broken slab lying in the court-yard of the Śiva temple in the same village.	....	....	....	Kanarese ..	Highly damaged. Begins with the usual eulogy of the Bāṇa kings: Sakala-jagattraya, etc.
677	On a slab built into the platform of the mukha-maṇḍapa in the Chennakēśavasvāmin temple at **Perusomula.**	....	....	Viśvāvasu, Pushya, ba. di. 10.	Telugu ..	In modern characters. Damaged. Mentions Pemmasāni Timma-[Nāya]nigāru and seems to register an agreement with Veṅkaṭādri-Nāyanigāru.
678	On the east face of a stone set up at the entrance into the same temple.	Vijayanagara.	Vīrapratāpa [Sadā]śivadēva-Mahārāya, 'ruling at Vijaya[nagara].'	Śaka 1466, Krōdhi, Kārtika, śu. di. 12.	Do. ..	Damaged. Mentions a certain [Rā]marāja.
679	On the south face of the same stone.	....	....	[Virōdhi]kṛit, Āśvija, . . .	Do. ..	Damaged. Mentions Mahāmaṇḍalēśvara . . . Rāmarājayya and Perusōmala.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On a slab set up in the court-yard of the same temple.	Vijaya-nagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1460, Viḷambi, Āshāḍha, ba. di. 13.	Telugu ..	States that the Mahāmaṇḍalēśvara Hanumayadēva-Mahārāja, son of Chintakunta Siddhayadēva-Mahārāja of the Ātrēya-gōtra, granted to the gods, Vīrayya, Chennakēśvara-Perumāḷ and Mahaliṅga in the Brahman village of Perusāmula which Salukarāju Raghupatirājayyadēva-Mahārāja had granted to him as urbaḷi, the taxes paid in grain and in coin for the worship in the above-said temples. It is stated that these taxes had been unjustly imposed by previous rulers on tax-free lands.
681	On a stone lying in front of the karnam's house in the same village.	....	....	Śaka 1299, Piṅgaḷa, Mārgaśira śu. di. 5, Tuesday.	Kanarese ..	Records the grant of (the village) Peru[śalu] to the teacher, Ākāsavāsi Sāmavēdiguru, by the Mahāmaṇḍalēśvara Siṅganna-Voḍeyar, son of Sāvanna-Voḍeyar, on receiving from him the initiation (upadēśa) of Buvanēśvari.
682	On a pillar of the mukha-maṇḍapa in the Vēṇugōpālasvāmin temple at Yerraguḍi.	Vijaya-nagara.	Vīrapratāpa Vīra Sadāśivadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1474, Paridhāvi, Vaiśākha, śu. di. 11.	Telugu ..	States that Paruvatayya, Anantayya and Nallārayya, sons of Vallabhayya and grandsons of vipravinōdi Mallayya of the Kāśyapa-gōtra, Āpastamba-sūtra and Śukla Yajuś-śākha and born in the Gōbūrikoṇḍa-kula, granted for the merit of the vipravinōdi community the vartana (customary toll) paid by the mahājanas of Yerraguḍi to that community, for conducting the Vaiśākha festivals of the god Gōpīnāta.
683	On another pillar in the same maṇḍapa.	....	....	Śaka 1474, Virōdhikṛit, Āshāḍha, śu. di. 15.	Do. ..	Damaged. Registers the grant of lands to two masons (viz.) Basavōju, son of Vallabōju and the son of Timmabattu by Viṭhalarāja, son of Nāgarāju-Basuvarāja under the orders of the Mahāmaṇḍalēśvara Yaraguḍi Tirumal-[a]yadēva-Mahārāja.
684	On a pillar of the mukha-maṇḍapa in the Śiva temple in the same village.	....	....	Nandana, Vaiśākha, śu. di. 3, Thursday.	Do. ..	Records the construction of the southern stone wall of the mukha-maṇḍapa in the temple of Bhōgadēva, by Bukkana, son of Kēsama-Reḍḍi and grandson of Hemanūri-Reḍḍi.
685	On the base of a water-trough in the same village.	....	....	Plavaṅga, Āshāḍha, śu. di. 11.	Do. ..	Registers the grant of one dry and one wet field to the men who filled this trough with water, by Anumantayya, son of the Mahāmaṇḍalēśvara Abbarāja, for the merit of Tirumalarāju-Gaḍamarāja.
686	On the outer surface of the same water-trough.	....	....	Śārvari, Chaitra, śu. di. 2, Wednesday.	Do. ..	States that Anumantayya, son of Abbarāja constructed the water-trough for the merit of Tirumalrāja, son of the Mahāmaṇḍalēśvara Yarraguḍi Kāchirāja.
687	On a stone which serves as a foot-step leading into the Āñjanēya-svāmin temple in the same village.	....	....	. . . Āśvija, śu. di. 13.	Do. ..	Damaged. Seems to mention [Yaraguḍi Tirumala and a mahāśāsana put up by him at Yaraguḍi. Refers to internal disputes and their settlement by the elders of the village.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up in front of the Chennakēśavasvāmin temple at Hanumantagundam.	....	....	Śaka 15[3]0, Kīlaka, Kārtika, śu. di. 11.	Telugu ..	Records the grant of lands for providing breakfast for Brahmanas on the Dvādaśī day before god Raghunayaka in the temple of Hanumantarāya at Hanumanigundam, by the Mahāmaṇḍalēśvara Jileḷa Raṅgapatirājayya, for the merit of the king.
689	On a stone set up in front of the Chennakēśavasvāmin temple at B. Uppaluru.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya, 'ruling at Vijayanagara.'	Śaka 1469, Parābhava, Māgha, ba. di. 3, [Monday].	Do. ..	States that Anantayya and Paravatayya, sons of vipravinōdi Vallabhayya of the Kāsyapa-gōtra, the Kātyayana-sūtra and the Śukla-Yajuś-śākha and some others granted for the merit of the vipravinōdi community, the vartana (customary toll) due to them for the construction of a maṇḍapa in front of the temple and for amṛitapaḍi of the god Chennakēśvara at Malamiṇḍi-Uppalūru alias Sōmalasamudra in the Ghaṇḍikōṭa-sīma, the amara fief of the Mahāmaṇḍalēśvara Naṇḍēḷa Timmayadēva-Mahārāja. The names of a few other members of the community are also mentioned.
690	On a slab set up in front of the Aṅkāḷamman temple at Kovelakuntla.	Do.	Do. do.	Śaka 1465, Śōbhakṛit, Nija-Śrāvaṇa, ba. di. 10.	Do. ..	Registers the grant of the income derived from svāmyata on numerous festive occasions (?) in the Kōvilakuṇṭla-sīma by Avubhaḷēśvaradēva-Mahārāja, son of Siṅgarayyadēva-Mahārāja and grandson of the Mahāmaṇḍalēśvara Naṇḍēḷa Narasiṅgayyadēva-Mahārāja of the Ātrēya-gōtra and born in the lunar race. The country of Kōvilakuṇṭla-sīma was enjoyed under feudal tenure by these chiefs as a gift from the king.
691	On a slab set up in the Gaṇēśa temple in the same village.	Do.	Vīrapratāpa Vīra Śrīraṅgarāyadēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1565, Chitrabhānu, Māgha, ba. di. 30.	Do. ..	Registers an order of Siddharāmappa-Nāyanigāru, son of Immaḍi-Dēmappa-Nāyanigāru and grandson of Hande-Dēmappa-Nāyanigāru, declaring that the mortgagees of the mānya-lands of Gods and Brāhmaṇas should, in the 18th year after possession, restore them back to the owners with documents without receiving back any money.
692	On a broken slab lying in the court-yard of the Śiva temple in the same village.	....	..	....	Do. ..	Broken and damaged. Registers a gift of land for a temple after building it, on a day of solar eclipse.
693	On a slab set up in front of the Vīrabhadrasvāmin temple in the same village.	....	....	Śaka 1744, Chitrabhānu, Mārgaśira, śu. di. 10, Monday.	Do. ..	Relates that Basuvaliṅgayya, son of Maraiyya and Bāramma, the shareholder of a moiety in the mānya-lands of the maṭhas, Pedgōmaṭha and Dornipaṭi and other villages, repaired by raising alms the temple of Vīrabhadrēśvara at Kōvelakuṇṭla which was in ruins. The merchant classes, on being approached, gave for worship and offering ½ chiṭṭedu of rice and one ruvva-weight of lamp-oil. And on Friday fairs, those who sold by scale, set apart ½ gavagulu (?) and those who sold by measure, one chiṭṭedu, evidently for the same purpose.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
694	On a slab set up near the Añjanēya-svāmin temple in the same village.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya 'ruling at Vijayanagara'.	Śaka 1476, Ānanda, Chaitra, śu. di. 10.	Telugu ..	Registers the grant of the vartana paid to them year after year by the mahājanas of Kōvilakuṇṭla for the Śrīrāma-jayanti festivals of the god Paṇḍaraṅgi Viṭhaleśvara at Kōvilakuṇṭla by Chāṅgalamarri Parvatayya, son of Vallabhayya and grandson of vipravinōdi Mallayya of the Kāśyapa-gōtra, the Kātyāyana-sūtra and the Prathama-śākhā, Mādhavayya, son of Vāraṇāsi Vallabhayya and grandson of the vipravinōdi Piriyaṇa of the Vasishṭa-gōtra, Kātyāyana-sūtra and Prathama-śākhā and other vipravinōdins, for the merit of the vipravinōdi community in Vidyānagara, Beḍadakōṭa, Kaṭaka and the Drāviḍa-dēśa.
695	On a pillar in the mukha-maṇḍapa of the Raṅgasvāmin temple in the same village.	....	....	Śaka 15[9]3, [Chitra-bhānu], ...	Do. ..	Damaged. Records the grant of a house, land, and garden at Kōvilakuṇṭla and money for the maintenance of the Rāmānuja-kūṭa and a maṭha there by the Mahāmaṇḍalēśvara Timmayadēva-Mahārāja, son of Narasiṅgarāja and grandson of Nandyāla Nāraparāja, of the Ātrēya-gōtra and Āpastamba-sūtra and born in the lunar race.
696	On a broken slab set up in the court-yard of the same temple.	....	....	....Solar eclipse ..	Do. ..	The top portion is broken. Registers the grant, on the banks of the Krishṇā, of lands and flower-gardens for the vasantōtsava and other festivals of the god Paṇḍaraṅgi Viṭhalēśvara, by Krishṇamarāja, son of Mūrtirāja and grandson of Rāmarāja of the Ātrēya-gōtra and born in the lunar race.
697	On another slab set up in the same place.	Vijaya-nagara.	Vīrapratāpa Vīra Śrīraṅgarāyadēva-Mahārāya, 'ruling at Penugoṇḍapaṭṭaṇa'.	Śaka 1506, Taraṇa, Kārtika, śu. di. 15, lunar eclipse.	Do. ..	States that the Mahāmaṇḍalēśvara Veṅkaṭādrirāja, son of Krishṇamarāja and grandson of Naṇḍēla Narasiṅgarāja of the Ātrēya-gōtra, the Āpastamba-sūtra and the Yajuś-śākhā granted as sarvamānya, lands in the villages of Chintakuṇṭa, Viṭhalāpura, Chinakōperla and ...., the vartana (customary tax) on kshētras and the taxes called mānakotta and kōlayatta collected at Kōgilakuṇṭla for offerings, the bodily and festive enjoyments, the Rāmānuja-kūṭa, the palanquin service and other festivals of the god Paṇḍaraṅga Viṭhalēśvara at the latter village.
698	On the third slab set up in the same place.	Do.	Vīrapratāpa Tirumaladēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1495, Śrī-mukha, Kārtika, śu. di. 10.	Do. ..	The bottom portion of the grant is seriously damaged. States that the Mahāmaṇḍalēśvara Narasiṅgarājudēva-Mahārāja, son of Timmayadēva-Mahārāja and grandson of Naṇḍyāla Narasiṅgarājudēva-Mahārāja made a grant to the god Paṇḍaraṅga Viṭhalēśvara at Kōgilakuṇṭla in Kōgilakuṇṭla-śīma which was granted to him as a nāyaṅkara by Śrīraṅgadēva-Mahārāya.
699	On the fourth slab set up in the same place.	Do.	Do.	Śaka 1493, Prajō[t]-patti, Kārtika, śu. di. 12.	Do. ..	Records the grant of the village Chinakōperla attached to Kōgilakuṇṭla in Rōnāḍu, granted to him as nāyaṅkara by Tirumaladēva-Mahārāya with its forests, wet lands, tolls, money-income and fruit trees to the god Paṇḍaraṅga Viṭhalēśvara-Perumāḷ at Kōgilakuṇṭla by the Mahāmaṇḍalēśvara Narasiṅgarājudēva-Mahārāja, son of Timmayadēva-Mahārāja and grandson of Naṇḍyāla Narasiṅgarājudēva-Mahārāja of the Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-śākhā and born in the lunar race.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
700	On a slab set up on a platform at the entrance into the village of **Akumalla**.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēvarāya-Mahārāya ruling at Vijayanagara.'	Śaka 1466, Krōdhi, Kārtika, śu. di. 12.	Telugu ..	Records that the Mahāmaṇḍalēśvara China-Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Araviṭi Bukkarāja of the Ātrēya-gōtra and born in the lunar race remitted the taxes, śrōtriyam, kaṭnam, kānika veṭṭi and vēmi payable to the palace by the mahājanas of Akumāḷa in Avuku-śīma held by him as a nāyaṅkara from the king.
701	On a slab lying in the Chennakēśa-vasvāmin temple at **Ardavidu** (Cumbum taluk, same district).	....	....	. . . Durmukha, Chaitra, śu. di. 11, Thursday.	Do. ..	Highly damaged. Registers a gift of land made for the daily and festive enjoyments of the god Ahōbala-Nara-[siṁha] at Araḍuṭuvīḍu, after repairing the breaches in the tank.
702	On another slab lying in the same place.	....	....	Śaka 1112, Tāraṇa (mistake for Sādhāraṇa), Kārtika, śu. di. Paurnami.	Do. ..	Registers the grant of one puṭṭēḍu of wet land, one puṭṭēḍu of dry land and one kuchēḍu of garden land for the daily offerings and worship of Siddha-Mallikārjuna of Aḍidamvīḍu by Visanoḍayalu.
703	On a pillar of the mukha-maṇḍapa in the Śiva temple at **Remata** (Gudur sub-taluk, same district).	....	....	....	Kanarese ..	Mentions Chanda-Gāvu[ṇḍa], Gogga-Gāvuṇḍa and [Bīra]-Gāvuṇḍa who were evidently the builders of the maṇḍapa.
704	On four pieces of a broken slab lying near the Añjanēyasvāmin temple in the same village.	....	....	Śaka 1471, Piṅgaḷa (wrong), Bhādrapada, śu. di. 10.	Telugu ..	Registers the grant of a dry field by Sō[ra*]rāja and Kō-[nērirā*]jā, sons of Pinnamarāja, for feeding Śrī-Vaishṇavas during the tirunāḷ-festivities of the god Gōpīnātha at Kandanavōlidurgam. The cultivators, Kāḍi-Reḍi of Gōraṇṭla, Yēḷi-Reḍi, Timmi-Reḍi and others who cultivated the land thus granted, agreed to pay the several items of income on the land for the said purpose and to maintain the charity.
705	On another fragment of a slab in the same place.	....	....	....	Do ..	Mentions Pinnamarāja and the gift of two fields made in the presence of Viṭhaleśa. Evidently the reference is to the grant of land recorded in No. 704 above.
	Anantapur District, Madakasira Taluk.					
706	On a slab set up in a field to the west of **Muddanallayyanapalya**, a hamlet of **Agaḷi**.	....	....	Śaka '16[1]5, Śrīmukha, Mārgaśira, ba. di. 10.	Kanarese ..	Registers a grant of land for lamps in the temple of Kāḷikādēvi and Kamatēśvara at Agaḷi, by Raṅgapparāja [son of] Mahārāja Harati Sarajarāyapparāja.
707	On a slab lying on the west side of the same hamlet.	....	....	....	Kanarese (in archaic characters).	"May this pillar which is of the form of a boundary (mark) on the south side of the village of Iṅgalūru remain permanent." The slab was evidently put up on the occasion of fixing the boundaries of Iṅgalūru, a village 3 miles north of Agaḷi.
708	On a stone built into the wall left of entrance into the main shrine of the Rāmasvāmin temple at **Ramapuram**, another hamlet of the same village.	....	....	....	Kanarese ..	Records that Rāyaparāja, the grandson of Chōḷarāya to whom the god Rāmachandra had become manifest built maṇḍapas and [gō*]puras and also performed sacrificial rites.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
709	On a beam of the mukha-maṇḍapa in the same temple.	....	....	....	Kanarese ..	Refers to the manifestation of the god Rāmachandradēva before the "Eleven Rudras" and to his having received worship at the hands of Chōḷarāya. Registers the construction of the gōpuras and the front-maṇḍapas, the several repairs and the performance of sacrifices by Rāyaparāja, the grandson of that Chōḷa. He also granted to the god Rāmachandra the villages, Rāmachandrapura, Īśvarapura, Rāyasāgara, Komadēnahaḷi, Niṟukalu in Miḍigēsi-sīme and Maddagiri in Bijāvarada-sīme and lands under the tanks of Agaḷi, Maduviḍu, Rāviḍu, Kaṇṭavaḷalu and Kāki.
710	On the south base of the same temple.	[Sāḷuva] ..	Narasiṅgarāya-Mahārāya	Śaka 1407, Viśvāvasu, [Āśvija], ba. di. .. solar eclipse.	Do. ..	Registers that Rāyapparāja, son of Ba[yi]rājadēva-Chōḷa-Mahā-arasu gave a valley after purchasing it, a field of 15 honnu (tax) and the channel Śaṅkaradēvara-kāḷuve to the god Rāmachandra and to the individuals Narasiṁha-Sōmayāji, Prasanna-Sōmayāji and Lakshmaṇa-Sōmayāji, sons of Daśagranthi Narasiṁha-Sōmayāji of Madhusūdanapura, of the Āśvalāyana-sūtra, Kāśyapa-gōtra and Ṛik-śākha. The valley was converted into the tank called Narasāmbudhi in the name of the king and the four khaṇḍuga of land below it was equally divided between the three brothers and the god Rāmachandra.
711	On the south wall of the same temple.	....	....	Śaka 1405, Krōdhi, Vaiśākha, śu. di. 5.	Do. ..	Incomplete. States that Rāyaparāja, grandson of Chōḷa-Mahārāya to whom the god Śrī-Rāmachandra had made himself manifest, constructed the maṇṭapa, the prākāra and the gōpura, celebrated the car-festivals of that god and granted the villages of Rāmachandrapura, Īśvarapura and Rāyasāgara and also a tank built in his name.
712	On a slab set up by the side of the road on the west side of Agaḷi.	....	....	Viḷambi, Āshāḍha, śu. di. 7.	Do. .	Registers the kāṇāchi grant of a māṇya land of five koḷagas below the Agaḷi tank for an areca-nut garden to Agaḷigoṇḍa-Gauḍa, son of Molegoṇḍa-Gauḍa of Agaḷi, by the Mahānāyakāchārya Harati Raṅgapa-Nāyaka.
713	On a slab set up on a vacant site in the middle of the same village.	....	....	Pushya, śu. di. 1, Friday.	Do. ..	Registers that Alappa, the brother of Āddiri Dēvaṇṇa and the brother-in-law of the Mahāpradhāna Jātiya-Daṇṇayaka [commenced] the repairs to a breach in the bund of the Agaḷi tank, 60 māru long, 12 māru broad and 12 men deep and completed it on Monday the 10th of the dark half of Phālguṇa.
714	On a stone lying in the court-yard of a Jaina basti in the same village.	....	....	....	Do. ..	[This is] the nisidhi of Krish[ṇa]-Seṭṭi, son of Beṭṭi-Seṭṭi, a lay disciple of Dēvachandradēva of the Mūla-saṅgha and the Dēśiya-gaṇa.
715	On a pillar set up in a field north-east of the same village.	....	....	Śaka 1521, Vibhāri, Pushya, ba. di. 7, Friday.	Do. ..	Registers the sarvamānya grant of a garden-land to the niraganṭi Kaṇṇaṭi Banavirayya by the gauḍa (headman) and the śēnabōva (karaṇam) of Agaḷi.
716	On a beam supporting the roof of the choultry in the same village.	Noḷamba (Pallava).	Noḷambādhirāja	....	Kanarese (in archaic characters).	Damaged. Records the grant of wet, dry and areca-nut garden lands by Kōṭaya, the daṇḍanāyaka of Ballaha to a temple of Vishṇu (Vishṇu-gṛiha) built by himself.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks
717	On the south wall of the Śaṅkarēśvarasvāmin temple in the same village.	Vijayanagara.	Kṛishṇarāya	Śaka 1432, Pramōda, Āśvija, śu di. 12.	Kanarese ..	Damaged. Seems to register the remission of taxes on marriages in the several provinces of the Vijayanagara kingdom.
718	On the same wall	....	....	....	Do. ..	Registers that Kachapa-Vodeya granted the talavārike of Agaḷi to talavāra Doḍḍa, son of Chanda-Nāyaka of Tuḷukuṇṭe.
719	Do.	[Sāḷuva] ..	Narasiṅgarāya-Mahārāya	Śaka 1420, Piṅgaḷa, Chaitra, śu. di. 15, Saturday.	Do. ..	Registers the grant of the village of Paḷḷiganahaḷḷi alias Immaḍikāchāpura in Agaḷi-sthaḷa in Rāyadurga-chāvaḍi by Immaḍi Kāchapa-Nāyaka, son of Kāchapa-Nāyaka of Ādavāni, for offerings to the god Śaṅkaradēva and the sahadēvatās (attendant deities) at Agaḷi in the presence of the god Rāmēśvara at Sētubandha-Rāmēśvara whither he had gone with Narasapa-Nāyaka. It is stated that Kachapa-Nāyaka held the district Rāyadurga-chāvaḍi as a fief from Narasiṅgarāya-Mahārāya and Narasapa-Nāyaka.
720	On the east wall of the same temple.	....	....	Śaka, 1513, Khara, Pushya, ba. di. *	Do. ..	Records the grant of wet lands under the tanks of Togaṭigere, Paṭigere and Agaḷikere as sarvamānya to talavāra Maḍapa of Agaḷi, by the Mahānāyakāchārya Harati Raṅgapa-Nāyaka.
721	On a slab set up in front of a maṇḍapa on the south-western side of the village of Ratnagiri.	Vijayanagara.	Viraprataṇa Śrīraṅgadēva-Mahārāya, 'ruling at Penugoṇḍapura.'	Lost	Do. ..	Damaged. Records the gift of Bhuṭṭēnaha[ḷ]ḷi surnamed Raṅgapura, a village in Ratnagiri-sthaḷa in Agaḷi-sīme belonging to Rāyadurga-rajya, to Bhadrappadēvaru, son of Kachchuṭadadēvaru and grandson of Nambiyaṇṇadēvaru of Nāgarabāvi of the Ātrēya-gōtra and Āśvalāyana-sūtra by the Mahānāyakāchārya Raṅgappa-Nāyaka, son of Lakshmipati-Nāyaka, a pupil of Bhadrappadēva and grandson of Harati Guṇḍappa-Nāyaka of the Yanumula race and the Vāṁlika (Vālmīki?)-gōtra.
722	On a boulder in front of the Āñjanēyasvāmin temple, south of the same village.	....	....	....	Telugu ..	This (temple?) was the work of the son of Kāśi Periyaṇṇa and grandson of Chavaṇḍi-Āchāri
723	On a stone set up in a field to the west of Tigalerahatti, hamlet of Ratnagiri.	....	....	....	Kanarese .	Timma-Gauṇḍa is the holder of the kaṇāchi-gauḍike in the agrahāra of Ka[ḷva]-Bhaṭa.
724	On a hero-stone lying in a field south of Lakkappanahalli, hamlet of Kaki.	....	....	....	Kanarese (in archaic characters).	Mentions Sannariyar, a servant of Kavali-Arasa and the assault of Karaṭikāḷu. Some gifts were made to this Sannariyar in the newly acquired country.
725	On a pillar supporting the roof of the village entrance at Byadigera, a hamlet of the same village.	....	....	Īśvara, Māgha, śu. di. 1.	Kanarese ..	States that this stone entrance was constructed by [Ma]-laiya of Bēḍageri.
726	On a hero-stone lying in a date-grove to the west of the same hamlet.	....	....	....	Do. ..	Damaged. In characters of about the tenth century. Refers to a cattle raid and to the death of some heroes.
727	On a slab set up in front of the Kariyamman temple at Dodderi.	....	....	Sādhāraṇa, Āśvija, śu. di. 5, Monday.	Do. ..	Records the construction of this temple by Maḷamma, wife of Pūjāri Vaḍusaiya.

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

No.	Place of inscription.	Dyn sty.	King.	Date.	Language and alphabet.	Remarks.
728	On a boulder at the entrance into the same village.	Vijaya-nagara.	Vīrapratāpa Vīra Veṅkaṭapatidēva-Mahārāya 'ruling at Penugoṇḍe.'	Śaka 15[0]8, Vyaya, Kārtika, śu. di. 12, Utthāna-dvādaśi.	Kanarese ..	Much damaged. Registers the gift of the village of Do[d]dēri surnamed Veṅkaṭēśvarasamudra in Agali-sīme by the Mahānāyaṅkāchārya Raṅgapa-Nāyaka, son of Harati Lakshmīpati-Nāyaka of the Kāsyapa-gōtra. Mentions Śiṅgara-Bhaṭa of the Kāsyapa-gōtra, Vaikhānasa-sūtra and Yajuś-śākha and his descendents who were establishers of the Vēdamārga (Vēdamārgapratishṭhāchārya).
729	On a slab lying near the Āñjanēya-svāmin temple at Sarajammanahalli, a hamlet of Kotaṅaralahalli.	....	....	Kīlaka, Phālguṇa, śu. di. 10, Monday.	Do. ..	Damaged. Refers to the gift of the village of Kariyakētanahaḷḷi as a kodge to Kaḷi-Nāyka of Kaidāḷa by the big merchants (mahā-vaḍḍavevahāri, ubhayanānā-dēsi) and the gaudas of Agaḷi, Ma[dhu]vaḍi and Niḍugallanāḍu. Mentions incidentally Vīra Ballāḷadēva.
730	On a slab set up in a field to the north of Badigegondanahalli, another hamlet of the same village.	....	....	Śaka 15 [22], Śārvari, Āshāḍha, śu. di. 1.	Do. ..	Registers the sale of the mānya land attached to the gauḍike of the village of Kereyakētanahaḷḷi for 7 va[ra*]has by Bōḷaya, son of Basavi-Gauṇḍa of Kerekētanahaḷḷi to a certain Ba[sa]vaya.
731	On a pillar set up in the court-yard of the Maḷḷēśvarasvāmin temple at Madhudi.	Noḷamba (Pallava).	Noḷambādhirāja	Śaka 881, Siddhārthi.	Do. ..	Registers a grant of land to a temple of Vishṇu (Vishṇugṛha).
732	On a hero-stone set up near the Āñjanēyasvāmin temple in the same village.	....	....	Śārvari, Āshāḍha, śu. di. 10.	Do. ..	Registers that Buchaya, son of Yerake-Gauḍa of Madhuvāḍi, fell fighting in a Hoyisaṇa (Hoysaḷa) raid which happened during the reign of Mayipannadēva and that a garden and a wet field measuring 100 ha were given.
733	On a pillar set up in the bazar in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalla, 'ruling at Kalyāṇa.'	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśi, Thursday, Uttarāyaṇa-saṅkramaṇa.	Do. ..	While Jagadēkamalla-Maḷḷidēva-Chōḷa-Mahārāja, son of Iruṅgōḷa was ruling at He[ñ]jeru, the Mahāpradhāna Hiriya-Tantrapāḷa Nāmaṇa, son of Ēchimayya and Muddab[b]e and younger brother of Bammaṇa, granted a wet land, a garden land and an oil-mill for a perpetual lamp, rice offerings, bodily enjoyments, servants, repairs, the Chaitra-pavitra festival, and the feeding of Brāhmaṇas and ascetics, in the temple of Nāgēśvara at Madhuvāḍi.
734	On a hero-stone set up in a field to the north of the same village.	....	....	Śaka 934 . . . śu. di. pañchamī, Saturday.	Do. ..	Damaged. Refers to a cattle raid and the village Maḍivāḍi; also to the death of a hero.
735	On a hero-stone set up on the tank bund at Rāvuḍi.	....	....	....	Do. ..	In archaic characters. Damaged. Mentions Siragutti.
736	On a pillar lying near the Āñjanēyasvāmin temple in the same village.	Vijaya-nagara.	Vīra Veṅkaṭapatidēva-Mahārāya	Śaka 1526, Krōdhi, Pushya, ba. di. [3], Makara-Saṅkrānti.	Do. ..	Damaged. Records the grant of the village Rāvaḍi surnamed Immaḍirāṅgasamudra in Maḍuvīḍi-sthaḷa in Agaḷi-sīme belonging to the Rāyadurga-vēṇṭe to Umāpati-Arasu, son of Saṅkapayya and grandson of Kōṭeya Rāmarasayya of the Bhāradvāja-gōtra, the Āśvalāyana-sūtra and the Ṛik-śākha by the Mahānāyakāchārya Immaḍi Raṅgapa-Nāyaka, son of Lakshmīpati-Nāyaka Raṅgapa-Nāyaka of Harati.

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

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
737	On a slab set up near the village entrance at Aludi, a hamlet of the same village.	....	....	Śaka 1694, Nandana, Mārgaśira, śu. di. 3.	Kanarese ..	Registers an ināmbaḷi grant of the village Āḷuvāḍi belonging to Maḍuvīḍi, with all its forests, wet lands, income in money and grain, for perpetual enjoyment to Sāhēkhāna Khaḷiḷa, by Harati Raṅgapparāja [son] of Sara[ja*]rāyapparāja for his valuable service to the state.
738	On a slab set up near the Āñjanēyēsvāmin temple in the same hamlet.	Hoysaḷa ..	Pratāpachakravarti Vīra Ballāḷadēva ..	Śaka 1238, Naḷa, Phālguṇa, śu. di. 5, Thursday.	Do. ..	Mentions a son of the king named Tipparsa Bhairavadēvarasa. Records the gift of the village of Haḷuvīḍi to a merchant by the above-named prince as a kodagi grant
739	On a stone set up on the frontier line between Muddalur of the Mysore state and Aludi.	....	....	....	Do. ..	[This is] the boundary of Maddaḷūru surnamed Vīrabrahmapura.
740	On a slab set up in the backyard of a house at Komarenahalli, a hamlet of the same village.	....	....	Vikrama, Nija-Āśvija, śu. di. 11.	Do. ..	Records the grant of a wet and a dry field to Chiga-Boppaya, son of Gaudra Boppaya of Komareha[ḷ]ḷi for his construction of the foundation of the fort thereof, by Harati Sarajarāyapparāja.
741	On a slab set up in front of the Āñjanēyasvāmin temple at Paduvala Byadigera.	....	....	Śaka 1684, Chitrabhānu, Āśvija, śu. di. 5.	Do. ..	Registers the sale of the village of Paḍuvaṇa Byāḍagere in Maḍuvīḍi-sthaḷa with its forests, wet lands, money-income, grain-income, etc., for 500 Pāḍaśāhi varahas to Saida Yākūba-Bokāri, son of Saida Mīrāna and grandson of Saida Yākūba-Bokāri by the Mahāmaṇḍaḷēśvara Raṅgapparāja, son of Vīra-Rāyapparāja and grandson of Harati Saraja Sammēta-Rāyapparāja of the Āṭrēya-gōtra, Āpastamba-sūtra and Yajuś-śākha for the daraga also called the maṭha of the teacher at Sirya.
742	On a hero-stone lying in a field to the east of Upparatonasanahalli, hamlet of the same village.	Noḷamba (Pallava).	Noḷamba[dhi] . . sa	....	Kanarese (in archaic characters.) ..	Damaged. Records that this stone was put up in memory of the self-immolation of a gāmuṇḍa (gāvuṇḍa) in fire.
743	On a slab built into the fort wall at Vadaguntanahalli, another hamlet of the same village.	....	....	Śaka 1685, Svabhānu, Bhādrapada, śu. di. 15.	Kanarese ..	Records the sale of Vaḍaguṇṭaḥaḷḷi in Maḍuvīḍi-sthaḷa, for 450 Kaṇṭirāyi varahas, the parties to the transaction and the purpose thereof being the same as in No. 741 above
744	On a stone set up on the road from Cherulopalli to Chintakunta.	....	....	Yuva, Kārtika, śu. di. 1[5].	Do. ..	Registers the gift of a tank (kuṇṭe) to the god Tiruvengaḷa-āṭha of Śire by the Gajapati prince Vīrabhadrarāya for the merit of king Krishṇarāya.
745	On a hero-stone set up in a field to the north of the village of Narasambudhi.	....	....	....	Do. ..	In archaic characters. Registers the death of Mādaṇṇa, son of Keraḍara Beḷḷi-Gāvuṇḍa of Piri-Yiṅgaḷūru, in . . . . . after causing a thousand (of his enemies ?) to be cut off.
746	On another hero-stone lying in the same place.	....	....	....	Do. ..	Do. Registers the death of Keraḍara-Bijayi, son of Mavinḍa-Gāvuṇḍa who was the younger brother of Beḷḷi-Gāvuṇḍa of Piri-Yiṅgaḷūru, in a cattle-raid.
747	On another broken hero-stone lying in the same place.	....	....	....	Do. ..	Do. Records the death of Sikka (Chikka) Chendu-Gāvuṇḍa, son of Akka-Gāvuṇḍa and grandson of Bērikaḷḷa Pir[i]-Cha[n]dra-Gāvuṇḍa, in a cattle-raid.
748	On a stone lying beneath the tank-bund at Inugaluru.	....	....	....	Do. ..	Do. Records the death of a hero, the son of [U]māpati-Arasa in the cattle-lift at Māḷajāvara-Mārimañchi.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a stone lying in a field in front of the Āñjanēyasvāmin temple at **Hullikeredevarahalli.**	....	....	....	Kanarese ..	Registers the grant of the village of Hullekere belonging to Agaḷi-grāma as a sarvamānya to Brāhmaṇas, by Timmaṇa-Nāyaka for the merit of Krishṇarāya-Mahārāya on the banks of the Gautamī, in presence of the god Mārkaṇḍēśvara.
750	On the four slabs of the parapet wall of a well in a house at **Madakasira.**	....	....	....	Do. ..	Three of the slabs bear the name Lakshmaṇatīrtha engraved in Grantha, Nāgarī and Kanarese characters. The fourth which is in Nāgarī is much damaged. It mentions Maḍakaśira and its alternate name (not legible on the impression) and a religious teacher.
751	On a pillar of a dilapidated maṇḍapa in the court-yard of the Vēṇugōpālasvāmin temple in the same village.	....	....	....	Tamil (verse)..	Registers that the king of Veṅgi ran away on hearing that the Chōḷa (king) had ordered (his general) Śōḷiyavariśan to conquer that country ; see No. 23 of 1917.
752	On another pillar in the same place.	Chōḷa ..	Uḍaiyār Śrī-Rājēndra-Chōḷadēva ..	10th year	Tamil ..	Registers that the maṇḍapa (in which these pillars originally were) was commenced on the 160th day of this year and finished in 40 days by the general Araiyaṉ Rājarājaṉ alias Vikramaśōḷa-Śōḷiyavaraiyaṉ of Śāttamaṅgalam in Tiraimūr-nāḍu. Below the inscription are engraved the titles Edirttavarkalaṉ and Sāmantakēsari ; see ibid and No. 24.
	Anantapur district, Hindupur taluk.					
753	On a hero-stone set up in a vacant site at **Sante-Bidanuru.**	Western Gaṅga.	Rāchamalla-Permānaḍi	....	Kanarese ..	Refers to a fight between the king and Ayyakuṭṭi in which some heroes appear to have died. The end of the record is not quite intelligible.
754	On a hero-stone set up in a field to the south of the village of **Tungepalli,** a hamlet of the same village.	....	....	....	Do. ..	Seriously damaged. Mentions a chief who was entitled Pallavabhūmalla.
755	On a stone lying in a field to the west of the village of **Karudipalli,** a hamlet of **Chauluru.**	..	....	Saumya, Mārgaśira, ba. di. 1.	Do. ..	Records the kaṭukoḍagi grant of a land to a private individual of Dāruvāḍahaḷi by Abdula Hussēnu Sāhēba ruling the Penugoṇḍe-rājya for his having constructed the new village called Hosahaḷḷi.
756	On a stone lying near the Āñjanēyasvāmin temple at **Moda.**	..	....	....	Do. ..	Registers a gift of a mānya land by Virapaṇṇa to Hi[ra]-Parvatārādhya of Gujunōḍu for conducting the worship of Śiva.
757	On a slab set up near the chāvaḍi at **Srikanthapuram.**	..	....	Śaka 1426, Krōdhana, Chaitra, śu. di. 1, Wednesday.	Do. ..	Much damaged. Seems to record the grant of the village [Śrīkaṇṭha]pura surnamed Vōba-samudra, to a certain Narasiṁha-Dīkshita of the Āśvalāyana-sūtra and the Kāśyapa-gōtra.
758	On a broken stone lying near a private house at **Paideti.**	..	....	Śaka 959, . . . śrāhe.	Do. ..	Mentions a certain Noḷam[ba]-Gāmuṇḍa.
759	On a hero-stone set up in a field to the south of the same village.	[Bāṇa]	Pra[bhu]mēru	....	Do. ..	The stone is broken and the characters visible are highly damaged. Seems to refer to a cattle-raid and the gift of a Kalnāḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
760	On a Nandi-pillar set up near the Āñjanēyasvāmin temple at **Yerragunta.**	..	....	Ānanda, Māgha, ba. di. 5. (at the end of the record is given ba. di. 3).	Kanarese ..	Registers the grant of Yaṟagunṭe, a village between Uṭakūru and Heruhe to the god Vīrabhadra as a pura by the Mahāmaṇḍalēśvara Iguṇadēva-Chōḷa-Mahārāja. Several items of income are mentioned, such as, cash, grain, sheep, cows, potter's fee, forced labour, etc.
761	On the tank bund at **Parigi**	..	....	....	Do. ..	Registers the death of Mādesakaḍa-Khapaṇapa, son of Chōḷabōva.
762	On a stone lying in the same place.	..	....	....	Do. ..	Broken. States that Veṅkaṭapatirāyadēva-Mahārāya granted a wet field as a sarvamānya to the spearman Vobaḷēsa.
763	On a hero-stone set up in a field to to the north of the village of **Utkuru.**	..	....	....	Do. ..	In archaic characters. Registers that a certain Palage Nāgiyaṇa, son of Nāgi, died in the battle of Rāmaḍi (a village in Agaḷi-nāḍu) in which were engaged Nītimārga-Vemmaḍi and Bīra-Noḷamba. This stone (kulisagallu) was set up by Bāsaka, the wife of the hero and the daughter of Āyta of the Kaḍambas. The engraving (?) was done by Koṅga.
764	On a slab set up in the Āñjanēyasvāmin temple at **Kotnuru.**	..	....	Śaka 1686, Tāraṇa, Kārtika, ba. di.13.	Telugu ..	Relates that this temple of Sañjīvarāya of Koṭnūru was constructed by Nārapa-Reḍḍi for the merit of his mother.
765	On a Nandi-pillar set up near the Āñjanēyasvāmin temple at **Kotipi.**	Vijaya-nagara.	Vīra Dēvarāya-Mahārāya	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday.	Kanarese ..	Records the remission of the marriage tax on all castes at Koṭapi. The curious benediction at the end states that the married people who go round this Nandi (bull), will be blessed with many children.
766	On a boulder in a field below the tank bund in the same village.	..	....	....	Do. ..	Bears the sentence 'Svasti śrī Mandachariya bhasaṁ sandude': "Hail! the speech of the blessed Mandachari has proved true." On another part of the stone are three lines of writing not quite legible. The first line seems to contain the name Chārurasibhaṇḍirar for Chārurāsi-Paṇḍita, the title of a particular order of Jaina monks (see Ep. Carn., Vol. II, p. 61).
767	On a broken pillar lying in front of the Īśvara temple at **Gollapuram.**	Noḷamba (Pallava).	Noḷambādhirāja	Bṛihaspati in Makara, in śuddha Pausha month.	Do. ..	Records the grant of the village of Piriya-Meḷapi to a certain Bāḷa-Sōmabhaṭṭāraka.
768	On a slab set up in front of the Āñjanēyasvāmin temple in the same village.	....	....	Ānanda, Phalguṇa, Pañchamī, Sunday.	Do. ..	States that a certain Saṅgapa constructed the temple of Maiḷāradēva.
769	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at **Pulamiti.**	Vijaya-nagara.	Vīrapratāpa Sadāśivarāya	Śaka 1458 (mistake for 1478), Rākshasa, Jyēshṭha, ba. di. 10.	Do. ..	Damaged. Mentions Rāma[rā]ja.
770	On a stone set up in front of the same temple.	Do.	Sadāśivarāya-Mahārāya	Śaka 1466, Krōdhi, Kārtika, śu. di. 3.	Do. ..	Damaged. The date portion alone is legible.
771	On a hero-stone set up near the entrance into the village of **Sirivaram.**	Hoysaḷa ..	Vīra-Baḷḷāḷadēva	Śaka 1246, Rudhirōdgāri, Chaitra, śu. di. daśami, Monday.	Do. ..	Refers to the victory gained by the Mahāpradhāna Āḷiya Mācheya-Daṇṇāyaka over a certain Rāchaya-Nāyaka of Tumbeyakallu. Also records the death of a hero evidently on the same occasion.

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

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
772	On two pieces of a broken hero-stone lying in the same place.	Hoysaḷa ..	Vīra-Baḷḷāḷadēva	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday.	Kanarese ..	Records the death of the Mahāsāvantādhipati Hiriya Bommeya-Nāyka, son of Gaṅgeya-Nāyka of Hoḷakallu, in a fight against the cavalry of the chiefs of [Ye]lumāvu. The record further states that Āḷiya-Mācheya-Daṇṇāyaka, the prime-minister of the king, who was ruling at Penugoṇḍe granted wet and garden lands beneath the Sirivara tank to those who were appointed to worship the hero-stone.
773	On another hero-stone lying in the same place.	....	....	Śaka 1238, Naḷa, Māgha, ba. di. 5, Thursday.	Do. ..	Records the death of Māli-Nāyaka, son of Banadēya-Nāyaka, in a raid.
774	On a hero-stone set up in the court-yard of the Āñjanēyasvāmin temple at **Kanchisamudram**.	....	....	Śaka 1255, Śrīmukha, Āshāḍha, śu. di. 15, Monday.	Do. ..	States that Perumāḷe, son of Gaṅgōja of Kañchisamudra, fought with the thieves in the "hill-pass in which kings had fallen" and without being robbed he died a hero.
775	On a boulder near the dilapidated Īśvara temple in the same village.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1476, Pramādi, Śrāvaṇa, ba. di. 5.	Do. ..	Damaged. Relates to the grant of taxes for burning lamps during the Kārttika festivals in the temple of Sōmēśvara-dēva at the Brahman village of Kañchisamudra surnamed Pratāpadēvarāyapura.
776	On a stone pillar set up in front of the Āñjanēyasvāmin temple at **Madipi**, a hamlet of the same village.	....	....	Śaka 1624, Chitra-bhānu, Vaiśakha, śu. di. 1, Monday	Do. ..	Damaged. Refers to the construction of the temple of Hanumantadēva by a gauḍa for the merit of the Mahā-nāyakāchārya Śarabhaya-Nāyaka.
777	On two broken pieces of a slab lying near the dilapidated Īśvara temple at **Demiketapalli**.	.... ..	....	Piṅgaḷa, Vaiśakha, śu. di. 15.	Telugu ..	Registers that a talāri of Dēmikētēpalli was named after Narasimhanāyaḍu, son of Maṅgināyani Vasanta-Nāyuḍu and accordingly received the major part of the talāri's share.
778	On a slab set up in a field to the east of the village of **Naganapalli**, a hamlet of **Cholasamudram**.	..	....	Śaka 1418, Naḷa, Māgha, śu. di. Paurnami, Thursday, lunar eclipse.	Kanarese ..	Registers the gift of the village of Tipāpura for offerings to the temple of Chennakēśavadēva at Chōḷasamudra, by the Mahāpradhāna Tipparasu-Voḍeya of Penugoṇḍe.
779	On a slab built into the waste weir of the tank at **Chilumutturu**.	Vijaya-nagara.	Mahāmaṇḍalēśvara Vīra Bukkarāya ..	Śaka 1289, Plavaṅga, Prathamāshāḍha, śu. di. 14, Friday.	Do. ..	Records the construction of a kallumañchige by Irugappa-Oḍeya, son of the Mahapradhāna Bayicheya-Daṇṇāyka, while he was ruling at Chelumutūru.
780	On a slab set up in a field near the Āñjanēyasvāmin temple at **Sanjivarayanipalli**, a hamlet of the same village.	Hoysaḷa ..	Pratāpachakravarti Vīra Baḷḷāḷadēva ..	Śaka 1262, Vikrama, Bhādrapada, śu. di. 10, Saturday.	Do. ..	Records the koḍage grant of Valagalakunṭeyahaḷi by Vissama-Daṇṇāyaka, son of the Mahāpradhāna Āḷiya Māchaya-Daṇṇāyaka, to Gōpa-Gauṇḍa, son of Chāvaka Bomma-Gauṇḍa.
781	On a boulder to the west of the village of **Chautakuntapalli**.	Vijaya-nagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1459, Hēviḷambi, Āśvija, śu. di. 11.	Do. ..	Records the grant on copper-plate of the village of Kañchakarahaḷi for offerings and the bodily enjoyments of the gods Pāpavināśa, Vīrēśvara and Raghunātha at Lēpākshi by Penugunḍe Virupaṇṇa son of Nan[di] Laki-Seṭṭi.
782	On a boulder below the tank bund at **Bhupasamudram**, a hamlet of **Hussenpuram**.	....	....	Śaka 1456, Jaya, Chaitra, ba. di. 10.	Do. ..	Records the koḍagi grant of a wet land by the learned mahājanas of Bhūpasamudra surnamed Mēḷāpura, to a certain Gaḍaḍa Basava-Re[ḍ]ḍi, for his having executed some work in connexion with the big tank of that village.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
783	On a stone set up in the court-yard of the Chennakēśavasvāmin temple at **Kalluru**.	Noḷamba (Pallava.)	Noḷambādhirāja	....	Kanarese ..	Registers that [a part of] the paddy grown under the tank of Kallalūru should be reserved for [the repair of] the tank.
784	On a slab lying in the reserve forest at **Konduru**.	....	....	Nandana, Vaiśākha, śu. di. pañchami, Wednesday.	Do. ..	States that this tank and the channel, yarakalve, were constructed by Hallayya, son of Mallayya of Navil[i]kere.
785	On a rock in the *Gavi*-Raṅgasvāmin hill at **Chalivendla**.	Vijaya-nagara.	Vīrapratāpa Achyutarāya-Mahāraya ..	Śaka 1453, Khara, Śrāvaṇa, Gōkulāshṭami.	Do. ..	Gives like the copper-plates a long eulogy in Sanskrit and registers the grant of Chalivindla with its adjoining mountain and a number of other villages to the Śiva temple at Lēpākshi made at the instance of Virupaṇṇa. See below Part II, paragraph 74. A marginal note is added to the inscription at its right top corner which calls Virupaṇṇa, the talavāra of the town of Vijayanagara.
786	In the same place	Do.	Vīrapratāpa Vīra Achyutarāya-Mahārāya.	Khara, Śrāvaṇa, ba. di. 12.	Do. ..	Registers the royal order granting the village Cheluvindla surnamed Komāra-Veṅkaṭādriyapura to Penugoṇḍe Vir[u]paṇṇa, the talavāra of Vidyānagara. Mentions the songster Lakha[y]yana Hōbaya.
787	On a Nandi-pillar set up in a field to the east of the same village.	Do.	Vīra Damarāya-Mahārāya	Śaka 1[4]34, Paridhāvi (wrong), Kārtika, śu. di. 1.	Do. ..	The last face of the pillar is highly damaged. Mentions Cheluvindla.
788	On a slab set up in the Āñjanēyasvāmin temple at **Arumakulapalli**, a hamlet of **Tekulodu**.	....	....	Plava, Āshāḍha, śu. di. 12.	Kanarese mixed with Telugu.	Records the grant of one fourth of the achchukaṭṭu land as dasabanda under the tank of Bālireḍḍihalli by Krishnarāya to a certain Bāli-Reḍḍi, son of Chika Tata-Reḍḍi of Tēkalōḍa, for his having built a new village, temple, tank and wells there. The donee was expected to keep the tank in good repair. The characters are not so old as those of the time of Krishnarāya.
789	On three pieces of a broken slab lying near the Āñjanēyasvāmin temple at **Chagaleru**.	Vijaya-nagara.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1455, Vijaya, Mārgaśira, ba. di. 3, Monday.	Kanarese ..	Damaged. Records the grant of a wet land at Chēgalēru in Le[pākshi]-sthaḷa in the Penugoṇḍe-vēṇṭe to the god Avubaḷa of Chēgalēru, for the merit of the king.
790	On a slab lying near the Īśvara temple in the same village.	....	....	Śaka 1599, Piṅgaḷa, Kārtika, ba. di. 12.	Telugu ..	Much damaged. Refers to a Muhammadan chief whose name begins with Ālam and ends with Nijāmudīna-Pādushāhi and to his minister. Also mentions Gōraṇṭḷa.
791	On a stone thrown across the supply-channel to the tank at **Sanaganapalli**, a hamlet of the same village.	....	....	Śaka 1261, Pramādi, Śrāvaṇa, ba. di. 5, Monday.	Kanarese ..	States that [Gaṅgidēva-Daṇṇayaka, son of the Mahāpradhāna Āḷiya-Machaya-Daṇṇayaka, while ruling at Penugoṇḍe, granted as sarvamānya, the village of Sēnagavuḍanahaḷi to the goldsmith Sēḍōja-Pōṭōja, on his making a wristlet set with diamonds and rubies.
792	On a boulder by the side of the road from **Budili** to **Gorantla**.	Chōḷa ..	Śōḷa-Mahārāja[pa]	....	Do. ..	In archaic characters. Seems to record a grant of land for the maintenance of those who live by asking (i.e., by begging). The exact meaning of 'kēḷdu bērvvarige' is not clear.
793	On a slab set up near a pond south of **Budili**.	....	....	....	Tamil	"This is the well of Mādēvi, wife of Rāyarasa. No one except those born in the family of Mādēvi could resume (?) the charity."

B.—Stone inscriptions copied in 191 —*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
793	On a boulder under the tank bund to the south-east of the same village.	Vijaya-nagara.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1459, Vilambi, Māgha, śu. di. [2], Wednesday.	Kanarese ..	Damaged. States that a wet field had been granted for the worship and offerings of the god Kēśava at Būdali. Mentions Narasaṇanāyaka-Ayya. Also a field was granted for services to the god as before, for the merit of the king.
795	On a boulder to the west of **Reddicheruvupalli**, a hamlet of the same village.	....	....	Vijaya, Āshaḍha ..	Telugu ..	Mentions Bhaṇḍāram Timma[ppa]-Koṇḍapaṁgāru and the gift of the village of Koṇḍāpuram.
796	On a stone set up near a well to the north of **Taunepalli**, another hamlet of the same village.	Hoysaḷa ..	Vīra-Ballāḷadēvarasa	Śaka 1245, [Ru]dhi-[rō]dgāri, Śrāvaṇa, śu. di. 5.	Kanarese ..	Slightly damaged. Registers the koḍagi grant of the whole village of Madurekuṇṭevahaḷḷi in Rāmaḍi-nāḍu to Mali-Reḍḍi, son of Bomi-Reḍḍi of Būdali, by the Mahāpradhāna Aḷiya Macheya-Dannāyaka.
797	On a hero-stone set up to the north-east of **Budidigaddapalli**, still another hamlet of the same village.	....	....	....	Telugu ..	In archaic characters. Mentions the hero (maganru) Dantiyamma who died piercing Ma[ṁ]gu-[Chō]ḷa. Dantiyamma is stated to have been the ruler of Pūḍali, (i.e., the modern Būdili). Mentions also a Muṭṭurāju. The record may be referred to about the end of the eighth century.
798	On another hero-stone in the same place.	....	....	....	Do. ..	Seems to record the death of another hero called Ara[va]la-Mahēndra Raṭṭaguḍi, a subordinate of Chōḷa-Mahāraja.
799	On a stone lying in a field near the tank bund at **Puleru**.	....	....	....	Do. ..	Records the gift of one kha of wet land at Śiṅgasamudram for providing one plate of food-offering, to the god Āḷḷaḷanāthadēva at Kāñchi by a certain Avubaḷarāju, son of Narasiṁhyarāju.
800	On a boulder near the deserted Chennakēśavasvāmin temple at **Kondapuram**.	Vijaya-nagara.	Vīrapratāpa Vīra Śrī-Sadāśivadēva-Mahārāya.	Śaka 1465, Śōbhakṛit, Vaiśākha, śu. di. 15.	Kanarese ..	States that Daḷavāyi Krishṇappa-Nāyaka, son of Daḷavāyi Chennama-Nāyaka, the agent of the king, gave in gratitude for the fulfilment of his prayer that the king's accession to the throne of Vijayanagara must be a permanent one, the village Chernūru surnamed Chennakēśavapura for amṛitapaḍi and other festivities of the temple of Chennakēśavadēva in the Yeramañchi-bāgilu at Penugoṇḍe for the merit of the king.
801	On a slab lying near the Āñjanēyasvāmin temple in the same village.	....	....	Śaka 1474, Paridhāvi, Pushya, ba. di. 30, Saturday.	Telugu ..	Registers the grant of one iḍum (two tūms) of wet land for the tirumāḷige of Kaṇḍaḷa Śrīraṅgāchārlu, by a certain Ka[lva] Tipparāja.
802	On a broken slab set up near the Āñjanēyasvāmin temple at **Gaunivaripalli**, a hamlet of the same village.	Vijaya-nagara.	Vīrapratāpa Vīra Narasiṁha Achyutarāyadēva-Mahārāya.	Śaka 1449 (mistake for 1452), Vikṛiti, Jēshṭa, śu. di. 5, Tuesday.	Do. ..	The grant is stated to be made for the merit of Ayyaparasayya.
803	On another slab set up in the same place.	Do.	Vīrapratāpa Hiriya Dēvarāya-Maha[rāya].	Śaka 1304, Sarvadhāri (wrong), Mārgaśira, śu. di. 7, Wednesday.	Kanarese ..	Damaged. Records the grant of a village for the bodily and festive enjoyments of the god [Hire]-Anumantadēva. Mentions Kaḍiri.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
804	On a slab lying in a field to the east of the same hamlet.	Vijaya-nagara.	Vīrapratāpa Dēvarāya-Mahārāya, son of Harihara-Mahārāya who was the son of Bukkarāya.	Śaka 100303 (?), [Hē]maḷambi, (wrong), Phalguna, śu. di. 10, Thursday.	Kanarese ..	Damaged and broken. Mentions seventy-four subdivisions of the Pañchāla community and states that in the presence of Bhikshāvṛitti Tātayya, the [Ā]rudariśanas and the eighteen samayas. Harihara granted several privileges to the Pañchālas for their having made the throne in the pavilion (hajāra-iṁhāsana).
805	On a hero-stone set up by the side of the road to the west of the same hamlet.	..	....	....	Telugu ..	Damaged. Mentions Gaṅgarā Puligallu (?) and refers to the death of a hero.
806	On another hero-stone lying in the same place.	..	....	....	Do. ..	Gaṅga-Triṇētra Aṇi-Bhima Ari . . mēru fought with the Kurumas that lurked about Ayyapaśuseruvu (tank?) and fell.
807	On a rock near the Mādhavarāyasvāmin temple at **Bayanaguntapalli**, another hamlet of the same village.	Vijaya-nagara.	Vīrapratāpa Vīra Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1560, Bahudhānya, ...	Do. ..	Damaged. Records the grant of the villages Ādimeṭṭipalli and Bayanaguṇṭa included in the Malleḷa-sthaḷa which together with Vōnavōḷu formed the agrahāra called Kamalāpura in [Penu]konḍa-rājya, to Appayya, son of [Peda]-Nāgappa and grandson of Mallela Bhāskara-Achutayya of the Bhāradvāja-gōtra, the Āśvalāyana-sūtra and the Ṛik-śākha by the Mahārāyakāchārya Narasiṁha-Nāyuḍu, son of Nārappa-Nāyuḍu and grandson of Mallappa-Nāyuḍu of Nākallu for worship and offerings to the god Veṅkaṭēśvara.
808	On a stone lying in the bed of the Munro-tank at **Kammavandlapalli**, another hamlet of the same village.	..	....	Naḷa, Vaiśākha, śu. di. 1, Thursday.	Do. ..	Records a gift of land to the temple of Kēśavadēva at Cherumūru by a certain Śrīgiri.
809	On a sati-stone lying near the fort at **Vanavolu**.	..	....	Śaka 1 [3] 27, Pārthiva, Kārtika, ba. di. 10, Monday.	Kanarese ..	States that Ganga[sāni], daughter of Bayiri-Seṭṭi of Pāmiḍi and wife of Rāmadēva-Nāyaka, son of Kheyidēva-Nāyaka of Kaḍiri, entered into the fire (i.e., performed sati) at Penugoṇḍe where her husband died and that Tippa-Nāyaka set up the hero-hand in front of the bṛindāvana (erected in her name) at Vānavōḷu.
810	On a stone lying in the channel to the north of the same village.	..	....	....	Telugu ..	Records the gift of a rice-field to Badu-Vīraya of Raṅgasamudram by Koḍuganṭi Obulaya.
811	On a stone lying in a field near **Budidigaddapalli**, a hamlet of the same village.	..	....	....	Do. ..	In archaic characters. Registers the gift of a tank by Āpimana-Gaṅgu Kannaraju of Vanavṛōḷu.
812	On a boulder near the tank at **Jinigiravandlapalli**, a deserted hamlet of the same village.	..	....	Śubhakṛit, Kārtika, śu. di. 1, Friday.	Kanarese ..	States that Nāgi-Seṭṭi, son of Tammi-Seṭṭi of Būdali converted the Dumbanahaḷa at Vāna[v]ōḷu into a tank.
813	On another boulder in the same place.	..	....	Do.	Do. ..	Damaged. Appears to refer to the facts stated in No 812 above.
814	On a boulder in a field near the tank of the same hamlet.	..	....	Śaka 1345, Śōbhakṛit, Kārtika, śu. di. 1, Friday.	Telugu ..	Mentions the vaiśya Śiriyāḷa-Seṭṭi of the Tiru-Kāñchinambikula and registers the construction of a tank by Tippi-Śeṭṭi, grandson of Tambi-Seṭṭi Nāgi-Seṭṭi, in memory of his father Nāgi-Seṭṭi.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
815	On a boulder near the tank bund at **Kammavaripalli.**	..	....	Śaka 1676, Yuva, Mārgeśira, śu. di. 15, Thursday.	Telugu ..	Registers a dasavanda grant of land to a certain Guruvappa by Śeshappa, son of Purushōttamayya and grandson of Karaṇam Vallabhayya of Chēḷūru surnamed Kammavāripalle and two reḍḍis for having repaired the tank of the village called Fracheruvu which was in ruins.
816	On a boulder by the side of the road from **Gorantla** to **Gummayyagaripalli.**	..	....	Bahudhānya, Magha, śu. di. 10, Thursday.	Do. ..	Records that Vāraṇāśi Gaṅgarāju granted as charities the mango-grove, well, lamp-stands, lintels, water-sheds and avenues.
817	On a boulder in a field to the west of **Gorantla.**	..	....	Tāraṇa, Mārgaśira, ba. di. 12.	Do. ..	States that Timmapayya of Gōraṇṭla, the agent of Ādeppa-Nāyaka, granted as sarvamānya idumu-kuñcheḍu (two tums and one kuñcha) of wet land to Chavuḍi-Reḍḍi of Būdeli.
818	On a slab set up by the side of the road from **Gorantla** to **Kasireddipalli.**	..	....	Śaka 1[37]3, Pramōdūta, Bhādrapada, [ba]. di [3]0, Sunday.	Kanarese ..	Seriously damaged. Seems to record a privilege granted to the merchants of the Ayyāvaḷe community.
819	On a slab set up by the side of the road to the north of **Mareddipalli,** a hamlet of **Mandalapalli.**	Vijayanagara.	Mahāmaṇḍaleśvara Bukkarāya, son of Vīra Harihararāya.	Śaka 1309, Prabhava, Magha, śu. di. 15, Thursday.	Telugu ..	Records that Pōli-Nāyuḍu, son of the Mahānāyakāchārya Lakiti-Nāyuḍu of Harigi, while ruling at Mēḍireḍḍipalli, made a dasabanda grant of wet lands to Peda Bairapōju and China Bairapōju, sons of Dēvōju, for having dug a feeder-channel to the tank of that village from the river Chiṟēṟu.
820	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at **Mallapalli.**	..	....	....	Do. ..	Registers the grant of a wet land to the god, Hanumanta, at Mallāpalli.
821	On a boulder below the tank bund at **Vadigepalli.**	..	....	Manmatha, Āshāḍha, ba. di. 30, [Solar] eclipse.	Do. ..	Registers a gift of land to Narasayya by Yerama-Nāyuḍu.
822	On a slab set up near the chāvaḍi in the same village.	..	....	Chitrabhānu, Māgha, ba. di. 13.	Kanarese ..	Records the gift of a field at Maruḷabaṇḍe to the god Chennakēśavadēva for the merit of Apparasayya.
823	On a boulder near the Āñjanēyasvāmin temple in the same village.	Vijayanagara.	Śrīraṅgadēva-Mahārā[ya]	Śaka 1494, Śrīmukha, Āshāḍha, śu. di. 11.	Telugu ..	Registers the grant of the village of Vaḍigepalli as a sarvamānya-agrahāra to Tirumala-Komāra-Tātāchārya, of Penugoṇḍa for the merit of his (i.e., the king's) mother, Veṅgaḷāji Ammavāru.
824	On a slab set up in front of the Chennakēśavasvāmin temple in the same village.	Do.	Vīrapratāpa Vīra Sadāśiva-Mahārāya 'ruling at Vijayanagara.'	Śaka 1470, Kīlaka, Pushya, ba. di. 15.	Do. ..	Damaged. Seems to record a grant of money for conducting festivals in the temple of the gods Sōmēśvara and Chennakēśvara at Vaḍigepalli.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
825	On the stone image of a king fixed into the platform in the central shrine of the Jagannātha temple in the fort at **Athagodo** (Kudala taluk, Ganjam district).	..	Ananta Harichandana Jagadēva, 'lord of Aṭhagaḍa'.	....	Uriya	Mr. Tarani Charan Rath, B.A., District Munsiff, Ongole, translates the record thus: "During the reign of Ananta Harichandana Jagadēva, the Rāja of Aṭhagoḍo, this temple was constructed and the image of the god was installed on the pedestal by him, who is ever at His feet. He is the son of Rāmachandra Harichandana. His mother is Chandramadēi. His brother is Bhramaṟavara Padmanābha sa-anta."
826	On the right column of the inner entrance into the Tumbēśvara temple at **Pratapur** (Chatrapur taluk, same district).	..	....	Śaka 1[17]3 ..	Telugu ..	Much damaged. Seems to record a gift of land to the temple of Tumbē[śvara-Mahādēva] by a certain Karma-Bhaṭṭa and his wife.
827	On a stone lying at the outer entrance into the same temple.	Eastern Gaṅga.	Anantava[rmadēva]	[15]th year ..	Do. ..	The grant portion is much damaged.
828	On a slab set up near the outer entrance into the Vaṭēśvara temple at **Palur** (Palur zamindari, same district).	[Do.] ..	Aniyaṅka-Bhīmadēva	2nd ,, ...	Do. ..	Damaged. Seems to register a gift of land and of 24 she-buffaloes for lamps, to the temples of Ba[ṭē]śvara and Bīrēśvara.
829	On the top beam of the outer entrance into the same temple.	..	....	....	Do. ..	Damaged and incomplete. Seems to register a gift of land made by the wife of a certain Nāyaka. Chinnaladēvi and Padmāvati are mentioned.
830	On a boulder to the south of **Phulta** (Berhampore taluk, same district).	..	....	....	Archaic characters.	The letters are of about the sixth century A.D. The record is slightly damaged. Vide para 1, part II below.
831	On the wall of the Durgapañcha cave at **Ramatirtham** (Vizianagaram zamindari, Vizagapatam district).	Eastern Chāḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja.	....	Kanarese (prose and verse).	This is a fresh copy of No. 372 of 1905. The inscription is very much damaged. States that the saint (muni) Trikālayōgi Siddhāntadēva, the presiding teacher (āchārya) of the Dēsigaṇa and the spiritual teacher (guru) of king Vimalāditya paid respects to Rāmakoṇḍa (i.e. Rāmatīrtha hill), with great devotion. The king is given the titles Rāja-Mārtaṇḍa and Mummaḍi-Bhīma.
832	On the pedestal of a broken Jaina image on the Gurubhaktakoṇḍa hill in the same village.	..	....	....	Telugu ..	Damaged. Seems to state that the image was set up by Pra[mmi]-śe[ṭṭi] of Chanuda[vrō]lu in the Oṅggēṟumārgga.
833	On a slab lying near the Gōvindamaṭha on the Indrakīlā hill at **Bezwada** (Bezwada taluk, Kistna district).	Eastern Chāḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja i.e., Chāḷukya-Bhīma I.	17th year ..	Telugu and Sanskrit.	States that the shrine of Pārtiśvara was founded at Yindrakīla by Chaṭṭapa, through the favour of Vishṇuvardhana, son of Vikramāditya.
834	On the front of the smaller shrine in the conserved Rāmānujamaṭha on the same hill.	..	....	....	Telugu ..	Much peeled off. At the beginning and end of the top-line are seen the expressions Śrī-u- and muni respectively, engraved in Chāḷukyan characters.
835	On the west side of the gorge near the same maṭha.	..	....	....	Do. ..	The two letters Śrī and Śa, evidently the beginning of some name the rest of which is lost, are engraved here in Chāḷukyan characters to the size of about a foot in height. The formation and condition of the gorge suggest that there might have been some caves here.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
836	On one of the pillars of the Akkanna-Mādanna rock-cut cave in the same hill.	..	....	....	Telugu ..	In modern characters. States that two private individuals, one of whom was a potter of the village Palūru in the Jammalamaḍugu-jillā, repaired the maṭha and resided in it.
837	On the front wall and two other pillars of the same cave.	..	....	....	Do. ..	The names Śrīdharayya, Śrī-Utpāttipi[ḍugu], and Śrī-Guṇḍagōśahi[tya] are engraved in Chaḷukyan characters.
838	On a pillar lying in a street near the office of the Public Works Department in the same village.	..	....	Śaka 1115 ..	Do. ..	Damaged. Seems to record the supply of ghee evidently for lamps in the temple of Mallēśvara-Mahādēva by some reddis.
839	On a stone built into the Āñjanēya temple in the Brahman street in the same village.	..	....	Śaka 1511, Virōdhi, Bhādrapada, śu. di. 11, Wednesday, Lakshmī-Nārāyaṇa-yōga.	Telugu and Sanskṛit.	States that Akshatala Tirumala-Bhaṭṭa of the Bhāradvāja-gōtra constructed a foot-path on the hill (kuruva) at Bejavāḍa for the favour of (god) Nārāyaṇa. The Sanskrit verse at the beginning states that salvation comes by a bath in the vicinity of (god) Nṛisiṁha to the west of Indrādri (i.e., Indrakīla hill).
840	On a stone set up near the Agastyēśvara temple at **Pedana** (Bandar taluk, same district).	..	....	....	Arabic ..	Records the death of some unnamed person in the Hijra year 1028. His son calls himself Muhammad āgā, the slave of the Prince of Saints ('Ali). In the beginning, God's blessings are invoked upon Imām Hasan the chosen, Imām Husain, the martyr of Karbatā, Imām Ja 'far the truthful, Imām 'Ali son of Musi Razi and the Imam of mankind, Muhammad at Mahdial-Hadi, the lord of this age and time.
841	On a pillar in the Mukha-maṇḍapa of the Rājēśvaraśvāmin temple at **West Vipparru** (Tanuku taluk, same district).	..	....	Śaka 1221, Jyēshṭhao śu. di. 1, Saturday.	Telugu ..	Records that a certain [Du]dya Nāminēṇḍu gave the north-western pillar in the maṇḍapa of [the temple of] Narēndrēśvara-Mahādēva at Vipparru for the merit of his parents.
842	On a second pillar in the same place.	..	....	Do.	Telugu ..	Records the gift of the south-western pillar of the same maṇḍapa by a certain [Bikka]palli Sūrapanēṇḍu, for the merit of his parents.
843	On a third pillar in the same place	..	....	Do.	Do. ..	Registers the gift of the south-eastern pillar of the maṇḍapa by Gantamavōli Gaṅgana for the merit of his parents.
844	On the same pillar	..	....	Do.	Do. ..	Gift of the columns of the eastern entrance of the same maṇḍapa by Sāre [Ka]ṭaya-bhakta for the merit of his parents.
845	On a fourth pillar in the same place	..	....	Do.	Do. ..	Records the gift of the north-eastern pillar by a certain Muttappa Ko[mma]na for the merit of his mother Bra-[hma]sāni and his father Kāpinēḍu.
846	On the white marble pillar set up in the Jaladhīśvarasvāmin temple at **Ghantasala**, (Divi taluk, same district.)	Eastern Chaḷukya.	Vishṇu[vа]rdhana-Mahārāja	....	Sanskrit in Telugu characters of about the 9th century A.D.	Much damaged. Seems to record a gift of dwellings made to 2,000 Brahmaṇas of Ghaṇṭa [śālā] by the king.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
847	On the same pillar	Chōḷa ..	Rājarāja II	14th year, Śaka 1081, Dakshiṇāyana-Saṁkrānti.	Telugu ..	Gift of 5 Rājarāja-māḍas by a private individual for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vāṇḍyavura (i.e., Chōḍa-Pāṇḍyapura).
848	Do.	Do. ..	Kulōttuṅga-Chōḷa II	Śaka 1066, 13th year, Uttarāyaṇa-Saṁkrānti.	Telugu prose and verse.	Gift of 10 Rājarāja-māḍas for two perpetual lamps in the shrine of Jaladhīśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vāṇḍyavura by Goṅṭa Kommi-śeṭṭi, the lord of Penugoṇḍa and a Vaiśya of the Nābeḷa-gōtra belonging to Vēṅgi, for his own merit and that of his parents Eṛiyama-śeṭṭi and Bammama.
849	Do.	Velanāṇḍu ..	Mahāmaṇḍalēśvara Kulōttuṅgachōḍa-Goṅka.	Lost	Telugu ..	Much damaged and mutilated. Seems to record a gift of money and lands to the temple of Jaladhīśva[ra-Mahādēva] at Ghaṇṭaśāla. At the end is recorded a grant of 5 puṭṭis of land by a certain Puliyana Vijayapa-Nāyaka.
850	Do.	..	....	Circa, 13th century A.D.	Telugu verse and prose.	States that Avayaṇḍi-śeṭṭi, the son of Chōḍa, erected the top-structure of the temple of Jaladhīśa, gave, annually a pair of cloths to the god and goddess and that he had an image of Bhṛiṅgi made on the roof of the maṇḍapa. The engraver of the record was Kunāchārya.
851	Do.	....	....	Śaka 1142, Vikrama, Chaitra ba. di. 15, Thursday, Vishu-Saṁkrānti.	Telugu ..	Gift of 25 cows and a bull for a perpetual lamp in the temple of Jaladhīśva[ra*]-Mahādēva at Ghaṇṭaśāla by Mārisetṭi of the Miḍḍikula-gōtra and grandson of Palla Kommi-śeṭṭi for the merit of his parents Mārisetṭi and Sūrasāni. Mentions the Śāsanādhikārin and Sandhivigrahin Dēvanāmātya.
852	On the broken white marble pillar, lying in the Viśvēśvarasvāmin temple in the same village.	[Velanāṇḍu]	Vīrarājēndra-Chōḍa	Śaka 109[8], Mēsha, Vishu-Saṁkrānti.	Sanskrit verse and Telugu.	Incomplete. Records the gift of a lamp to the god Bhōgēśvara-Mahādēva at Ghaṇṭaśāla by Nuṅkanārya, son of Ra[khā]dimdi of the Kauśika-gōtra. The Sanskrit verse praises the greatness of the king, the prosperity of the country Vaṇa[ṇḍu] and of Ghaṇaśāla.
853	On the same pillar	Do.	Kulōttuṅga-Chōḍayarāja	Lost	Telugu ..	Much damaged. Seems to record a gift made to some deity at Ghaṇṭaśāla by Dāmi-Nāyaka, a servant of the king.
854	On a pillar lying in the Rāmaliṅgasvāmin temple at **Masulipatam** (Bandar taluk, same district).	....	....	Śaka 1069, Kārtika, ba. di. 15, Monday.	Do. ..	Damaged. Seems to record a gift of 25 cows evidently for a perpetual lamp to the god Jaladhīśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vāṇḍyavura.
855	On the same pillar	....	....	Śaka 10 [5]* . .	Do. ..	Damaged. Seems to record a gift of 5 Kulōttuṅga-māḍas for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at [Ghaṇṭaśāla alias Chōḍa-Vāṇḍyavura by Yadavaḍima Poṭisetṭi.
856	On a pillar in the Raṅganathasvāmin temple in the same village.	....	....	Śaka 1061, śu. di. 3, Monday.	Do. ..	Incomplete. Mentions the temple of Viśvēśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vāṇḍyavura.
857	On a second pillar in the same temple.	....	....	Bahudhānya, Vaiśākha, śu. di. 2, Friday.	Do. ..	In modern characters. States that the mukha-maṇḍapa of the temple was built by Pallapōtu Sarvēśam, at the bidding of the god Raṅganātha in a dream, to perform this sacred service (kayiṁkarya).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
858	On the south wall in the Yudhishthirēśvara temple at **Mahendragiri** (Mandasa state, Ganjam district).	....	....	....	Telugu ..	Much damaged. The names Madhurāntaka and Rājēndra-[Chōḷa] appear at the beginning of the inscription.
859	On the west wall in the same place.	....	....	....	Mixed characters (Nāgarī and Grantha).	Much damaged.
860	On the inner gōpura (right of entrance) of the Subrahmaṇya temple at **Tirupparankunram** (Madura taluk and district).	....	....	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiśākha, ba. di. saptamī, Saturday.	Telugu ..	Gives a detailed genealogy of the chiefs of Chenji (i.e. Gingee) and states that Varadappa-Nāyaka of this family gave some land and a golden palanquin (amḍala) to the god Kumārasvāmin on his way back from Sētu (i.e. Rāmēśvaram) whither he had gone on a pilgrimage.
861	In the same place, left of entrance.	....	....	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiyāśi 22, ba. di. saptamī, Saturday.	Tamil	Gives the same genealogy as the above. Registers the gift of a golden palanquin (daṇḍigai) and the provision for service in the central shrine on the day of Paṟṟamai in the month of Karttika to Kumārasvāmi in the sacred place of Tirupparaṅguṟram.
862	On a slab set up at the maṇḍapa near the hill at **Marugaltalai** (Tinnevelly taluk and district).	....	....	1037, Āḍi 15, Kumbha, Amṛita-yōga.	Do.	In modern characters. Mentions the temple of Śāstā and certain private individuals of Kumbakkōṭṭai.
863	On the rock within the Ayyanār temple on the hill at **Kalugumalai** (Koyilpatti taluk, same district).	Pāṇḍya ..	Mārañjaḍaiyan	35 + 7th year ..	Vaṭṭeḻuttu ..	Gift of money for 20 sheep for a lamp to an image caused to be made by a Brahman named Maḍisaṅkaranārāyaṇa, a nagarattān residing in Tiruchchuriyal. The money was deposited with the residents of Tirunechchura-Pērūr.
864	In the same place	....	....	....	Do. ..	A portion built in. Mentions Kuraṇḍi [Hara]-Chandradēvar and Guṇakīrtti.
865 to 869	On the Pañchapāṇḍava beds in the cavern on the Siddharmalai hill at **Mettuppatti** (Nilakkottai taluk, Madura district).	....	....	....	Brāhmī.	....

C.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the first prākāra of the Vikrama-Chōḷīśvara temple at **Tukkachchi** (Kumbakonam taluk, Tanjore district).	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	+ 1st year, Vaigāsi 12, Friday.	Tamil ..	As the income from the dēvadāna gifts made by Śēṇḍamaṅgalam-uḍaiyār chief of Vikrama-Chōḷanallūr alias Irumāpūṇḍuy in Tirunaṟaiyūr nāḍu a subdivision of Uyyakoṇḍar-vaḷanāḍu were not properly collected and was insufficient to meet the requirements of the temple, Śīrāṇḍan Muṉaiyaḍarayaṉ one of the hereditary watchmen of the village made a gift of land for worship, offerings, function and supply of flower garlands to the temple of Vikrama-Chōḷīśvara.
2	On the same wall	Do. ..	[Tribhuvanachakravar]tin Tribhuvanaviradēva, 'who having taken [Madurai] (Madura), Karuvūr, Ilam (Ceylon) and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Mina, śu. di. saptamī, Monday, Rōhiṇī.	Do.	Gift of lamp to the temple of Vikrama-Chōḷīśvaramuḍaiyār at Vikrama-Chōḷanallūr in Tirunaṟaiyūr-nāḍu a subdivision of Uyyakoṇḍar-vaḷanāḍu, by Arayaṉ Rājarājadēvaṉ alias Muṉaiyaḍaraiyaṉ of Giḍaṅgil in Vijaiyarājēndrachōḷa-nāḍu a subdivision of Ōymā-nāḍu a district of Jayaṅgoṇḍa-Chōḷamaṇḍalam.
3	On the inner gōpura of the same temple, left of entrance.	..	....	....	Do.	Damaged and incomplete. Mentions Śiṅgarirāja son of Ōbuḷurāja who calls himself Nandyalapuravaḷḷīśaṉ.
4	In the same place	..	....	Īśvara, Āvaṇi 29 ..	Do.	Records the gift of the image of Pallakuśōkkar to the temple of Vikrama-Chōḷīśvara-tambiraṉār at Tukkaiāṭchi by a certain Raṅgayyaṉ agent of Ganapati Ayyaṉ son of Āḷagappa Ayyaṉ minister of Kaṭṭaṉirāya-Mahārāyar.
5	On the first gōpura of the same temple, right of entrance.	..	....	....	Do.	In modern characters. States that the length of the rod for measuring dry lands was fixed at 16½ feet during the time of Sāmanta-Nāyakkar Ayyaṉ.
6	On a slab set up in a garden in the same village.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	4th year	Do	Gift of land free of taxes by the great assembly of Vijayarājēndra-chaturvēdimaṅgalam in Tirunaṟaiyūr-nāḍu a subdivision of Uyyakoṇḍar-vaḷanāḍu to the temple of Teṉ-Tirukkāḷatti-Mahādēva at Kulōttuṅgaśōḷanallūr for the recitation of Tiruppadiyam. Quotes the 30th year of Kulōttuṅga-Chōḷadēva.
7	On the east wall of the Tāyumānasvāmin shrine, at **Lakshmipuram** hamlet of Ramnad (Ramnad taluk and district).	..	....	....	Do.	In modern characters. Records that the great Śaiva saint Tāyumāṉavar obtained his emancipation in Śaka 1584, Śubhakṛit, Tai, Monday, Viśākha.
8	On the south wall of the central shrine in the Puṇyanāthasvāmin temple at **Tiruvidavayal** (Nannilam taluk, Tanjore district).	..	....	....	Do.	The 11 verses of Dēvāram sung by the Saint Tiruñāṉasambanda in praise of the sacred Viḍaivāi (i.e., Tiruviḍaivāyal) are engraved.
9	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do.	Gift of money for a lamp to the temple of Tiruviḍaivāyil-Uḍaiyār near Pudukkuḍi in Maṅgaḷa-nāḍu a subdivision of Arumoḻidēva-vaḷanāḍu.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	4th year Tulā, śu. di saptami, Thursday, [Uttarāshāḍha].	Tamil	Registers a gift of land for the maintenance of those who looked after the shrine (tirupaḷḷi-arai) wherein Tirumurai (i.e., Dēvāram) was consecrated in the Tiruttoṇḍattogaiyaṉ-guhai (cave) and those who had to recite Tiruppāṭṭu (hymns), by a devotee belonging to the lineage of the Muḍaliyār Tiruvaiyaruḍaiyār residing in Tirumuraittēvarachchelvaṉ-guhai (cave) situated within the monastery (guhai) belonging to the lineage of the king (dēvar) Narasiṅgadēva in the temple of Tiruttoṇipuram-uḍaiya-Nāyaṉār at Tirukkaḷumalam in Kaḷumaḷa-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu. The Tiruttoṇḍattogaiyaṉ-guhai was founded by Āṉamaṅgalamuḍaiyāṉ Araiyaṉ Vāḍuganāḍaṉ alias Śeṉṉavaraiyar for the merit of Vāṉādarāyar.
11	On the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷa[dēva]	5th year	Do.	Damaged. Gift of money for oil-bath and offerings to the image of Ṛishabhadēva set up in the temple by a native of Iṅgaṇāḍu.
12	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin] Vikrama-Chōḷadēva.	8th ,, ...	Do.	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Gift of money for supplying oil to the temple of Tiruviḍaivāyil-uḍaiyār in Maṅgala-nāḍu a subdivision of Arumoḷidēva-vaḷanāḍu.
13	Do.	Do. ..	Rāja[kēsarivarman alias Tribhuvanachakravartin Kulōt]tuṅga-Chōḷadēva.	39th ,, ...	Do.	Damaged. Registers a sale of land to the same temple.
14	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Marudai (Madura) and Īḻam (Ceylon).'	14th ,, ...	Do.	Begins with the introduction ஸ்வஸ்திஸ்ரீகோவிசைய etc.
15	Do.	..	....	....	Do.	Stones out of order. Gift of money for a lamp.
16	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	19th year	Do.	Much damaged. Seems to record a gift of money for burning a lamp.
17	Do.	Do. ..	Do. do. ..	5th ,, ...	Do.	Gift of money for a lamp by a dancing girl residing in one of the hamlets of Virudarāyabhayaṅkarapuram in Tiruchchō-nāḍu a subdivision of Arumoḷidēva-vaḷanāḍu.
18	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-[Chōḷa]dēva.	4th ,, ...	Do.	Incomplete. Mentions Pudarkuḍi the hamlet of Jayatuṅga-chaturvēdimaṅgalam in Maṅgala-nāḍu a subdivision of Arumoḷidēva-vaḷanāḍu.
19	Do.	Do. ..	Do. do.	(Indistinct) śu. di. Monday, dvādaśi, Tiruvādirai, (Ārdra).	Do.	Gift of 18 kāśu for burning a twilight lamp in the temple of Tiruviḍaivāyir-Āḻvār.
20	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	9th year ..	Do.	Unfinished. Registers a sale of land by the members of the assembly of Virudarājabhayaṅkara-chaturvēdimaṅgalam in Iṅga-[nāḍu] a subdivision of Arumoḷidēva-vaḷanāḍu.
21	On the same wall	Do. ..	[Tribhuvanacha]kravartin Kulōttuṅga-Chōḷadēva.	[10]th ,, ..	Do.	Gift of a twilight lamp by Dukkaiyāḻvār to the temple of Tiruviḍaivāyil-Uḍaiyār. Mentions Tiruchcharai in Śēṟṟūr-kūṟṟam a subdivision of Tirunaṟaiyūr-nāḍu.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
22	On the same wall	Chōḷa ..	Kulōttuṅga-Chōḷadēva	9th year ..	Tamil	Incomplete. Gift of money for a lamp to the temple by a washerman in Neḍumaṇal alias Madanamaṅja[ri]-chaturvēdimaṅgalam a brahmadēya in Neṉmali-nāḍu.
23	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th ,, ..	Do. ..	Gift of money for a lamp by a native of Viḍaiyapuram alias Virudarājabhayaṅkarapuram in Takkaḷūr-nāḍu, a subdivision of Arumoḷidēva-vaḷanāḍu. The money was received by the Śivabrāhmaṇa and the Māhēśvara-Āryas.
24	Do.	Do. ..	Do. do.	40th year, Ṛishabha, ba. di. Wednesday, pañchami, Mūla.	Do. ..	Incomplete. Sale of land to the temple of Tiruppaḷḷiṭṭavaramuḍaiya-Mahādēva by the members of the great assembly of Virudarājabhayaṅakara-chaturvēdimaṅgalam a brahmadēya in Iṅga-nāḍu a subdivision of Arumoḷidēva-vaḷanāḍu. Mentions Viḷakkōlimaṅgalam.
25	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took Madurai (Madura).'	9th year	Do.	Gift of 40 kāśu to the temple of Tiruviḍaivāyil-Uḍaiyār by a lady of Kōmapuram.
26	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Do.	Do.	Gift of money for a lamp by Ambalattāḍi Peṇṇambalakkūttaṉ, chief of Kōṭṭūr.
27	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	Do.	Do.	Gift of 4 kāśu for a lamp by Nārāyaṇaṉ Ārūrpiḍāraṉ, a native of Tiruchcharai in Tirunaṟaiyūr-nāḍu.
28	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	Do.	Do.	Records that the Śivabrāhmaṇa of the temple received 12 kalam of paddy from a certain Koṟṟiyammai and agreed to measure annually 3 kuṟuṇi of paddy as interest for providing offerings during the festival in the month of Śittirai.
29	Do.	Do. ..	Do. do.	Do.	Do.	Records the gift of 28 kalam of paddy by the lady mentioned in No. 28 above for feeding the dancing girls during the Śittirai-festival. The expenditure had to be met from the annual interest of 7 kalam, the rate of interest being three kuṟuṇi per kalam.
30	Do.	Do. ..	Do. do.	Do.	Do.	Records a similar transaction as in No. 28 above. In this case the interest was also 3 kuṟuṇi per kalam.
31	Do.	Do. ..	Do. do.	10th year	Do.	Gift of 16 kāśu for 8 lamps.
32	Do.	Do. ..	Do. do.	11th ,, ...	Do.	Gift of paddy by the lady mentioned in No. 28 above for offerings to the same temple.
33	On the left of entrance into the same temple.	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	7th ,, ...	Do.	States that the images of Śokkakkūttar, Nāchchiyār and Tirujñānamperrapilḷai, got prepared in the 6th year by certain merchants of Viḍayapuram alias Virudarājabhayaṅkarapuram were set up in the temple and provision was made for offerings etc., to these images out of the temple treasury.
34	On the east wall of the central shrine in the Kadambavanēśvara temple at Kadambarkoyil (Kulittalai taluk, Trichinopoly district).	Vijayanagara.	Viru[ppaṇa] son of . . . . . uḍaiyar.	....	Do.	End lost.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the south wall of the same shrine.	..	....	Śaka 1432, Āṅgira, Paṅguṇi 2.	Tamil	Damaged. Seems to record a gift of land in Maṇattaṭṭai to the temple of Tirukaḍambanduṟai-uḍaiya-Tambiraṉār for the morning worship, by the śeṭṭis of the 56 countries: Kavirai, Kaṇṇaḍiyar and Tamiḻ śeṭṭis.
36	On the east wall of the maṇḍapa in front of the same shrine.	Vijaya-nagara.	Viraprataṭapa Vīra-Kṛishṇadēva-Mahārāya	Śaka 1444, Chitra-bhānu, Karka-ṭaka, ba. di. dvādaśi, Sunday, Aruṇa-yōga, Ārdrā.	Do.	Built in at the end. Records that Anantāḻvārpiḷḷai son of Kuravaśēri Śrīraṅgarāja made a gift of [Kuḷitta]ṉḍalai-śīrmai alias Gaṇapatinaḷḷūr in Mikōṭṭu-nāḍu a subdivision of Teṉkarai Rājagambhīra-vaḷanāḍu, the country (śīrmai) assigned to him, for repairs to the gōpura, to the surrounding walls and the maṇḍapa and for festivals in the temple of Tirukkaḍambandurai-uḍaiya-Nāyaṉār.
37	On a slab built into the north wall of the same maṇḍapa.	....	....	....	Do.	Damaged. Records that a certain [Aru]ḷperradēvar whose figure is cut above built the stone temple to Vāgaivāy-Uḍaiyār. The characters may be referred to the 10th century.
38	On the west wall of the Māṭaḷiśvara-svāmin temple at Madarvelur (Shiyali taluk, Tanjore district).	Chōḷa ..	Tribhuvaṇachakravartin Rājarājadēva ..	19th year, Siṁha, ba. di. tritīya, Wednesday, Rēvatī.	Do.	Gift of land to the temples of Māṭuḷiśvaram-Uḍaiyār and Vikrama-Chōḷiśvaram-Uḍaiyār at Māṭuḷivēḷūr alias Akaḷaṅka-chaturvēdimaṅgaḷam in Veṇvaṇaiyūr-nāḍu a subdivision of Rājādhiraja-vaḷanāḍu by the great assembly for offerings and repairs.
39	On the south wall of the central shrine in the Vṛiddhagirīśvara temple at Vriddhachalam (Vṛiddhāchalam taluk, South Arcot district).	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva I.	5th year	Do.	The conquests extend only as far as Ceylon in the introduction. Gift of gold for a lamp by Śembiyaṉ-dēvaḍigaḷār daughter of Paḻavēṭṭaraiyar and wife of Muṉṉāi Vallavaraiyar to the temple of Neṟkuppai Tirumuḍukuṉṟam-Uḍaiya-Mahādēva at Paruvūr-kūṟṟam of Iruṅgōḷappāḍi a subdivision of Vaḍagarai Rājēndrasiṁha-vaḷanāḍu.
40	Do.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	18th ,, ...	Do.	Incomplete. Gift of land by the residents of Neṟkuppai to the temple of Mahādēva at Neṟkuppai alias Muḍukuṉṟam in Paruvūr-kūṟṟam a subdivision of Rājarāja-vaḷanāḍu alias Iruṅgōḷappāḍi on the northern bank, for reciting the Tiruppaḍiyam hymns.
41	Do.	Do. ..	Rājakēsarivarman alias Rājarāja I ..	[29]th ,, ...	Do.	Gift of 90 sheep for a lamp by a certain Miḷaḍaiyār Kaṇṇaraṉ Mādēvaḍigaḷār to the same temple.
42	Do.	Do. ..	Rājarājavarman alias Rājarājadēva (Rājarāja I).	Lost	Do.	Damaged. Seems to record a gift of paddy to the same temple.
43	On the west wall of the same shrine.	Do. ..	....	....	Do.	Built in at the bottom. A portion of the historical introduction of Rājēndra-Chōḷa I is preserved.
44	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva I.	4th year	Do.	Built in at the bottom. Seems to record a gift of land to the same temple by the residents of Neṟkuppai for reciting the Tiruppaḍiyam hymns.
45	On the south wall of the maṇḍapa in front of the shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva I.	24th ,, ...	Do.	A number of persons residing in Maṇaḷūr in Paruvūr-kūṟṟam a subdivision of Iruṅgōḷappāḍi agreed to supply annually 4 cloths to the cooks of the temple for covering (?) (vāy-kaṭṭu) the food.
46	On the same wall	Do. ..	Parakēsarivarman	15th ,, ...	Do.	Gift of money for a lamp by a native of Paravēḷūr. The money was received by the assembly of Arikulakēsari-chaturvēdimaṅgalam for supplying ghee for the lamp.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the same wall	Chōḷa ..	Parakēsarivarman	12th year	Tamil ..	Records that the temple (śrīkōyil), the snapana-maṇḍapa, the gōpura, the verandah (śuṟṟāḷai) and the shrines for the minor deities were constructed by Śembiyaṉ-Mahādēviyār, mother of Śrī-Uttama-Chōḷa, daughter of Maḻaperumāṇaḍigaḷ, and queen of Gaṇḍaraditta-dēvar son of Paḷaṭṭaṭakadēva alias Periyaśōḷaṉār and registers the gift of gold ornaments and silver vessels to the temple by Uḍaiyapirāṭṭiyār.
48	Do.	Do. ..	Rājarāja-Rājakēsarivarman (Rājarājadēva I).	15th year	Do. ..	Gift of a head ornament (śirmuḍi) set with jewels by the queen mentioned in No. 47 above.
49	Do.	Do. ..	Rājarājakēsarivarman (Rājarāja I). ..	7th year	Do. ..	Gift of 90 sheep for a lamp and a lamp-stand by Malaiyavvai-dēviyār daughter of Pottappichchōḷar Śāttiyaraiyar and queen of the Iruṅgōḷa Pṛithipati Amaṇimallar.
50	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva I.	25th year	Do. ..	Gift of money by certain private individuals for reading . . . . . in the temple of Tirumuḍu-guṉṟam-Uḍaiyār. Iruṅgōḷappāḍi is here stated to be a subdivision of Rājēndrasiṅga-vaḷanāḍu.
51	Do.	Do. ..	Parakēsarivarman	16th ,, ...	Do. ..	Gift of land and cooking utensils for providing offerings in the evening, by Iruṅgōṉār Nāraṇaṉ Pṛithipatiyār to the temple of Tirumuḍuguṉṟam-Uḍaiyār.
52	On the north wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Tribhuvachakra-vartin Rājarājadēva,	6th ,, ...	Do. ..	The introduction commences with the words ಭೂತಳದು ಪುಟ್ಟಿ-ಪೊಲೆವ, etc. Records a number of gifts of lamps to the same temple.
53	On the same wall	..	....	10th ,, and 269 days.	Do. ..	Records the gift of 35 *vēli* of land as *dēvadāna* in Peṉṉā-gaḍam alias Muḍigoṇḍaśōḷa tirappu in Mērkā-nāḍu a subdivision of Viruḍarājabhayaṅkara-vaḷanāḍu.
54	Do.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva I.	20th year	Do. ..	Gift of land for monthly festivals, *tiruvādirai* festival, *pañchagavya* and other requirements of the temple of Tirumuḍuguṉṟamuḍaiya-Mahādēva at Neṟkuppai in Paruvūr-kūṟṟam a subdivision of Iruṅgōḷappāḍi in the district of Rājēndrasiṅgha-vaḷanāḍu, by Maṇaḷūrkiḻavaṉ for the prosperity of Rājēndra-Chōḷadēva.
55	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār Rājadhi-rājadēva.	32nd ,, ...	Do. ..	Begins with the introduction ಶ್ರೀಮದ್ಭೋಗ, etc. Gift of 32 cows for a lamp by Amaṇimallaṉ Paḷḷikoṇḍaṉ alias Mārvattumālai, a native of Vijayapuram in Vijayapura-kūṟṟam of Mēlkaraikāḍu to the temple of Tirumuḍu-guṉṟam-Uḍaiyār. The king is surnamed Jayaṅgoṇḍa-śōḷaṉ.
56	Do.	Do. ..	Parakēsarivarman	12th ,, ...	Do. ..	Gift of 45 sheep for half a lamp to Śūryadēva of Tirumuḍu-guṉṟam and oḷattāṇḍu and a copper-pot by Kāvidikkuḍi Kuḷamāṇaṉ Kūttaṉ, a native of Neṟkuppai.
57	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do. ..	Assignment of land to a private individual by the residents of Neṟkuppai who had received the same from (king) Uttama-Chōḷa as a *dēvadāna* on perpetual tenure for the supply of sandal paste, dammar, and the bath requisites on the uttarāyaṇa, dakshiṇāyaṇa and the monthly saṅkramaṇa days.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall	Chōḷa ..	Parakēsarivarman alias Uḍaiyār Rājēndradēva.	5th year	Tamil	Begins with the historical introduction commencing with the words ಶ್ರೀಮದ್ರಾಜ, etc. Registers a sale of land by the residents of Vayalūr in Paruvūr-kūṟṟam in Iruṅgōḷappāḍi in the district of Vaḍagarai Rājēndrasiṅga-valanāḍu to the temple of Tirubrahmīśvaramuḍaiya-Mahādēva in the same village.
59	Do.	Do. ..	Parakēsarivarman	13th ,, ...	Do. ..	Gift of dry land below the tank by the residents of Nerkuppai to Sūryadēva at Tirumuḍuguṉṟam. This land was subsequently converted into a wet land by the individual mentioned in No. 56 above.
60	Do.	..	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍāṉ.	10th year and 217 days.	Do. ..	Gift of lands free of taxes as a dēvadāna to the temple of Tirumuḍuguṉṟam-Uḍaiyār of Paruvūr-kūṟṟam in Iruṅgōḷappāḍi. The lands were variously situated in Ediriliśōḷanallūr, a hamlet of Muḍigoṇḍaśōḷa-chaturvēdimaṅgalam in Mērkā-nāḍu, a subdivision of Virudarājabhayaṅkara-valanāḍu, Ilamaṅgalam alias Anapāyanallūr and Śārrukkūḍal alias Vikramaśōḷanallūr.
61	On the third gōpura of the same temple, right of entrance.	..	....	6th year	Do. ..	Registers that as the existing dēvadāna lands of the temple of Tirumuḍuguṉṟam-Uḍaiyār were inadequate for meeting the expenses of the temple, lands in lieu thereof and for feeding the Māhēśvaras in the Vikramaśōḷanmaṭha within the temple were, at the instance of Śōḷakōṉār, given over in Śārrukkūḍalūr alias Śinaṉṉāntāmaṇinallūr in Paruvūr-kūṟṟam in Iruṅgōḷappāḍi. These lands formed into a village named Vikramaśōḷanallūr.
62	In the same gōpura, left of entrance	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	25th year Kumbha, śu. di. trayōdaśi, Sunday, Pūram.	Do	Gift of 32 cows and a bull for a lamp and a lamp-stand to the temple by a native of Kūḍalūr in Mērkā-nāḍu.
63	In the same place	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do.	The historical introduction begins with the words ಶ್ರೀಮತ್ ಎಸೆ, etc. Records with the same details the transactions referred to in No. 61 above. The king was seated on the seat called Śōḷakōṉ in the private apartment within the temple at Vīranārāṇa-chaturvēdimaṅgalam.
64	Do.	Do ..	Do. do.	4th ,, ...	Do.	Damaged. Begins with the same historical introduction. Gift of land for offering pudding-cakes on Sundays.
65	On the north wall of the kitchen in the same temple.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	16th year, Rishabha, śu. di. saptami, Monday, Uttiram.	Do.	Gift of 96 sheep for a lamp by a native of Jananāthachaturvēdimaṅgalam, a brahmadēya of Viḷuppuram in Paṇaiyūr-nāḍu.
66	On the second gōpura of the same temple, right of entrance.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	8th year, Tulā, śu. di. tritīya, Saturday, Rōhiṇi.	Do.	Gift of an ornament (?) tiru-abhishēkam by Araiyaṉ Sundarattōḷuḍaiyaṉ Kūpakarāyaṉ, a native of Naḷkuricchi in Pāṇḍi-maṇḍalam to the temple of Tirumuḍuguṉṟamuḍaiya-Nāyaṉār in Paruvūr-kūṟṟam in Iruṅgōḷappāḍi-nāḍu a subdivision of Mērka-nāḍu in the district of Vaḍagarai Virudarājabhayaṅkara-vaḷanāḍu.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	In the same place	..	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍaṉ.	6 + 1st year and 55 days.	Tamil	Gift of land, free of taxes, by Mahābali-Vāṇarāyar for a flower-garden called Rājākkaṇāyaṉ-tirunandavanam called after the king in Oḍḍaṅkurichchi (which is) the boundary of Erumāṉūr in Paruvūr-paṟṟu.
68	Do.	Vijayanagara.	Pratāpa Dēvarāya-Mahārāya, son of Vīra-Vijayarāya-Mahārāya.	Śaka 1367, Krōdhana, Mīna, śu. di. dvādaśi Thursday, Magha.	Do	Remission of taxes levied on śeṭṭis, kaikkōḷas, and various other castes immigrating to Tirumuḍuguṉṟam which belonged to the temple.
69	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	2nd year, Vṛischika, ba. di trayōdaśi, Sunday, Aśvati.	Do.	Gift of 96 sheep for a lamp by the hereditary watchman of the temple of Tirumuḍuguṉṟa-Nāyaṉār. Mentions the measure Dēvāśrayaṉ.
70	Do.	..	....	Raktākshi, Śittirai 15,	Do.	Gift of the village of Nṛipanārāyaṇanallūr for worship and repairs to the temple of Tirumuḍuguṉṟa[muḍaiya]-tambiraṉār by a certain chief Kachchiyarāyaṉ who bears a number of birudas. Mentions a certain Narasayyadēva.
71	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍaṉ Vikrama-Pāṇḍyadēva.	8th year and 106 days.	Grantha and Tamil.	Begins with the words Samastabhuvanaikavīra etc. Records a gift of land for conducting worship and offerings at the service called Vikrama-Pāṇḍyaṉ-śandi called after the king, on the day of the asterism in which he was born. Virudarājabhayaṅkara-vaḷanāḍu is herein stated to belong to Chōḷa-maṇḍalam.
72	Do.	Do. ..	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍaṉ Sundara-Pāṇḍyadēva.	13 + 1st year ..	Do. ..	The inscription begins with an introductory verse in Sanskrit in praise of Muppiḍi-kshmāpati, king of Vikramasimha-paṭṭaṇa. Assignment of money levied as taxes from a number of villages for conducting the service established in the temple founded by the elder brother of the king and called after Muppiḍi-Nāyaka one of the ministers of Kākatīya Pratāparudradēva.
73	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	10th year, Simha, śu. di. pañchami, Monday, Rēvati.	Tamil	Damaged and unfinished. Gift of a gold forehead plate set up with jewels to Tirumuḍuguṉṟamuḍaiya-Nāyaṉār by Avaṇi-aḷappiraṇdaṉ alias Kō-Peruñjiṅgadēva of Kūḍal in Kīḻ-Āmūr-nāḍu a subdivision of Tirumuṇaippāḍi-nāḍu in expiation (of the sin) of [having killed] (?) . . . Kēśava, Harihara-Daṇḍanāyaka and other Daṇḍanāyakas of the Hoysaḷa king in the battle field at Perumbaḷūr and of having seized by force their ladies and treasure. This ornament was called Avaṇi-aḷappiraṇdaṉ and was placed on the image of the god with the chanting (?) of the Sanskrit verse.

चारुरत्नमयम् पद्मवन्यवनसम्भवः [।*]
दिदेश त्रिदशेशाय श्रीवृद्धगिरिवासिने [॥*]

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	In the same place	..	....	..	Tamil verse ..	Records the Tamil verses, composed by various authors whose names are given, eulogising certain Kāḍava chiefs. These were engraved on the Gaṇḍarāditta-gōpura (tiruvāśal) under orders of Araśanārāyaṇaṉ Ālappirandaṉ Vīraśēkhara alias Kāḍavarāyaṉ. One of the verses records that in Śaka 1108 (= 1186 A. D.) Ālappirandaṉ Vīraśēkharaṉ alias Kāḍavarāyaṉ son of Araśanārāyaṇaṉ Kachchiyarāyaṉ alias Kāḍavarāyaṉ destroyed Kūḍal belonging to Karkaḍaga-Mārāyaṉ and also the country of Adiyamāṉ.
75	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	4 + 1st year ..	Tamil	Unfinished. Gift of land free of taxes, in Pagaḍaṅguḍi in Paruvūr-parru consisting of thirty shares, in the name of the king, by Tirumāliruñjōlaiṉṉaṉ alias Maḷavarāyaṉ, the chief of Na[ḍ] kuruchchi in Śevvirukkai Śembu-nāḍu in Pāṇḍi-maṇḍalam. Out of these, 24 brahmans of the agr m Kulaśēkhara-chaturvēdimaṅgalam received one share each, and the Nāyaṉmār two; two were assigned for Vēda-vṛitti, one for Vaidya-vṛitti, and one for Purāṇa-vṛitti. These brāhmaṇas had probably to do some service for the Vikrama Pāṇḍyaṉ-śandi by turns of eight.
76	On the same gōpura, left of entrance	..	Do. do.	5th year and 184 days.	Do. .. .	Gift of taxes levied from the villages of Śenniyanallūr alias Rājākkaṉāyanallūr and Śemba[ḷ]likurichchi alias Marukaṉai-toḍaḍa-Pāṇḍiyanallūr for offerings and for the Rājakkaṉāyaṉ festival instituted in the temple in the name of the king. The document is signed by Dēvaṉ Pallavarāyaṉ of Aḍaṅgārimaṅgalam in Muttūr-kūṟṟam in Pāṇḍimaṇḍalam.
77	In the same place	..	Do. do.	3rd year and 220 days.	Do. .. .	Records that a certain private individual was appointed to serve as maṇḍapa-kōttu in the temple receiving tūṇi padakku of paddy everyday.
78	Do.	Pāṇḍya ..	Māṟavarman Parākrama-Pāṇḍyadēva ..	14th year, Mēsha, śu. di. tṛittyā, Monday, Rōhiṇi.	Do.	Unfinished.
79	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	7th year	Do. .. .	Gift of land in Erumaṇūr in Paruvūr-parru for maintaining the Vikrama-Pāṇḍyaṉ flower-garden founded by Maḷavarāyar in the name of the king.
80	Do.	Pallava ..	Sakalabhuvanachakravartin Avaṇiḷappirandāṉ alias Kōpperuñjiṅgadēva.	11th year and 113 kōṭṭu days.	Do. .. .	Gift of a gold forehead plate to Tirumuḍuguṉṟamuḍaiya-Nāyaṉār by Perumaḷ-piḷḷai alias Śōḷakōṉār one of the muḍalis of the king.
81	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	5th year and 184 days.	Do. .. .	Connected with No. 76 above. Registers the remission of taxes in the villages of Śenniyanallūr and Śemba[ḷ]likurichi in Paruvūr-parru.
82	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	[3]rd year, Mēkara, śu. di. trayōdaśī, Monday, Pushya.	Do. .. .	Gift of 32 cows and one bull for a lamp to the temple by Malaipperumaḷ alias Kanakarāyaṉ, son of Kulōttuṅga-vēḷāṉ, chief of Maṇaṅjēri near Kōḍikkuḷam Vaḍagarai Virudarājabayaṅkara-vaḷanāḍu. Mentions the measure Dēvāśriyaṉ.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	In the same place	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	6th year, Mīna, ba. di. shashṭi, Wednesday, Mūla.	Tamil	Gift of land for offerings and flower-garlands in Uṟṟukuṟichchi alias Āḍaṉūr in Kūḍal-nāḍu a subdivision of Virudarājabayaṅkara-vaḷanāḍu by Kūḍal Ālappiṟandaṉ Aḷagiya Śiyaṉ Kōpperuñjiṅgaṉ of Tirumuṇaippāḍi Kīḻ-Āmūr nāḍu.
84	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉēṟimaikoṇḍāṉ Sundara-Pāṇḍyadēva.	13 + 1st year and 237 days, Kumbha, śu. di. trayōdaśī, Monday, Pushya.	Do.	Gift of lands in and taxes on Taṇḍalaipuliyūr for offerings at the service called Kōdaṇḍarāmaṉ-śandi after the king for conducting the festival on the day of the asterism Pushya in which the king was born, for perpetual lamps, for repairs and for maintaining the flower-gardens founded by Āṇḍar Uyyakkoṇḍār on behalf of Kaliṅgarāyar and Uḍaiya-Nāyaṉār.
85	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	3rd year [Simha], śu. di. daśami, Monday, Pushya.	Do.	Gift of 32 cows for a perpetual lamp to the temple by one of the agambadi-mudalis of Araśūruḍaiyaṉ Seṅgaṇivāyaṉ Śōḷakōṉār. Mentions the ghee measure Dēvāśrayaṉ.
86	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ Vikrama-Pāṇḍyadēva.	5th year and 131 days.	Do.	Gift of land inclusive of all taxes for offerings at the service called Rājākkaṉāyaṉ-śandi after the king. This land was determined as excess in the course of a resurvey conducted by Śōḷakōṉ in the fifth year with reference to certain lands given to certain servants of the temple. The order was passed when the king was pleased to stop at Perumbarrappuliyūr (i.e., Chidambaram).
87	Do.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	5th year	Do.	Contents almost the same as above. The full name Vikrama-Pāṇḍyaśōḷaṉ is given herein.
88	Do.	....	Do. do.	5th year and 157 days.	Do.	The contents same as in Nos. 86 and 87 above. This inscription further records the remission of taxes on the lands enjoyed by the servants of the temple after the survey.
89	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[1]3 + 3rd year ..	Do.	Gift of 97 sheep for a perpetual lamp by Gaṭṭidēvaṉ alias Sundara-Pāṇḍya Kachchiyarāyaṉ. Mentions the measure Dēvāśriyaṉ-kāl.
90	Do.	Vijayanagara.	Kamapaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar.	Śaka 1295, Ānanda, Rishabha, śu. di. daśami, Monday, Punarvasu.	Do.	Damaged. Registers that the managers of the temple authorised a certain Tēṟiyarāyar Vīraśēkharamuḍaiyaṉ alias Kachchiyarāyar to expend 400 kalams of paddy per day out of the tirukkāvaṇam.
91	Do.	Do.	Praudhadēvarāya-Mahārāya, son of Vīra-Vijayarāya-Mahārāya.	Śaka 1352, Saumya, [Karkaṭaka], śu. di. shashṭi, Monday, Uttiram.	Do.	Records the rates of taxes in grain and money to be levied from the kaikkōḷar, tandirimār and other castes in certain villages. The people were assembled in the Vidiviṅkaṉ tirukkāvaṇam.
92	Do.	Do.	Pratāpadēvarāya, son of Vīra-Vijayarāya.	Śaka 1351, Saumya, Mēsha, ba. di. shashṭi, Sunday, [Uttiram.]	Do.	Unfinished and damaged. Seems to record a compact agreed upon by the Vaḷaṅgai and Iḍaṅgai castes that they would inflict corporal punishment on those who helped the tax collectors of the king and the Brahman landholders in the collection of taxes by coercive measures and who consented to write the accounts.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
93	On the south wall of the *maṇḍapa* in front of the central shrine in the Svarṇapurīśvara temple at **Kugaiyur** (Kallakurichchi taluk, South Arcot district).	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya.'	6th year, Makara, śu. di. daśami, Hasta.	Tamil ..	Registers that Kūgudaiyāṉ Iraṇaṉ Poṉparappiṉāṉ alias Rājarāja Kōvalarāyaṉ set up the image of Poṉparappiṉa-Īśvaramuḍaiya-Nayaṉār, constructed the stone temple, the Śrī-Kailāsa of the village Kūgaiyūr, the arddha-maṇḍapa, the snapana-maṇḍapa, the nritta-maṇḍapa, the first prākāra and the gōpura, the second prākāra and the gōpura and made a gift of land for offerings and to the Brāhmaṇas of the temple. Kūgaiyūr was situated in Naṟaiyūr-kūṟṟam, a subdivision of Maḷāḍu alias Jananātha-vaḷanāḍu.
94	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura and the crowned head [of the Paṇḍya].'	14th year, Makara, śu. di. daśami, Anurādha.	Do. ..	Gift of the village Poṉparappiṉanallūr free of taxes for worship and offerings and the village of Karpūṇḍi alias Tiruñāṉasambandanallūr in Ugaḷūr-kūṟṟam, a district of Vaḍagarai Rājasiṅga-vaḷanāḍu for conducting the festival in the month of Paṅguṇi, to the temple of Poṉparappiṉa-Īśvaramuḍaiya-Nāyaṉār at Kūgaiyūr.
95	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th year ..	Do. ..	Gift of two cows and a calf for a lamp by one of the agambaḍi-muḍalis of Rājarāja-Kōvalarāyaṉ to the same temple.
96	Do.	..	....	Śaka 1386, Śubhānu expired, Taraṇa current, Āṇi 3.	Do. ..	Records the order of Immaḍi Rāyaṟpa-Nāyaka Timmaya-Nāyaka prescribing the rates of certain dues in grain and money inclusive of those due to the authorities and fixing the same capacity of the measure (marakkāl) according to the old practice throughout the Magadai-maṇḍalam.
97	Do.	..	....	Śaka 1369, Prabhava, Siṁha, ba. di. chaturthi, Monday, Aśvati.	Do. ..	Registers an order of Vāsudēva-Nāyakar Tirumalai-Nāyakar to the people of Magadai-maṇḍalam fixing the length of the rod for measuring the wet and dry lands for the purposes of assessment. The length of the rod then in use seems to have been very small and the people threatened to migrate elsewhere. The newly prescribed rod is represented on the wall below the inscription.
98	On the north wall of the same *maṇḍapa*.	..	....	Śaka 14**, Raktākshi, Vṛiśchika, Amāvāsyā, Wednesday, Viśākhā.	Do. ..	Gift of Śirṟēri, hamlet of Teṉkarai-śīrmai by Eṟamāṉji Tulukkaṉa-Nāyaka who was ruling over the said śīrmai to the temple of Poṉparappiṉa-Chōḷīśvaramuḍaiya-Nāyiṉār of Kūgaiyūr.
99	On the same wall	..	....	Śaka 1465, Śōbhakṛit, Karkaṭaka, ba. di. daśami, Thursday, Rōhiṇi.	Do. ..	Remission of certain taxes for worship (Mahāpūjā) in the temple of Poṉparappi-Chōḷīśvaramuḍaiya-Nayiṉār-Tambiraṉār for the prosperity of Viśvanātha-Nāyaka by his officers.
100	Do.	Vijayanagara.	Vīrapratāpa Kṛishṇarāya	Śaka 1442, Vikrama, Kanyā, ba. di., daśami, Friday, Pushya.	Do. ..	Damaged. Registers the sale of the privileges of periodical worship to a certain private individual by the managers of the temple of Poṉparappiṉa-Īśvaramuḍaiya-Nayiṉār at Kūgaiyūr in Teṉkarai Naṟaiyūr-kūṟṟam, a subdivision of Maḷāḍu alias Jananātha-vaḷanāḍu, a district of Magadai-maṇḍalam.
101	Do.	Do. ..	Do.	Śaka 1446, Tāraṇa, Siṁha, śu. di., prathamā, Sunday, [Makhā].	Do.	Records a similar transaction to the one in No. 100 above. Mentions Tirumalai-Nāyakar Ayyaṉ and his agent Perumukkil-Nāyakar.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the same wall	..	Tribhuvanachakravartin Kōṉēriṉmaiṅkoṇḍaṉ.	13th year ..	Tamil ..	Gift of Pullaṅguḷam for conducting the service Sundara-Paṇḍyaṉ-śaṇḍi called after the king, for festivals and for repairs to the temple of Poṉparappiṉa-Īśuramuḍaiyār at Kūgaiyūr in Magadai-maṇḍalam.
103	Do.	..	....	Śaka 1404, Śubhakṛit expired, Śōbhakṛit current, Vaigāsi 12.	Do ..	Records that excessive and unauthorised taxes were being levied from the people of Teṉkarai-nāḍu and that on this account the people migrated from the country. On representing their grievances to Chikka Parvata-Nāyakar, he settled that the old custom should prevail in future.
104	Do.	Paṇḍya ..	Raṇamukharāmaṉ Perumaḷ Vīra-Paṇḍyadēva.	21st year, Tulā, śu. di., trayōdaśī, Rēvati.	Do. ..	Gift of the brahman village Peru-Nilā alias Raṇamugarāma-chaturvēdimaṅgalam in Vembār-kurram consisting of 26 shares at one share each to 24 Brahmans, one share for the Yajurvēda-vṛitti and 1 share for the Purāṇa-vṛitti, by Śōḷappiḷḷai alias Sambuvarāyaṉ of Vēṭṭaikuḍi in Maḷāḍu alias Jananātha-vaḷanāḍu on the southern bank, a district of Magadai-maṇḍalam. The signature of Kulaśēkhara Viḷupparaiyaṉ appears at the end of the record.
105	On the west wall of the Periya-nāyaki Ammaṉ shrine in the same temple.	..	....	Yuva, Vaigāsi 15 ..	Do. ..	Gift of lands in a number of villages in Teṉkarai-śīrmai to Raṅgappayyar brother of Ellamarasayya son of Bellemkoṇḍa Timmayyar for the midday off-rings of Periyammāḷ (goddess) by Śūrappavaṇḍāyar and the residents of Teṉkarai-śīrmai.
106	On the east wall of the same shrine.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1483, Durmati, Makara, śu. di.	Do. ..	Gift of the tax talaiyārikkam in Kūgaiyūr-pēṭṭai, for special worship on Fridays in the shrines of Periyammai in the temple of Poṉparappi-Nayiṉār and Oppilāda Ammai in the temple of Pañchākshara-Nayiṉār at Kūgaiyūr, by an agent of Śūrappa-Nāyakkar Ayyaṉ for the merit of adigāram Krishṇappa-Nāyakkar.
107	On the western gōpura of the same temple, right of entrance.	..	....	Sādhāraṇa, Āḍi ..	Do. ..	Damaged. Mentions a gift for the merit of Śūrappa-Nāyaka and Timaya.
108	In the same place	Vijaya-nagara.	Achyutadēva-Mahārāya	Śaka 146[5] Śōbhakṛit, Āvaṇi 12.	Do. ..	Gift of taxes levied in Kūgaiyūr, for the great wrship (mahāpūjā) and repairs in the temples of Poṉparappi-Chōḷīśvaramuḍaiya-Nayiṉār and Dēvargaḷ-tambiraṉār Sākshināthar at Kūgaiyūr by an agent of Mallappa-Nāyakkar. The name of Achyutadēva is coupled with that of Krishṇadēva-Mahārāya as ruling in the same year.
109	On the same gōpura, left of entrance.	..	....	Śaka 1326, Jaya, Piraṭṭādi 18.	Do. ..	Records an order of Naṟayya-Nāyakkar to the people of Magadai-maṇḍalam waiving the right of levying varusha-kāṇikkai in the whole parru governed by him.
110	In the same place	..	....	Śaka 1372, Vibhava	Do. ..	Damaged. Seems to record the remission of certain taxes.
111	On a slab set up in front of the same temple.	..	....	Jaya, Āḍi 9 ..	Do. ..	Damaged. Seems to record a gift of land for conducting worship in the two temples at Kūgaiyūr.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the south wall of the central shrine in the Pañchākshareśvara temple in the same village.	Vijaya-nagara.	Immaḍi Sadāśivadēva-Mahārāya	Śaka 1468, Virōdhi-kṛit, Paṅguṇi 29, daśami, Saturday, and Paṅguṇi 23 ba. di. daśami, Mūlā, Saṅkra-maṇa.	Tamil	Gift of land in Tiruppaṇi-pēṭṭai for repairs to the temple of Dēvaṇ-Taṃbiraṇār Pañchākshara-nātha by Uratta Pāppu-Nāyakkar agent of Veṅkaṭappayya Veṅgappayyaṇ agent of Śūrappa-Nāyakkar.
113	On the west wall of the same shrine.	Do.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1453, Vijaya, Kumbha, śu. di. Paurṇami, Lunar eclipse, Makha, Thursday.	Do.	Gift of the village of Maṭṭaipāṟai for the merit of the residents of the country of Teṉkarai in Magadai maṇḍa-lam to the temples of Pañchākshara-nāthar and Dēvaga-Tambiraṇār on the occasion of the lunar eclipse.
114	On the east wall of the maṇḍapa in front of the same shrine.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1468, Parā-bhava, Kumbha ba. di., amāvāsya, Sunday, Aśvati.	Do.	Gift of land in Pulavaṉūrkaḷam in Teṉkarai śīrmai a sub-division of Maḷāḍu alias Jananātha-vaḷanāḍu in Magadai-maṇḍalam for worship and offerings to the shrine of Iḷaiya-Nayiṉār in the temple of Dēvargaḷ-Tambiraṇār in Kugaiyūr, by Vaḍamalai-Nāyakkar son of Śōḍi Pappa-Nāyakkar agent of Śūrappa-Nāyakkar.
115	On the south wall of the same maṇḍapa.	Do.	Tirumalaidēva-Mahārāya, son of Vīra-pratāpa Kṛishṇadēva-Mahārāya.	Śaka 14 6, Tāraṇa, Tula, ba. di ēkādaśi Monday, Hasta.	Do.	Gift of Urattūr as a dēvadāna, free of taxes, for the great worship (mahāpūja) and repairs to the temple of Dēvargaḷ Tambiraṉ Pañchākshara-nādaṉ in Kugaiyūr alias Tambi-rāṉkōyil by Mṛittyuñjaya-Nāyakkar for the merit of Kṛishṇadēva-Mahārāya and Tirumalai-Nāyakkar Ayyaṉ.
116	On the same wall	Do.	Do. do.	Śaka 1446, Tāraṇa, Dhanus, śu di. paurṇai, Ārdrā, Sunday.	Do.	Gift of land in Puḷḷaṅguḷam, on the southern bank of the Niva river, in Teṉkarai Naraiyūr-kūṟṟam in Āragaḷūr-śīrmai a district of Maḷāḍu alias Jananātha-vaḷanāḍu in Magadai-maṇḍalam by the same donee who is stated to have been the agent of Tirumalai-Nāyakkar.
117	Do.	Do	Do. do.	Śaka 1446, Tāraṇa, Dhanus, śu di. prathamā, Ārdrā, Sunday.	Do.	Gift of land to the Kaikkōḷa servants and the dancing girls of the temples of Dēvargaḷ Tambiraṇār and Pañchāksha-raṇādar at Kugaiyūr by the donee mentioned in No. 116 above.
118	On the north wall of the same maṇḍapa.	..	....	Śaka 1426, Rakta-kshi, Vṛiśchika, amāvāsya, Wed-nesday, Viśākha.	Do.	Gift of land, free of taxes, ir. Kōḍiyappāḍi by Eramañchi Tulukkaṇa-Nāyakkar to the temples of Dēvargaḷ Tambi-raṉ and Pañchākshara-naḍar at Kugaiyūr.
119	On the gōpura of the same temple	..	....	Parābhava, Mīna, ba. di. saptami, Mūlā, Sunday.	Do.	Unfinished. Seems to record a gift to the shrine of Iḷaya-Nayiṉār in the temple of Dēvargaḷ Tambiraṉār for wor-ship, offerings, bathing in oil and lamps by Vaḍamalai-Nāyakkar agent of Śūrappa-Nāyakkar Ayyaṉ.
120	On a slab set up in front of the same temple.	..	....	..	Do.	On the top of the slab 2 fish and a hook are engraved. Records that the temple of Nāyaṉār Bhagavaḍi-Āḻvār is under the protection of Mīṉavaṉ Makkōṟkiḻaṇaḍigaḷ.
121	On the south wall of the ruined Kailasanātha temple in the same village.	..	....	Śaka 1506, Tāraṇa, Vṛiśchika, śu. di. paurṇai, Satur-day.	Do.	Seems to refer to a gift of land.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
122	On the south wall of the Rājanā-rāyaṇa-Perumaḷ temple in the same village.	Saḷuva ..	Bhujabala Tammarāya (i.e. Dharmarāya).	Śaka 1424, Raudri, Kārtigai, 7.	Tamil	Gift of money and land, free of taxes, to the temple of Rājanārāyaṇa-Viṇṇagaram-Perumaḷ at Peruṅgaraiyaṉ-pāḍi a ias Kugaiyūr in Teṉkarai-Naraiyūr-kūṟṟam in Magadai-maṇḍalam for offerings by Aṇṇama-Nāyakkar in order that Bujabala Tammarāyar might rule the earth.
123	On the same wall	..	....	Raudri, Tai 10 ..	Do.	Gift of land for worship in the same temple and for the festivals of the images of Rāma, Raghava, Nārāyaṇa and Kṛishṇa, taken in procession by Peraṅgoṇḍai Tammaya-Nāyakkar who repaired the maṇḍapa, set up the stone pillar and the pinnacle, built the surrounding wall and dug the tank.
124	On the north wall of the same temple.	..	....	Śaka 1422, Raudri, Tai 20.	Do.	Purchase of land for the Maḍaiviḷāgam of Rājanārāyaṇa-Viṇṇagar-Emberumāṉ from the temple of Poṉṉarappiṉa-Chōḷēśvaramuḍaiyār.
125	On the first gōpura of the Raṅga-nātha temple at Tiruvarangam (same taluk and district); right of entrance.	..	....	Plava, Piraṭṭāśi 29.	Do.	Records a gift of land for a flower-garden for the merit of Raṅgappa-Nāyakkar. Śūḍikkuḍutta-Nāchchiyār-tiruttu appears as one of the boundaries.
126	In the same place	..	....	Śaka 1480, Dun-mati, Makara, Punarvasu, śu. di. trayōdaśi, Sun-day.	Tamil verse ..	Damaged. Records that the vimāna was repaired and (the image of) Uttara-Raṅgaṉ was probably reconsecrated by a certain Śrīmāya.
127	Do.	..	....	Śaka 1553, Śōbha-kṛit, Āṇi.	Tamil	Much damaged. Gift of land in Eḍuttavanallūr for sup-plying the yajñōpavīta (sacred thread) to the god Raṅga-nāthasvāmin.
128	Do.	Vijayana-gara.	Vīrapratāpa Śrīraṅgadēva-Mahāraja, 'who having taken every country was pleased to receive tribute from Ceylon.'	Subhāṉu, Paṅguṇi 29, Śaka 1505, Mīna, śu. di. saptami, [Friday, Puraṭṭāḍi].	Do.	Mentions Emberumāṉār Ayyaṉ agent of Periyanambi Ayyaṉ agent of Ēṭṭūr Kumāra Tātāchāriyār Ayyaṉ of Uttara-Tiruvaraṅgam on the southern bank of Peṉṉai (Peṉṉār) and on the northern bank of Āvini in Korukkai-kūṟṟam a subdivision of Meykuṉṟa-vaḷanāḍu in Magadai-maṇḍalam and the dēsāndrimuṭṭirai Emberumāṉar-jīyar of Tirukkōvalūr.
129	On the same gōpura, left of en-trance.	Do.	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahā-rāya, ruling at Peruṅgoṇḍai.	Śaka 1517, Manma-tha, Puraṭṭāśi 18.	Do.	Registers that Tiruveṅgaḍayyaṅgār Ayyaṉ of Aṇbaṉūr directed the lands given to the servants of the temple of Raṅganāthasvāmin at Uttara-Tiruvaraṅgam to be nirk-kūḷi-sarvamānya under orders of Ēṭṭūr Tirumalai Kumāra Tātāchārya who bears the biruda, Vēdamārgga-pratish-ṭhāchārya and Ubhayavēdāntāchārya and who appears to have prepared the elephant vehicle for the god.
130	In the same place	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1482, Raudri, Mēsha, ba. di. dvitīyā, Wednes-day.	Do.	Damaged and end lost.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the same wall	....	....	....	Tamil verse ..	A Tamil verse composed by Kaliṅgarāya Uṉṉāmulai Ellappar in praise of the god Vishṇu.
132	Do.	Vijayanagara.	Sadāśivadēva-Mahārāya	Śaka 1482, Siddhārthi, Mēsha, śu. di. pañchami, Śravaṇa, Sunday.	Tamil	Damaged. Seems to register a gift of land to a private individual for repairing the tank called Pāṭaḷasamudram.
133	Do.	Do.	Do.	Śaka 1485, Dunmuki.	Do.	Much damaged.
134	On the east wall of the maṇḍapa in front of the same temple.	Do.	Vīrapratāpa Śrīraṅgadēva-Mahārāya 'who having taken all countries was pleased to levy tribute from Ceylon'.	Śaka 1499, Dhātu, [Paṅguṇi]25.	Do.	Do.
135	On the south wall of the central shrine in the Pañchanadēśvara temple at Tiruvaiyaru (Tanjore taluk and district).	Chōḷa ..	Rājakēsarivarman	5th year	Do.	Gift of 25 kaḷañju of gold for half a lamp to the temple of Tiruvaiyāṟṟu-paramamahādēva. The gold was deposited with the merchants (nagarattār) of Śivapuri.
136	On the same wall	Do. ..	Maduraikoṇḍa Parakēsarivarman	20th ,, ...	Do.	Built in at the end and the bottom. Gift of gold for a lamp.
137	Do.	Do. ..	Do. do.	16th ,, ...	Do.	Gift of 96 sheep for a lamp in the temple of Tiruvaiyāṟṟu-Mahādēva by Nakka Nambaṉ of Iruṅgaṇḍapuram on the southern bank of the Peṉṉai in Vāṇagappāḍi.
138	On the west wall of the same shrine.	Do. ..	Do. do.	20th ,, ...	Do.	Built in at the end. Seems to record a gift of land to the temple of Tiruvaiyāṟṟu-Mahādēva.
139	On the north wall of the same shrine.	Do. ..	Do. do.	18th ,, ...	Do.	Damaged. Gift of gold for a lamp. Mentions Malainaṭṭuchchaliya.
140	On the south base of the verandah of the second prākāra of the same temple.	....	[Tribhuvanacha]kravartin Kōṉēriṉmaikoṇḍaṉ.	Lost	Do.	Built in in the middle. Seems to register that the dancing girls were to enjoy the lands, given to them for service in the temple of Tiruvaiyāṟṟu-Uḍaiyār in Poygai-nāḍu a subdivision of Rājarāja-vaḷanāḍu, of which they had been dispossessed.
141	On the same base	....	Do. do.	Do.	Do.	Damaged. Records a transaction similar to that in No. 140 above.
142	On the west base of the same prākāra.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulō[ttuṅga-Chōḷa]dēva Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ.	3rd year	Do.	Damaged. Seems to refer to carpenters' rights and privileges in the temples of Tiruvaiyāruḍaiyār, Āḷuḍaiya-Nāchchiyār, Ulagamādēvi-Īśvaramuḍaiyār and Tribhuvanamādēvi-Īśvaramuḍaiyār.
143	On a stone built into the east wall of the Śokkaṭṭaṉ-maṇḍapa in front of the same shrine.	Do. ..	Maduraikoṇḍa Parakēsarivarman ..	39th ,, ...	Do.	Seems to record a gift of lamp.
144	On another stone in the same place	Do. ..	Madurai[koṇḍa Para]kēsarivarman ..	[40]th ,, ...	Do.	Damaged. Seems to register a gift of land for feeding a brahman with sumptuous meal daily in the temple of Tiruvaiyāruḍaiyār by queen Arīñjigai, daughter of Iḷaḍarāyar.
145	On the north wall of the third prākāra of the same temple.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	Lost	Do.	Damaged. Begins with the historical introduction *Svasti*, etc. Appears to make provision for conducting the tirupaḷḷi-eḻuchchi (rising from bed) service.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
146	On the same wall	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ.	14th year and 45 days.	Tamil	Gift of the Brahman village Jñānasamudra-chaturvēdimaṅgalam in Vikrama-Chōḷa-vaḷanāḍu to the Brahmans of the temple for various services and to a number of temples.
147	On a stone built into the western gōpura of the same temple.	Chōḷa ..	Rājakēsarivarman	3rd year	Do.	Gift of a chauri to the temple of Tiruvaiyāruḍaiyār by Pañchavaṉ-Mādēviyār, queen of Mummuḍi-Chōḷa.
148	On the east base of the Dakshiṇa-Kailāsa shrine in the same temple.	Do. ..	Parakēsarivarman alias [Rājēndra-Chōḷadēva].	Damaged	Do.	Records in details the various ornaments given to the temple.
149	On the same base	....	....	....	Tamil verse ..	Records that Vaṇṇavaṉ Mārāyaṉ of Vēvāśal set up the images of Pañchanadīvāṉaṉ and Añjalai-Umaiyār in Ayyāṟu.
150	On the west wall of the same shrine	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th year	Tamil	Gift of 20 kāśu for a lamp by Ammaṅgai-Nāchchiyār alias Puvaṇamuḻuduḍaiyāḷ of (?) Vaḍaśāthamaṅgalam to the temple of Teṉ-Kāyilāyam-uḍaiyār at Tiruvaiyār in Poygai-nāḍu a subdivision of Tirupuvaṇamuḻuduḍai-vaḷanāḍu.
151	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	6th ,, ...	Do.	Damaged. Gift of 20 kāśu for a lamp in the same temple.
152	On the south base of the Uttara-Kailāsa shrine in the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva I.	3rd ,, ...	Do.	Gift of seven bronze lamp-stands to the temple of Olōgamahādēvi-Īśvaramuḍaiya-Mahādēva at Tiruvaiyāru in Poygai-nāḍu a subdivision of Rājēndrasiṁha-vaḷanāḍu by Dantiśetti-Viṭaṅkiyār alias Olōgamādēviyār, queen of Rājarājadēva.
153	On the same base	Do. ..	[Parakēsarivarman] alias Uḍaiyār Rājēndra-Chōḷadēva.	22nd ,, ...	Do.	Built in at the bottom.
154	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	21st ,, ...	Do.	Gift of gold ornaments set with jewels to the same temple by the same queen as mentioned in No. 152 above.
155	Do.	Do. ..	....	....	Do.	Built in at the beginning. Contains a portion of the historical introduction of Rājarāja I. Records the gifts of various ornaments one of which is said to have been presented in the 25th year of Rājarājadēva.
156	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Rājarājarājadēva (Rājarāja I).	24th year	Do.	Gift of land to the stone temple of Olōkamādēvi-Īśvaramuḍaiyār built by Dantiśetti-Viṭaṅkiyār alias Olōkamādēviyār, queen of Rājarājadēva at Tiruvaiyāru, a dēvadāna in Poygai-nāḍu, a subdivision of Rājēndrasiṁha-vaḷanāḍu.
157	On the west base of the Dharmāmbikā shrine in the same temple.	Do. ..	Rāja kēsarivarman] alias Tribhuva[nachakravartin] Kulō[ttuṅga-Chōḷa]dēva.	2rd year and 85 days.	Do.	Much damaged. Gift of 10 vēli of land in addition to the existing dēvadāna which was found insufficient for conducting worship and offerings of the goddess Ulaguḍaiya-Nachchiyār of the Tirukkāmakkōṭṭam in Tiruvaiyāru in Ulagamuḻuduḍai-vaḷanāḍu. Mentions Anapāyanallūr.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
158	On the south wall of the central shrine in the Brahmapurīśvara temple at Brahmadesam (Villupuram taluk, South Arcot district).	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	41st year, and 294 days, Rishabha, ba. di. ..... Tuesday, Anisham.	Tamil	Incomplete. The introduction commences with the words ஸ்வஸ்திஸ்ரீ. Purchase of land in Paṇaiyūr, the southern hamlet of this village, in the name of Brahmīśvaramuḍaiya-Mahādēva by the assembly of the great men at Rājarāja-chaturvēdimaṅgalam, a brahmadēya and a taṇiyūr in ... yūr-nāḍu, a subdivision of Gaṅgaikoṇḍa-śōḷavaḷanāḍu. It is stated that the king, was residing in the temple of Rājarāja-Viṇṇagar-Āḻvār which was his tutelary deity along with his subordinate (maganār) Āḍavallān alias Kulōttuṅga-śōḷamuvēndavēḷān who was governing the place, having consecrated the god (dēva-pratishṭhai), opened sources for water (jala-pratishṭhai), destroyed the wicked and supported the wise.
159	On the north wall of the same shrine.	Do. ..	Do. do.	31st year	Do.	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Gift of 128 cows for 4 perpetual lamps in the temple of Brahmīśvaram-Uḍaiyār at Rājarāja-chaturvēdimaṅgalam by Aṇiyupuravaṉ Mēṉmāttaṉ alias Kulōttuṅgaśōḷa-Mūvēndaraiyaṉ residing at Tribhuvaṇamādēvinallūr, the southern hamlet of Rājarāja-chaturvēdimaṅgalam, a village unit by itself in Paṇaiyūr-nāḍu a subdivision of Gaṅgaikoṇḍaśōḷapuram in expiation of the sin of having killed Ammūri-Pichchaṉ alias Rājēndraśēra Nīlagaṅgaraiyaṉ, one of the ryots of Āmūr in Uttamaśōḷa-vaḷanāḍu.
160	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th year, śu. di. trayōdaśi, Wednesday, Punarvasu.	Do.	Incomplete. The historical introduction begins with the words ஸ்வஸ்திஸ்ரீ. Records the same details as No. 159 above as far as the charitable disposition of the king is concerned. Herein Paṇaiyūr-nāḍu is stated to be a subdivision of Rājarāja-vaḷanāḍu. Refers to Karikālaśōḷa Naga-nāṭṭu Mūvēndavēḷāṉ.
161	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year and 75 days.	Do.	Begins with the introduction commencing with the words ஸ்வஸ்திஸ்ரீ. Registers that certain Brahmans of the temple of Piramīśuramuḍaiyār at Rājarāja-chaturvēdimaṅgalam a brahmadēya and a village unit by itself in Paṇaiyūr-nāḍu a subdivision of Rājarāja-vaḷanāḍu received 600 kāśu from the temple treasury and agreed to burn a perpetual lamp.
162	Do.	Vijayanagara.	..... [son of?] Viraprataṭpa Dēvarāya-Mahārāya, 'who having conquered all countries instituted the elephant hunt.'	Śaka 14** Vi..., Tai 3, Kumbha, ba. di. śu. di. (sic.) Śravaṇa.	Do.	Beginning lost. Registers that the Kaikkōḷa community in this territory were not allowed to use the high pillow (daṇḍu) and blow the conch. Aramvaḷartta-Nāyiṉār having petitioned to a certain Kaṅgarāyar they were allowed the use of the pillow and the conch on the analogy of the practice in vogue in the provinces of Kāñchi, Viruñchipuram and Tiruvadi.
163	On a pillar in front of the same shrine.	..	....	....	Do.	Records that this pillar was set up by Padāḷi-paḍiyaṉ alias Paṇaiyūrnāḍāḷvāṉ a ryot residing in Paṇaiyūr-Nāḍāḷvāṉ-viḷāgam near Ōgūr.
164	On the south wall of the verandah of the first prākara.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	5th year	Do.	Gift of 33 cattle (cows, calves and bull) for a lamp in the temple of Brahmīśvaramuḍaiya-Nāyaṉār by Nīlagaṅgaṉ Ammūri-Kundaṉ Śōḷaṅgadēvaṉ of Āmūr.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
165	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Tamil	Gift of money for a twilight lamp to the shrine of Tirukkarralippiḷḷaiyār in the temple of Piramīśvaram-Uḍaiyār.
166	Do.	Śāḷuva ..	Narasiṅga-Mahārāja	Śaka 1392, Virōdhi, Kārttika 8.	Do.	Gift of land, in Maṇḍagappaṭṭu in Iḷaiyakuru Araśavallapura-parru, by the avataram Śevvaṇa-Nāyaka servant of Annamarasa Ayyaṉ, to the temples of Piramīśvaramuḍaiya-Nayiṉār and Tiruppaṭāḷīśvaram-uḍaiya-Nāyiṉār for worship and repairs.
167	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do. ..	Records that Ammaiyappaṉ Paṇḍi alias Rājaraja Śambuvarāyaṉ one of the Śeṅgēṇi chiefs utilized the gold of the two jewelled ear-rings (tōḍu) for various services in the temple of Piramīśvaramuḍaiya-Nayiṉār.
168	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	13th ,, ...	Do. ..	The introduction begins with the words ஸ்வஸ்தி. Gift of 32 cows for a lamp to the same temple by Sōṟuḍaiyaḷ, wife of Nittavinōda Śambuvarāyaṉ.
169	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ...	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ. Gift of 12 she-buffaloes for a lamp to the temple of Brahmīśvara at Rājarāja-chaturvēdimaṅgalam by the Śivabrāhmaṇas of the temple.
170	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	27th year Vṛiśchika, śu. di. saptami, Saturday, Aviṭṭam.	Tamil and Grantha.	Records a writ of Kachchiyarāyaṉ under orders of the king (nāyaṉār tirumugam). Gift of land, free of taxes, in Ōgūr-Paṇaiyūr to the temple of Brahmīśvara for conducting festivals on the day of the asterism Tiruvōṇam in which the king was born, for the service called Aḷagiya-Pallavaṉ śandi and for repairs. A Sanskṛit verse at the end of this inscription records that Viraprataṭpa Bhuvanaikavīra instituted a festival on the day of Śravaṇa at the service (śandi) called after him to the goddess Parvati.
171	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	....	Tamil ..	Mutilated. Contains a portion of the introduction.
172	Do.	Śāḷuva ..	Narasiṅga-Mahārāja	Śaka 1392, Vikṛiti, Paṅguṇi 2.	Do. ..	Gift of āyam and arasupēru on houses and lands in the Brahmīśvaram-śirmai for burning 40 lamps in the temples of Piramīśvaramuḍaiya-Nayiṉār and Tiruppaṭāḷīśvaramuḍaiya-Nayiṉār by Timmi-Nāyaka, agent of Annamarasa Ayyaṉ the avataram of Narasiṅga-Mahārāja.
173	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Gift of 32 cows and one bull for a perpetual lamp by a dancing girl (dēvaraḍiyār).
174	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year, Āvaṇi ..	Do. ..	Gift of land, free of taxes, in Ōgūr-Paṇaiyūr in Koḷiyapuranallūr-parru for worship and offerings at the service called Kulaśēkharaṉ-śandi named after the king.
175	On the west wall of the same verandah.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	13 + 1st year, Maśi and 238 days.	Do. ..	Gift of land, free of taxes, for conducting a service called Kōdaṇḍarāmaṉ-śandi after the king and for providing offerings, etc., at the festival on the day of asterism Pushya in which he was born.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the east wall of the same verandah.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year Dhanus, śu. di. chaturthī, Friday, Aviṭṭam.	Tamil ..	Gift of land in Nerkuppai, the northern hamlet of the village, by Ammaiyappaṉ Paṇḍināḍu-koṇḍāṉ alias Rājarāja Śambuvarāyaṉ for the worship and the procession of the god on the day of the asterism Aviṭṭam in which he was born.
177	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year ..	Do. ..	Gift of money for burning a lamp in the temple of Brahmiśvaramuḍaiya-Nāyaṉār by Vachchaladēvī, daughter of the Chāḷukya (king) Tribhuvanamalladēva of the Raṭṭarājya.
178	On the west wall of the kitchen in the same temple.	....	....	....	Do. ..	Registers the uḷvari of the dēvadāna lands.
179	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	5th year ..	Do. ..	The historical introduction commences with the words, ஸ்வஸ்திஸ்ரீ etc. Registers that the dēvadāna lands belonging to the temple of Brahmiśvaramuḍaiya-Mahādēva and the land given for feeding tapasvins in the Rājanārāyaṉaṉ-maḍam within the temple were clubbed together as a new village called Kulōttuṅga-Chōḷanallūr which was declared free of taxes.
180	Do.	....	....	....	Do. ..	Records the text of the uḷvari of the grant made in No. 179 above giving the detail description of the lands.
181	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year and 1174 days.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Refers to the order of the king directing the transaction contained in No. 179 above.
182	Above the entrance into the same kitchen.	....	....	....	Do. ..	Records that the kitchen was called after Vikrama-Chōḷa.
183	On the front gōpura of the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	18th year ..	Do. ..	Records that the second gōpura (tirumāḷigai) of the Piramīśvara temple was built by Ammaiappaṉ Gaṇḍarasūryaṉ alias Śambuvarāyaṉ.
184	On the east wall of the Paṭāḷīśvara temple in the same village.	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Śaka 1286, Krōdhi, Mēsha, śu. di. tritīyā, Wednesday, Pūrāḍam.	Do. ..	Remission of taxes, by Goppaṇaṅgaḷ, on the lands in Kulōttuṅga-śōḷanallūr alias Brahmīśvaram, which was an unit village in Koliyapura-parru in Paṇaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu belonging to the temples of Piramīśvaramuḍaiya-Nāyaṉār and Tiruppaṭāḷīśvaramuḍaiya-Nāyaṉār at Rājarāja-chaturvēdimaṅgalam which was a brahmadēya and a unit in itself.
185	On the south wall of the same temple.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[1]3th year ..	Do. ..	Incomplete. Begins with the word ஸ்வஸ்திஸ்ரீ. Records a gift of 16 cows for a lamp by a certain Aḷagaṉ for having missed his aim and killed another individual in a hunting excursion.
186	Do. do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), Iḷam (Ceylon) and the crowned head of the Pāṇḍya.'	26th ,, ..	Do. ..	Gift of a gold diadem to Paṭāḷīśvaramuḍaiya-Nāyaṉār at Rājarāja-chaturvēdimaṅgalam a brahmadēya and a village unit in Paṇaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu by a merchant of Ulōgamādēvipuram, a city (nagaram) in Oymā-nāḍu.
187	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	14th ,, ..	Do. ..	Built in at the bottom. The introduction begins with the words ஸ்ரீமன்மஹாமண்டலேச்வர etc. Seems to record a gift of land.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
188	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Uḍaiyār Rājēndra-Chōḷadēva I.	24th year and 230 days, Mēsha, śu. di. Thursday, Pūram.	Tamil ..	Gift of land for worship and offerings in the temple of Paṭāḷīśvaramuḍaiyar by Parāntakaṉ Śuttamaliyār alias Mukkōkkiḷāṉaḍigaḷ for the growth of the arms (bhujam vardhikka) of king Rājēndra-Chōḷa. The king was then residing in the temple of Rājarājīśvaramuḍaiyār.
189	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	16th year ..	Do. ..	End lost and incomplete. Gift of two she-buffaloes, one ox and two calves for a lamp in the temple of Paṭāḷīśvaramuḍaiya-Nāyaṉār by Śeṅgēṇi[maṉ]ṅgala[miṭṭaṉ] Ammaiappaṉ Miṭṭaṉ Appaṉ alias Chōḷēndraśiṅga Śambuvarāyaṉ.
190	On the steps leading to the southern entrance of the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	7th ,, ..	Do. ..	Registers that a certain shepherd (maṉṉāḍi) residing in Eydāri, the southern hamlet of Rājarāja-chaturvēdimaṅgalam of Paṇaiyūr-nāḍu in Rājarāja-vaḷanāḍu received 32 cows and agreed to burn a perpetual lamp in the temple of Tiruppaṭāḷīśvaram-Uḍaiyār.
191	On the south and east walls of the same temple.	Do. ..	Do. do.	18th ,, ..	Do. ..	Incomplete.
192	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year, Makara, śu. di. tritīya, Wednesday, Pūrāṭṭādi.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Quotes the 21st year of Kulōttuṅga-Chōḷadēva. Records the gift of land by the assembly for worship to the image of Āḷuḍai-Nāchchiyār set up by Iruṅgōḷar on the day of the consecration and celebration of the marriage festival.
193	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th year, Rishabha, śu. di. saptami, Monday, Pūram.	Do. ..	Gift of land.
194	On the west wall of the same temple.	Do. ..	Rājakēsarivarman alias Rājadhirājadēva.	29th year and 342 days.	Do. ..	Do.
195	On the north wall of the same temple.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndradēva.	4th year ..	Do. ..	Gift of paddy.

D.—List of photographs taken during 1917–18.

Number (continued from the last report)	Locality.	Description.	Size of negative.
440	Trichinopoly ..	View of the interior of the rock-cut temple at the foot of the hill.	Full plate.
441	Do. ..	A pillar in the same temple .. .. Carvings in relief on the hill-side near the Kanaka-Durgā temple at Bezwada.	Do.
442	Bezwada ..	Chintāmaṇi-Durgā with a seated image to the right of it.	Half plate.
443	Do. ..	Chintāmaṇi-Durgā with an elephant surmounted by a lion (?) to the left.	Do.
444	Do. ..	Vārāhī, Mātaṁgēśvarī	Do.
445	Do. ..	Prathama-Durgā	Do.
446	Do. ..	Śumbhāsuramardinī-Durgā and Chāmuṇḍēśvarī ..	Do.
447	Do. ..	Raudra-Mahākāḷī	Do.
448	Do. ..	Some faint carvings	Do.
449–450	Do. ..	Do. with some inscriptions in Telugu..	Do.
451	Phulta ..	Inscription on a boulder (No. 830 of Appendix B) ..	Do.
452	..	Palm-leaf manuscript from Tenali (beginning) ..	Full plate.
453	..	Do. do. (end)	Do.
454	..	Five Brāhmī inscriptions	Do.
455	..	Seals of (*a*) Rājarāja Chōḍa-Gaṅga and (*b*) Chōḷa Rājarāja II.	Do.
456	..	The Muñjēru plates of Kokilivarma-Mahārāja ..	Do.
457	..	Do. do. (another grant)	Do.
458	..	Do. of Maṅgi-Yuvarāja II ..	Do.
459	..	Do. of Kokuḷi-Vikramāditya ..	Do.
460–461	..	An incomplete grant of Chāḷukya-Bhīma I	Do.
462	..	The Garavapāḍu grant of Kākatīya Gaṇapati ..	Do.
463	..	Seal of No. 462 above	Quarter plate.
464–465	..	The Tāṇḍivāḍa grant of the Eastern Chāḷukya Vijayāditya II.	Full plate.
466	..	Seals of (*a*) No. 464 above and (*b*) Eastern Gaṅga Rājēndravarma (No. 497 below).	Half plate.
467–469	..	The Tāṇḍivāḍa grant of Pṛithivī-Mahārāja	Full plate.
470–471	..	The Niḍupaṟu grant of Eastern Chāḷukya Jayasiṁha I.	Do.
472	..	The Musinikunda grant of Eastern Chāḷukya Vishṇuvardhana III.	Half plate.
473	..	Seals of (*a*) No. 472 above and (*b*) Eastern Chāḷukya Vijayāditya I, No. 474 below.	Do.
474	..	The Śēkharambu grant of Eastern Chāḷukya Vijayāditya I.	Do.
475	..	The Inuṅgaṟu grant of Chōḷa Rājarāja II	Do.
476	..	A forged modern plate with figures	Full plate.
477	..	The same (figures enlarged)	Do.
478–479	..	A spurious grant of Western Chāḷukya Vinayāditya..	Do.
480–481	..	The Kummaḍūru grant of Śaṁbhu-Chōḍa	Do.
482–483	..	The Arātaha grant of Nētṛibhaṇjadēva	Do.
484–485	..	The Mula-Māchchāḍa grant of Vidyādharabhaṇjadēva	Do.
486–487	..	The Machchada grant of Nētṛibhaṇjadēva	Do.
488–489	..	The Amērasiṅga grant of Indravarmadēva ..	Do.
490–491	..	The Komyāna grant of Yasabhaṇjadēva	Do.
492–494	..	The Kombaṟu grant of Eastern Chāḷukya Jayasiṁha I.	Do.
495–496	..	The Madhipathara grant of Eastern Gaṅga Anantavarmadēva.	Do.
497–499	..	The Tāmvoddi grant of Eastern Gaṅga Rājēndravarmadēva.	Do.
500–501	..	The Aṭṭili grant of Eastern Chāḷukya, Chāḷukya-Bhīma I.	Do.
502	..	The Rāvulapaṟṭi grant of Uṇḍirāja	Do.
503	..	Seals of Nos. 478, 488 and 495 above	Half plate.
504	..	Seals of Nos. 11 and 15 of Appendix A	Do.
505	..	Seals of Nos. 14 and 20 of Appendix A	Do.
506–507	..	Brāhmī inscriptions	Full plate.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18, calculated by the Officiating Epigraphist with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., L.L.B., I.S.O.

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

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* 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 *nakshatra*. 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 *nakshatra* 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.

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.

3. When a *tithi* or *nakshatra* 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 *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* 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.

4. 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.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallava.
		Kōpperuñjiṅgadēva.
1918	62	25th year, Kumbha, śu. di. trayōdaśī, Sunday, Pūrva-Phalgunī = A.D. 1268, Sunday, January, 29 ; ·45 ; ·88. 'Pūram' is a mistake for Puśam (Pushya).
"	65	16th year, Ṛishabha, śu. di. saptamī, Monday, 'Uttara-Phalgunī = A.D. 1258, Monday, May 13 ; ·28 ; ·63. Saptamī seems to be a mistake for navamī.
"	69	2nd year, Vṛiśchika, ba. di. trayōdaśī, Sunday, Aśvati = A.D. 1244, Sunday, November 13. Ba. 13 began at ·22 and Aśvati ended at ·40.
"	73	10th year, Siṁha, śu. di. pañchamī, Monday, Rēvatī = A.D. 1254, Monday, August 3 ; ba. 5 began at ·99 and Rēvatī at ·51. The date is unsatisfactory ; moreover, the 10th regnal year probably came to end in February—July 1253 A.D.
"	83	6th year, Mīna, ba. di. shashṭhī, Wednesday, Mūla. No satisfactory equivalent whether regnal year is 6 or 9 : i.e. in A.D. 1249 or A.D. 1252.
"	85	3rd year [Siṁha], śu. di. daśamī, Monday, Pushya. Irregular.
"	170	27th year, Vṛischika, [śu.] di. saptamī, Saturday, Dhaniṣṭhā. = A.D. 1269,
"		Saturday, November 2 ; ·25 ; ·79.
		Chola.
		Rājarājadēva I.
1917	356	10th year, Ṛishabha, Thursday, Viśākhā. Details not enough for verification. The nearest equivalent is A.D. 995, May 16, Thursday. In this case however the given *nakshatra* had ended the previous day at ·95.
"	362	12th year, Dhanus, Tuesday, Aślēshā. = A.D. 996, December 1st, Tuesday. On this day the *nakshatra* commenced at ·39, ending at ·50 the following day. [The tithi was ba. 3 which ended at ·13.]
		Parakēsarivarman Rājēndra-Chōḷa I.
"	335	25th year and 112th day, Kaṇṇi, ba. di. Thursday, Punarvasu = A.D. 1036, September 16, Thursday ·26 ; ·74. [The tithi was ashṭamī.] Reign, according to Kielhorn, began between 27th March and 7th July A.D. 1012. The present date (112th day) indicates that regnal years changed about May 27th.
"	341	30th year and 27th day, Karkaṭaka, ba. di. daśamī, Thursday, Kṛittikā = A.D. 1041, June 25, Thursday. f.d.t. ·08 ; f.d.n. ·76. The *tithi* and the *nakshatra* commenced on this day at ·09 and ·76 respectively. By Garga and Brahma Siddhāntas nakshatra would have commenced about ·25 of day. The beginning of the reign inferred from this date (about May 29) agrees with that arrived at from the previous date.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Parakēsarivarman Rājēndra-Chōḷa I—cont.
1918	188	24th year and 230th day, Mēsha, śu. di. Thursday, Pūram = A.D. 1036, April 8, Thursday. On this day the *nakshatra* commenced at ·50. [*Tithi* was daśamī ·69.] f.d.n. ·45. According to this date (230th day) regnal years must hvae changed about August 20.
		Rājakēsarivarman Rājādhirāja I.
1917	330	30th year, Mīna, śu. di. Tiruvādirai, Friday = A.D. 1048, February 26, Friday; Ārdrā ended at ·05. [*Tithi* was śu. navamī ·25.]
		Rājakēsarivarman Kulōttuṅga I.
,,	347	30th year and 24th day, Kumbha, ba. di. dvitīyā, Thursday, Uttiram. Thursday is perhaps mistake for Wednesday = A.D. 1099, February 9, Wednesday ·93; ·79. Regnal year in February A.D. 1099 was not the 30th but 29th. Date is unsatisfactory.
,,	348	[3]8th year and 50th day, Karkaṭaka, ba. di. shashṭhī, Saturday = A.D. 1107, July 13, Saturday. [*Nakshatra* was Rēvatī ·49.]. Ba. 6 ended at ·32. Regnal year must have changed about May 24.
1918	158	41st year and 294th day, Vṛishabha, ba. di. [trayōdaśī], Tuesday, Anisham. On Tuesday 23rd May A.D. 1111, Nak. "Anurādhā" began at ·05. Tithi was śu. 13 which came to end at ·07. Beginning of regnal year, indicated by 294th day is August 3. (According to Kielhorn reign began between 14th March and 8th October A.D. 1070).
		Vikrama-Chōḷa.
,,	160	15th year, śu. di. trayōdaśī, Wednesday, Punarvasu. The 15th year corresponds to A.D. 1132-33 and the month intended is Makara. On January 10, Wednesday A.D. 1134 (but this was in the 16th year), Punarvasu commenced at ·29; f.d.n. ·23. The *tithi* was trayōdaśī ·52.
,,	193	15th year, Ṛishabha, śu. di. saptamī, Monday, Pūram. = A.D. 1132, May 23, Monday, ·31; ·68. (According to Kielhorn, 15th year would not have commenced till 29th June A.D. 1132.)
		Rājarāja II.
,,	192	14th year, Makara, śu. di. tṛitīyā, Wednesday, Pūraṭṭādi = A.D. 1160, January 13, Wednesday. On this day the *nakshatra* commenced at ·21, and tithi ended at ·65; f.d.n. ·27.
		Tribhuvanachakravartin Rājādhirāja II.
1917	224	6th year, Mithuna, śu. di. tṛitīyā, Saturday, Punarvasu = A.D. 1169, May 30; ·91; ·39. The week day was Friday and not Saturday. Neither tithi nor nakshatra was current on Saturday, both having come to end on Friday.
		Kulōttuṅga-Chōḷa III.
,,	226	11th year, Makara, śu. di. saptamī, Monday, Uttiraṭṭādi = A.D. 1188, December 26, Monday. During the whole of the day the *tithi* was saptamī which came to end at ·02 on Tuesday nakshatra ended at ·25 on Monday.
,,	233	38th year, Makara, śu. di. ēkādaśī, Saturday, Rōhiṇī = A.D. 1216, January 2, Saturday 46; ·76.
,,	242	9th year, Ṛishabha, 8, Saturday, Pushya = A.D. 1187, May 2 (Ṛishabha 8) Saturday. The *Nakshatra* on this day was Dhanishṭhā and not Pushya.
,,	243	15th year, Dhanus, ba. di. Wednesday, Hasta. = A.D. 1194, December 7, Wednesday. [Tithi was ashṭamī which ended at ·17.] f.d.n. ·63.
,,	350	42nd year and 50th day, Siṁha, ba. di. ēkādaśī, Thursday, Pushya=A.D. 1185, August, 22, Thursday, f.d.t. ·08; f.d.n. ·78. The tithi and *nakshatra* commenced on this day at ·17 and ·84 respectively. Beginning of nakshatra by Brahma and Garga siddhantas would have been the same. Day of regnal year agrees closely with the beginning of reign as arrived at by Kielhorn (between 6th and 8th July A.D. 1178).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Kulōttuṅga-Chōḷa III—cont.
1918	2	35th year, Mīna, śu. di. saptamī, Monday, Rōhinī. On Thursday, February 28 A.D. 1213, śu. 7 began at ·24 and "Rōhiṇī" ended at ·63. The week day however was not Monday but Thursday.
,,	24	40th year, Ṛishabha, ba. di. Wednesday, pañchamī, Mūla = A.D. 1217, April 26, Wednesday; f.d.t. ·69; ·33; tithi commenced at ·80 on this day. But April 1217 A.D. fell in 39th regnal year according to Kielhorn.
,,	93	6th year, Makara, śu. di. daśamī, Hasta. Cannot be verified for want of week day.
,,	94	14th year. Makara, śu. di. daśamī, Anurādhā. The date cannot be verified for want of week day.
,,	176	4th year, Dhanus, śu. di. chaturthī, Friday, Aviṭṭam. = A.D. 1181, December, Friday 11, ·75; ·93.
		Tribhuvanachakravartin Rājarājadēva III.
1917	221	[1]3th year, Kaṇṇi, ba. di. dvādaśī, Thursday, Svāti. The date is irregular. The given details do not work out correctly for the 13th or the 23rd year of Rājarāja III or of Rājarāja II. In A.D. 1229 Kaṇṇi, ba. 12 fell on a Sunday and the *nakshatra* was Makhā.
,,	231	14th year, Mīna, śu. di. chaturdaśī, Wednesday, Makhā = A.D. 1230, February 27, Wednesday ·85, ·14.
,,	245	5 + 1st year, Dhanus, ba. di. chaturdaśī, Wednesday, Anusham. There is no date corresponding to this in A.D. 1221, the 6th regnal year.
,,	247	21st year, Tula, ba. di. saptamī, Wedesday, Pushya = A.D. 1236, October 22, Wednesday. During the whole of the day the *tithi* was saptamī, f.d.n. ·77.
,,	250	6 + 1st year, Mēsha, śu. di. chaturdaśī, Saturday, Śittirai (Chitrā) = A.D. 1223, April 15, Saturday; ·87; ·71.
,,	256	10th year, Siṁha, śu. di. trayodaśī, Sunday, Śrāvaṇa = A.D. 1225, August 17, Sunday; ·88; ·72.
,,	315	4th year, Siṁha, Wednesday, Pushya, śu. di. trayōdaśī. In A.D. 1220, on Wednesday, July 29 which fell in or immediately after close of 4th year (regnal year began according to Kielhorn between 27th June and 10th July 1216) ba. 13 (not śu. 13) in Siṁha, ended at ·23 and Nak. 'Pushya' ended at ·94.
1918	38	19th year, Siṁha, ba. di. tṛitīyā, Wednesday, Rēvatī. No suitable date could be found to answer the details; in Siṁha of the year A.D. 1234-35 corresponding to the 19th year of the reign or in 1251-2, the 16th year.
		Rājēndra-Chōḷa III.
,,	10	4th year, Tulā, śu. di. saptamī, Thursday, Uttarāshāḍhā = A.D. 1249, October 14, Thursday; ·66; ·60.
		Pandya.
		Raṇamukharāmaṇ Perumāḷ Vīra-Pāṇḍyadēva.
,,	104	21st year, Tulā, śu. di. trayōdaśī, Rēvatī. Date cannot be verified for want of week day.
		Tribhuvanachakravartin Sundara-Pāṇḍya.
1917	249	2nd year, Vṛischika, ba. di. shashṭhī, Friday, Pushya. A.D. 1272, November 11, Friday (= Vṛischika 15); f.d.t. ·64; ·75. This is a possible date for Māṟ. Sundara-Pāṇḍya, if a king with that name began to reign in A.D. 1271 as conjectured in notes against No. 347 of 1916—*Annual Report* for 1916-17, page 90.
		Jaṭāvarman Tribhuvanachakravartin Rājarājaṇ Sundara-Pāṇḍya.
,,	248	13th year, Kumbha, śu. di. tṛitīyā, Wednesday, Śadaiyam. In A.D. 1288, which fell in the 12th year of Jaṭāvarman Sundara-Pāṇḍya (whose reign began in February—March. A.D. 1277—vide page 97, *Annual Report* for 1915-16), January 7th, Wednesday ·90; ·99 answers to most of the given details: but the month was Makara, not Kumbha, and regnal year was 12th not 13th. In an inscription at Tiruvaraṅgulam in Pudukkōttai State the surname *Rājarājaṇ* has been found associated with Jaṭāvarman Sundara-Pāṇḍya "*Samastajagad*, etc." who came to the throne in A.D. 1251: but the present details are not found in that reign.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Tribhuvanachakravartin Vira-Pāṇḍya.
1918	66	8th year, Tulā, śu. di. tritīyā, Saturday Rōhiṇī. The *paksha* should be bahula not śuddha. With ba. 3, we have an equivalent on Saturday, October 23 (= Tulā 26) A.D. 1260; f.d.t. ·03; ·29. The 3rd tithi was current throughout Saturday. In the notes at page 98 of *Annual Report* for 1915-1916, it was pointed out that the dates of the reign of Jatāvarman Vīra-Pāṇḍya of Īlam and Kongu fame pointed, some to A.D. 1253, and others to A.D. 1254, the majority pointing to A.D. 1254. The present date points to A.D. 1253.
		Māṟavarman Tribhuvanachakravartin Vikrama-Pāṇḍya.
1917	426	5th year, Kārttigai, ba. di. tritīyā, Thursday, Rōhiṇī = A.D. 1254, October 29, Thursday when ba. 3 commenced at ·39, f.d.t. ·33; ·24. But it is very doubtful whether the reign of any Māṟavarman Vikrama-Pāṇḍya began in or about A.D. 1250.
,,	427	5th year, Aippaśi, 30, śu. di. paurṇamī, Tuesday. In A.D. 1254, on October 27, Tuesday, which was the 30th day of Tulā or Aippaśi, the paurṇamī tithi ended at ·51. As a date containing a reference to the day of the solar month this is worth studying side by side with No. 704 of 1916 (*Annual Report* for 1916-17 page 92); but in the present uncertainty as to the date of commencement of this reign it is useless to speculate further.
1918	82	3rd year, Makara, śu. di. trayōdaśī, Monday, Pushya. On account of the uncertainty of this reign it is not possible to investigate this date with any degree of confidence. It may be noted however that the given details are satisfied in A.D. 1274, Jan. 22 (= Makara 28), Monday on which day śu. 13 and Pushya ended respectively at ·07 and ·99 of day. If this was the 3rd year A.D. 1284 would be the 13th year for which see No. 704 of 1916, *Annual Report* for 1916-17 page 92.
		Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍya.
1917	422	[2]3rd year, Rishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1357, Wednesday, May 24 (= Rishabha 29); ·83; ·01. This reign has to be dated from A.D. 1334—See N.B. on page 90 of *Annual Report* for 1916-17.
		Jaṭāvarman Vīra-Pāṇḍya.
,,	432	3rd year, Vṛischika, 13, ba. di. shashṭhī Thursday, Āyilyam = A.D. 1256, November 9, (= Vṛischika 13, Thursday ·71; f.d.n. ·05. The nakshatra commenced at ·10 on this day.
,,	437	15th year, Vṛischika, śu. di. pañchamī, Monday. = A.D. 1267, November 21, Monday. On this day śu. 5 commenced at ·58, and the nakshatra must be Śravana which commenced at ·39, f.d.t. ·62; f.d.n. ·44.
		Māṟavarman Tribhuvanachakravartin Bhuvanaikavīraṇ Kulaśēkharadēva I.
,,	260	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūśam = A.D. 1291, June 28, Thursday ·58; ·90.
,,	263	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūśam. Same as No. 260 above.
		Tribhuvanachakravartin Kōnerinmaikoṇḍāṇ Sundara-Pāṇḍyadēva.
1918	84	13 + 1st year, and 237th day, Kumbha, śu. di. trayōdaśī, Monday, Pushya. = A.D. 12, Monday February 12 (= Kumbha 19); ·89, ·25. This was in the 14th year of the reign which began in February—March 1277 A.D. as noted at page 97 of *Annual Report* for 1915-1916.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara I.
1917	483	4th year, Simha, ba. di. navamī, Friday, Rōhiṇī = A.D. 1271 July, 31, Friday. Ba. 9 commenced at ·03 and *nakshatra* at ·23 f.d.t. ·02; f.d.n. ·24.
,,	636	4th year, Kaṉṉi, 22, śu. di, chaturdaśī, Saturday, Uttiraṭṭādi = A.D. 1271, September 19, Saturday ·46; f.d.n. ·03; the *nakshatra* commenced at ·11 on this day.
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara II.
,,	415	7th year, Kumba, 13, śu. di. ashṭamī, Friday, Rōhiṇī. This date has been already calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal (vide *Indian Antiquary* Vol. XLII, p. 228). The regnal year has been corrected from 4 in the inscription. The equivalent is A.D. 1321, February 5, Friday, ·58; ·93.
		Vīra-Pāṇḍya.
,,	422	23rd year, Rishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1445, May 12, Wednesday, ·13; ·28.
,,	452	Śaka 1368, Mesha 15, chaturdaśī, Sunday, Hasta = A.D. 1446, April 10, Sunday, ·73; ·10.
		Arikēsari Parākramadēva.
,,	507	Śaka 1374, Vṛischika 16, śu di. dvitīyā, Monday, Mūlā = A.D. 1452, November, 13, Monday; ·58; ·89.
,,	518	Śaka 1385, Mīna 10, śu. di. navamī, Friday = A.D. 1464; March 2 Friday, ·38; ·57.
,,	547	Śaka 1385, 31 + 11th year, Karkaṭaka 30, śu. di. trayōdaśī, Thursday, Uttirāḍam = A.D. 1463, July 28, Thursday ·38; ·88.
		Jaṭilavarman Kulōttuṅga-Pāṇḍya 'born in asterism Jyēshṭhā.'
,,	569	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, śu. di. trayōdaśī, Thursday, Kēṭṭai (Jyēshṭhā) = A.D. 1466, Thursday, June (26 = Mithuna 29), ·34; ·12.
		Kulaśēkharadēva.
,,	519	Śaka 1390, 2 + 37th year, Tulā 13, ba di. ēkādaśī, Wednesday, Uttiram = A.D. 1468, October 12, Wednesday, ·08; f.d.n. ·27.
		Jaṭilavarman Tribhuvanachakravartin Arikēśvaradēva.
,,	541	Śaka 1[3]90, 2+30th year, Simha, 21, śu. di. dvitīyā = A.D. 1468, August 19, Friday ·94.
		Parākra[ma]-Pāṇḍya . . . . . Vīra-Pāṇḍyadēva.
,,	548	Śaka 1402, 13th year, Vṛischika, ba. di. daśamī, Sunday, Hasta. On A.D. 1480, November, 26, Sunday, ba. 10 began at ·36 and ended at ·26 on the following day, while "Hasta" ended at ·86 on Sunday.
		Jaṭilavarman Tribhuvanachakravartin Ponṉiṉperumāḷ Parākrama-Pāṇḍya.
,,	401	Śaka 1202, 5th year, Simha 18. ba. di. ashṭamī, Wednesday, Rōhiṇī. The date is too early. Calculated for the possible initial dates Śaka 1344, 1389, 1395 and 1402 the details do not work out for the first and the second and the approximate results arrived at for the other two are as follow:— (i) A.D. 1473, August 16, Monday, ·22; ·33. But the weekday is Monday not Wednesday. (ii) A.D. 1481, August 17 (= Simha 18) Friday (not Wednesday) f.d.t. ·03; ·99. Ba. 8 was current throughout the day.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Parākrama-Pāṇḍyadēva.
1917	520 & 521	Śaka 1406, 2 + 9th year, Kārttigai 28, śu. di. ashṭamī, Friday, Uttiraṭṭādi = A.D. 1484, November, 26, Friday. Uttiraṭṭādi began at ·07 on this day.
,,	551	Śaka 1406, 2 + 9th year, Vṛiśchika 28, śu. di. ashṭamī, Friday, Uttiraṭṭādi. Same as No. 520 above.
		Jaṭilavarman Aḷagaṉ-Perumāḷ Parākrama 'born in Aviṭṭam'.
,,	664	Śaka 1425, 2 + 28th year, Kumba, śu. di. dvādaśī, Sunday, Tiruvādirai = A.D. 1504, January 28, Sunday.
		Śrīvallabha.
,	461	Śaka 1355, Ṛishabha, 14, śu. di. dvitīyā, Mṛigaśīrsha = A.D. 1433, May 20, Wednesday, on which day śu. 2 began at ·19 and ended on the next day at ·09 while "Mṛigaśīrsha" ended at ·34 on the same day. *Tēdi* 14 is mistake for *tēdi* 24.
		Jaṭāvarman Parākrama-Pāṇḍya 'born in Kṛittikā'.
,,	502	Śaka 1419, 18th year, Siṁha 2, śu. di. tṛitīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday (= Siṁha 2); ·21; ·41.
,,	503	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday; ·78; ·39.
,,	504	Śaka 1419, 18th year, Siṁha, 2, śu. di. tṛitīyā, Tuesday, Uttiram. See No. 502 above.
,,	505	Śaka 1421, 20th year, Vṛiśchika 15, ba. di. tṛitīyā, Wednesday, Aśvati. In A.D. 1499 Vṛiśchika 15 fell on Thursday, 14, November. The *nakshatra* was Aśvati which commenced at ·98 on Wednesday and ended at ·05 on Friday. The *tithi* was not ba. 3, but śu. 12 which ended at ·73.
,,	508 & 509	Śaka 1416, 15th year, Paṅguṇi 15, Paurṇai, Wednesday, Hasta. Śaka 1416, should presumably be read as Śaka 1417, and the intended day is A.D. 1495, Wednesday, March 11, (= Paṅguṇi 15); ·10; ·88.
,,	510	Śaka [14] 19, 18th year, Siṁha 2, [śu.] di. tṛitīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday; ·21; ·41.
,,	516	Śaka 1422, 21st year, Tulā 3, śu. di. daśamī, Friday, Aviṭṭam = A.D. 1500, October, 2, Friday (= Tulā 3); ·64; ·95.
,,	524	Śaka 1412, 11th year, Kumbha, 18, śu. di. panchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday (= Kumbha 18); ·78; ·39.
,,	527	Śaka 1424, 23rd year, Siṁha 12, śu. di. ashṭamī, Thursday, Anusham = A.D. 1502, August 11, Thursday, (= Siṁha 12); ·45; ·43.
,,	534	Śaka 1423, 22nd year, ba. di. tṛitīyā, Saturday, Punarvasu, Durmati, Vṛiśchika, 29 = A.D. 1501, November 27, Saturday; ·95; ·78.
,,	618	Śaka 1429, 28th year, Makara, 15, ba. di. 10, Wednesday, Rōhiṇī = A.D. 1508, Wednesday, January 12, (= Makara 15); śu. 10 (not ba. 10) fell on that day, ending at ·95; while 'Rōhiṇī' commenced at ·48 on that day and ended at ·58 on the following day.
		Śrīvallabhadēva 'who revived the old times'.
,,	631	Śaka 1463, 7th year, Plava, Tulā 23, śu. di. pañchamī, Sunday, Mūlā = A.D. 1541, October 23, Sunday. Śu. 5, began at ·09 on Sunday and ended at ·10 on the following day, while the nak. "Mūlā" ended at ·32.
,,	650	Śaka 1456, Jaya, Vaigāśi, ba. di. prathamā, Wednesday, Aśvati. In A.D. 1534 (= Śaka 1456 = Jaya), on Wednesday Sep. 23 (= Puraṭṭāśi 24) ba. 1 ended at ·35 and the Nak. "Aśvati" was current the whole of that day, commencing at ·97 on Tuesday and ending at ·07 on Thursday. "Vaigāśi" seems to be an error for "Puraṭṭāśi."
,,	658, 662 & 663	Śaka 1466, 10th year, Krōdhi, Kumbha tēdi 6, ba. di. pañchamī, Sunday, Hasta = A.D. 1545, Sunday, Feb. 1, (= Kumbha 6); ba. 5 began at ·16 and ended at ·15 on the following day, while "Hasta" ended at ·15 on Sunday.

Kulaśekhara alias Parākrama-Pāṇḍya dēva, son of Abhirāma-Parākrama Pāṇḍya dēva.

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Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		~~*Śrīvallabha dēva*~~—*cont.*
1917	386	Śaka 1467, 2nd year, Viśvāvasu, Dakshiṇāyana, Karkaṭaka 9, amāvāsyā, Wednesday, Punarvasu = A.D 1545, July 8 (= 9 Karkaṭaka), Wednesday, ·90; ·47.
,,	388	Śaka 1468, Rishabha, 23, ba. di. pañchamī, Thursday, Tiruvōṇam (Śravaṇa). = A.D. 1546, May 20, Thursday; ·44.
,,	389	Śaka 1467, 3rd year, Viśvāvasu, Karkaṭaka 9, amāvāsyā, Wednesday, = A.D. 1545, July 8 (= 9 Karkaṭaka), Wednesday. Same as No. 386 above.
,,	397	Śaka 1469, 4th year, Plavaṅga, Mithuna 12, ba. di. saptamī, Thursday [Pūraṭṭā]di. = A.D. 1547 June 9, Thursday (= Mithuna 11). The tithi and the nak. began on Thursday at ·33, and ·17, respectively and ended the next day at ·24 and ·12 respectively — "Mithuna 12" seems to be an error for "Mithuna 11".
,,	450	Śaka 1474,* 8th year, Virōdhikṛit, Karkaṭaka, 20, ba. di. dvitīyā, Sunday, Aviṭṭam = A.D. 1551, Sunday, July 19 (= Karkaṭaka 20); ·68; ·22. [* Ś. 1474 current = A.D. 1551].
,,	451	Śaka 1470, Kīlaka, Dhanus 5, Monday, Uttiram. = A.D. 1548, Monday, December 3 (= Dhanus 5); nak. "Uttirāḍam" (not Uttiram) ended at ·45.
,,	466	Śaka 1473, 8th year, Virōdhikrit, Kaṇṇi 3, [śu. di.] tṛitīyā [Thursday], = A.D. 1551, Thursday, September 3 (= Kanyā 3); tithi ended at ·19; while Śvāti began at ·09 and ended on Friday at ·02. [Śōdi] (Svāti).
,,	472	Śaka 1470, Kīlaka, Kumbha 18, ba. di. dvitīyā, = A.D. 1549, Wednesday, February 13 (= Kumbha 18); ba. 2 ended at ·95.
,,	478	Śaka 1473,* [Sādhā]raṇa, Kanyā, 28, [śu.] di. . . daśī, Wednesday, Anurādhā. In A.D. 1550 = Ś. 1472 (= Sādhāraṇa) on Wednesday, June 25 (= Mithuna 28); Su. ·12 and "Anurādhā" ended at ·85 and ·60 respectively. The month Kanyā seems to be an error for Mithuna. In A.D. 1551 = Ś. 1473 = Virōdhikrit on Wednesday, March 28, (= Mīna 28) ba. 4 and Anurādhā ended at ·81 and ·83. If it be this year the month Kanyā is an error for Mīna. [* Ś. 1473 current = A.D. 1550-51].
,,	523	Śaka 1467, 23rd year, Sarvadhāri, Ṛishabha 22, śu. di. ashṭamī, Tuesday, Uttiram. = A.D. 1545, May 19, Tuesday. The Śaka year is correctly given in the inscription as 1467. But the regnal year must be 3, not 23 and the cyclic year must be corrected into Viśvāvasu. The tithi began at ·27 and ended at ·35 on the following day.
,,	525	Śaka 1469, 5th year, Plavaṅga, Siṁha 28, śu. di. trayōdaśī, Sunday, Tiruvōṇam. = A.D. 1547, August 28, Sunday; ·92; ·19.
,,	531	Śaka 1470, 6th year, Kīlaka, Vṛiśchika 28, ba. di. dvādaśī, [Monday], Śōdi. = A.D. 1548, November 26, Monday. The tithi began at ·00 on Monday and ended at ·04 on Tuesday, while the nak. "Svāti" ended at ·87 on Monday.
,,	532	Śaka 1470, 6th year, Kīlaka, Tulā 25, ba. di. ashṭamī, Wednesday, Āyilyam. =A.D. 1548, October, 24, Wednesday; ·53; ·54.
,,	536	Śaka 14[71], 6th year, Saumya, Mithuna 20, [sap]tamī, Monday. = A.D. 1549, June 17, Monday; 62.
,,	540	Śaka 1473, 9th year, Virōdhikṛit, Śara-ritu, Monday, Tulā 5, śu. di. shashṭhī, Mūlā = A.D. 1551, October 5, Monday; ·33; ·14.
,,	545	Śaka 1471, 7th year, Saumya, Karkaṭaka, 21, ba. di. ēkādaśī, Saturday, Rōhiṇī. = A.D. 1549, July 20, Saturday; ·84; ·22.
,,	553	Śaka 1471, 7th year, Saumya, Kaṇṇi, 8, paurṇai, Uttiraṭṭādi. = A.D. 1549, September 7, Saturday; ·09; ·90.
,,	554	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśī, Sunday, Mūlā = A.D. 1551, January 4, Sunday. ·87; ·87. Sādhāraṇa = A.D. 1550 = Ś. 1472.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Śrīvallabhadēva—cont.
1917	562	Śaka 1470, 6th year, Kīlaka, Dhanus 10, śu. di. ashṭamī [Saturday], Uttiraṭṭādi = A.D. 1548, December 8, Saturday; ·66; ·71.
,,	563	Śaka 1472, 8th year, Sādhāraṇa, Siṁha, śu. di. daśamī, Thursday, Mūlā = A.D. 1550, August 21, Thursday; ·84; ·28.
,,	564	Śaka 1471, 7th year, Saumya, Tulā 23, śu. di. ṭṛitīyā, Wednesday, Kēṭṭai = A.D. 1549, October 23, Wednesday; ·70; ·77.
,,	566	Śaka 1470, 6th year, Kīlaka, Siṁha, 16, śu. di. ēkādaśī, Wednesday, Pūraṭṭādi. = A.D. 1548, August 15, Wednesday: śu. ·11 ended at ·14, while the nak. was "Pūrādam" (not Pūraṭṭādi) which ended at ·14.
,,	567	Śaka 1471, 6th year, Saumya, Ṛishabha 17, ba. di. ṭṛitīyā, Bhaumavāra, Mūlā = A.D. 1549, May 14 (= 17 Ṛishabha), Tuesday; ·76; ·04.
,,	587	Śaka 1470, 5th year, Kīlaka, Mēsha 1, ba. di. chaturdaśī, Anisham = A.D. 1548, March 27, Tuesday. The nakshatra commenced at ·22 of day 1 and ended at ·33 on Wednesday; chaturthi commenced at ·40 and ended at ·48 next day. *Chaturdaśī* is a mistake for *chaturthī*.
,,	666	Śaka 1467, 10th year, Viśvāvasu, Tulā 13, śu. di. pañchamī, Monday, Hasta. In Viśvāvasu, "Hasta" in Tulā combined with tēdi 4, ba. chaturdaśī, i.e., Sunday 4th October 1545 A.D.
		Tirunelvēlipperumāḷ Kulaśēkhara.
,,	387	Śaka 1475, 4th year, Pramādīcha, Dakshiṇāyana, Karkaṭaka 9, ba. di. trayōdaśī, Saturday, Tiruvādirai = A.D. 1553, July 8, Saturday; ·54; the nak. was current the whole of this day, commencing on Friday at ·91 and ending at ·03 on Sunday.
,,	403	Śaka 1480, 8th year, Kālayukta, Mēsha 8, ba. di. dvitīyā, Monday [Svā]ti = A.D. 1558, April 4, Monday; ·92; ·03.
,,	481	Śaka 1479, 7th year, Piṅgala, Mēsha-Ravi, śu. di. ashṭamī, Tuesday, Pushya = A.D. 1557, April 6, Tuesday; ·79; ·85.
,,	511	Śaka 1481, 9th year, Siddhārthi, Uttarāyaṇa, Mithuna 15, śu. di. ashṭamī, Bhaumavāra, Hasta = A.D. 1559, June 13, Tuesday; ·08; ·35.
,,	512	Śaka 1475, 4th year, Pramādīcha, Dakshiṇāyana, Vṛiśchika 18, śu. di. dvādaśī, Friday, Punarvasu = A.D. 1553, November 17, Friday. The nakshatra on this day was Aśvinī (not Punarvasu). Punarvasu in Vṛiśchika fell on tēdi 24, ba. ṭṛitīyā, Thursday (= November 23). The tithi ended at ·08 and the nak. "Aśvinī" ended at ·20.
,,	513	Śaka 1474, 2nd year, Paridhāvi, Mēsha 29, śu. di. dvitīyā, Monday, Rōhiṇī. The combination Rōhiṇī with Monday in Mēsha occurred on tēdi 30 (not 29), i.e., 25th April 1552 A.D. The tithi ended at ·92 on Monday while the nak. was current the whole of that day beginning at ·90 on Sunday and ending at ·00 on Tuesday.
,,	515	Śaka 1485, 13th year, Rudhirōdgārin, Uttarāyaṇa, Varsha-ṛittu, Ṛishabha 25, śu. di. prathamā, Saturday, Rōhiṇī = A.D. 1563, May 24, Saturday. On this day amāvāsyā ended at ·05; f.d.t. ·06; ·10.
,,	529	Śaka 1479, 7th year, Piṅgala, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 23, ba. di. ēkādaśī, Thursday, Mṛigasīrsha = A.D. 1557, July 22, Thursday; ·14; ·39.
,,	530	Śaka 1480, 8th year, Kālayukta, Uttarāyaṇa, Grīshma-ṛitu; Mithuna 6, ba. di. dvitīyā, Thursday, Uttarāshāḍhā. In A.D. 1558 on Friday, June 3 (= Mithuna 6) ba. 2 ended at ·14 and the nak. Uttarāshāḍhā began at ·00 of the day and ended at ·11 on Saturday. Thursday seems to be an error for Friday.
,,	537	Śaka 1484, 12th year, Dundubhi, Dakshiṇāyna, Varsha-ṛitu, Kanyā, śu. di. saptamī [Wednesday], [Jyēsh]ṭhā = A.D. 1562, September 5, Saturday (not Wednesday); ·53; ·62.
,,	538	Śaka 1477, 5th year, Rākshasa. Uttarāyaṇa, Vasanta-ṛitu, Mēsha 9, śu. di. chaturdaśī, Hastā. = In A.D. 1555, on April 5 the tithi and the nak. ended at ·89 and ·67 respectively. The week day, not noted in the inscription, was Friday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Tirunelvēlipperumāḷ-Kulaśēkhara—cont.
1917	543	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Grīshma-ṛitu, Mithuna 30, ba. di. trayōdaśī, Mṛigasīrsha. = In A.D. 1554, on June 27, (Wednesday) the tithi and nak. ended at ·63 and ·88 respectively.
,,	546	Śaka 1484, 12th year, Du[ndubhi], Dakshiṇāyana, Varsha-ṛitu, Kaṇ[ṇi] 6, Mūlā. = A.D. 1562, September 6, Sunday (= Kanyā 6); nak. ended at ·56 and the tithi was śu 8.
,,	556	Śaka 1479, 8th year, Piṅgala, Uttarāyaṇa, Kumbha 13, Wednesday, amāvāsyā, Śravaṇa. This date is irregular.
,,	557	Śaka 1475, 3rd year, Pramādi, Mithuna, 5, ba. di. Saptamī, Friday, śa[daiyam] = A.D. 1553, June 2, Friday.
,,	559	Śaka 1475, 4th year, Pramādīcha, Mārgaḷi 20, ba. di. dvitīyā, Friday, Pushya = A.D. 1553, December 22, Friday; ·09; ·03. Tēdi 20 seems to be mistake for 24.
,,	560	Śaka 1481, Siddhārthi, Uttarāyaṇa [ba.] di. ashṭamī, Bhaumavāra, Uttirādam. In A.D. 1559–60 (= Siddhārthi) on Tuesday, March 19 A.D. 1560 (= Mithuna 23) ba. 8 ended at ·55 while the nak. Uttirādam began ·45 on this day and ended at ·46 on the following day.
,,	561	Śaka 1481, 9th year, Siddhārthi, Vṛiśchika 8, śu. di. shashṭhī, Sunday, Śravaṇa = A.D. 1559 November 5, Sunday. Tēdi 8 is a mistake for 6. The tithi and nak. ended at ·47; ·96 respectively.
,,	570	Śaka 1481, 9th year, Siddhārthi, Sara[d*]-ṛitu, Tulā, 17, ba. di. prathamā, Tuesday, Bharaṇi = A.D. 1559, October 17, Tuesday; ·43; ·32.
,,	572	Śaka 1479, 7th year, Piṅgala, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 29, amāvāsyā, Saturday [Punarvasu]. = A.D. 1557, July 24, Saturday. On this day amāvāsyā commenced at ·84 (f.d.t. ·75) and the nakshatra was Punarvasu (·26). The week day was also Saturday but the tēdi was 25 not 29.
,,	575	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Śiśira-ṛitu, Mīna 23, ba. di. dvādaśī, Wednesday, [Hasta]. = A.D. 1555, March 20, Wednesday. The nakshatra was not Hasta, but Śatabhishaj (Śadayam) ·12; ·40..
,,	579	Śaka 1482, 9th year, Raudri, Uttarāyaṇa, Hēmanta-ṛitu, [ba] di. dvitīyā, Sunday, Uttiram. In Raudra the only combination of ba. dvitīyā with Uttiram and Sunday was on Kumbha, 7 (= A.D. 1561, February 2, Sunday); ·19; ·88.
,,	591	Śaka 1491, 9th year, Siddhārthi, Dakshiṇāyana, Varsha-ṛitu, Kaṭaka 29, ba. di. ēkādaśī, Friday, Rōhiṇī. In Siddhārthi in the month Kaṭaka, Rōhiṇī combined with ba ēkādaśī on tēdi 2 Saturday (= A.D. 1559, July 1). On tēdi 29 Friday (= A.D. 1559, July 28, Friday) Rōhiṇī commenced at ·42 and occurred combined with ba. navamī (not ēkādaśī). f.d.n. 45. The Śaka year was 1481 (= Siddhārthi) and not 1491.
,,	592, 593 and 594	Śaka 1481, 9th year, Siddhārthi, Mīna 25, ba. di. navamī, Wednesday, Uttirādam. = A.D. 1560 March 20, Wednesday; ·54; ·46. This was on Mīna 24 and not Mīna 25.
,,	619	Śaka 1478, 6th year, Naḷa, Varsha-ṛitu, [Maka] ra 29, śu. di. ēkādaśī, Monday, Pushya. In A.D. 1557 Naḷa, Pushya combined with Monday on only two occasions:— (i) Siṁha 4, ba. trayōdaśī (August 3) and (2) Kanyā 1, ba. dvādaśī (August 31). Makara 29 was Monday, ba. ēkādaśī but the nakshatra was (not Pushya) Jyēshṭhā. It corresponded to A.D. 1556 January 25. In A.D. 1557 on Monday, January 25 (= Makara 29) ba. 11 began at ·26 and ended on the following day at ·34. But the nak. was Jyēshṭhā and not "Pushya."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Tirunelvēlipperumāḷ-Kulaśēkhara—cont.
1917	620	Śaka 1478, 6th year, Naḷa, Dakshiṇāyana, Tulā 1, trayōdaśī, Thursday, Uttiram = A.D. 1556, October 1, Thursday. Tulā 1 fell on the previous day, i.e., Wednesday on which ba. 12 ended at ·35 and Uttiram began at ·57. Tulā 1 seems to be an error for 2 as all other items agreed with Tulā 2.
„	621	Śaka 1482, 9th year, Durmati, Varsha-ṛitu, Kaṇṇi 20, śu. di. [ēkādaśī], Monday, Punarvasu. In Durmati, which corresponded to Śaka 1483 (not Śaka 1482), Punarvasu in Kanyā fell on tēdi 5, śu. 10, Thursday = A.D. 1561, September 4). On Thursday the tithi śu. 10 (not śu. 11) ended at ·42 and nak. 'Punarvasu' at ·37.
		Kōnērmaikoṇḍāṉ Perumāḷ Abhirāmasaundara Varatuṅgarāma.
„	590	Śaka 1510, Dakshiṇāyana, Śarad-ṛitu, Tulā 10, śu. di. . . . . Anisham (Anurādhā). Anurādhā in Tulā combined with śu. dvitīyā which fell on tēdi 12 Saturday (= A.D. 1588, October 12); tēdi 10 must be a mistake for tēdi 12; ·03; ·85. In Vṛiśchika, of the same year on Saturday November 9 (= Vṛiśchika 10); śu. 1 and 'Anurādhā' ended at ·57 and ·19.
„	605	Śaka 1512, 4th year, Vikrita, Dakshiṇāyana, Śara[d]-ṛitu, Tulā 9, ba. di. saptamī, Punarvasu = A.D. 1590, October 9, Friday; ·82; ·88.
		Aḻagaṇ-Perumāḷ Ativīrarāma alias Śrīvallabha.
„	405	Śaka 1527, 42nd year, Viśvāvasu, Uttarāyaṇa, Grīshma-ṛitu, Mithuna 29, ba. di. saptamī, Thursday, Uttara-prōshṭhapadā = A.D. 1605, June 27, Thursday; the tithi ended at ·58; but the nakshtra began at ·20 on this day and ended at ·29 on the following day.
„	407	Śaka 1492 (= Pramōdūta), 7th year, Vibhava (= S. 1490 = 1568 A.D.) Uttarāyaṇa, Mīna, ba. di, pañchamī, Monday, Anisham. The intended day was apparently A.D. 1569, March 7, Monday. Viśākhā ended and Anisham began at ·18 on Monday; Anisha ended at ·14 on Tuesday.
„	409	Śaka* 1492 (current) 7th year, Śukla (= S. 1491 = A.D. 1569-70), Uttarāyaṇa, Śiśira-ṛitu, Mīna 3, ba. di. daśamī, Tuesday, Mūlā = A.D. 1570, February 28, Tuesday. Ba. di. navamī ended at ·95 and daśamī began at ·95 ending next day at ·87. Mūlā ended at ·40.
„	410	Śaka 1507, 23rd year, Pārthiva, Vṛiśchika, śu. di. ashṭamī, Friday, Śatabhishaj = A.D. 1585, November 19, Friday. Śatabhishaj ended at ·22 and the tithi ended at ·73.
„	482	Śaka 1513, 29th year, Mithuna 15, śu. di. [pañcha]mī, Sunday [Pushya]. In A.D. 1591, on Sunday, June 13 (= Mithuna 15) śu. 2 (not śu. 5) ended at ·05 and 'Pushya' ended at ·77.
„	484	Śaka 1519, 34th year, Durmukhi, Uttarāyaṇa, Śiśira-ṛitu, Mīna 29, śu. di., ashṭamī, Wednesday, Punarvasu = A.D. 1597, March 16, Wednesday. The tēdi must be correctly 19, not 29.
„	485	Śaka 15[1]2, 28th year, Vikṛiti, Uttarāyaṇa, Śiśira-ṛitu, Mīna 15, ba. di. dvādaśī, Friday, Aviṭṭam (Śravishṭhā) = A.D. 1591, March 12, Friday (= Mīna 15); ·41; ·31.
„	486	Śaka 1509, 25th year, Sa[rvajit], Dakshiṇāyana, Grīshma-ṛitu, Āshā[ḍha], śu. di. tṛitīyā, Saturday, Uttara-Phalgunī. In A.D. 1587 lunar Śrāvaṇa (not Āshāḍha), śu. 3 and Uttara-Phalgunī fell on Friday, 28th July; ·17; ·74.
„	487	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyana, Śarad-ṛitu, Vṛiśchika 7, śu. di. ēkādaśī, Monday, Rēvatī. In A.D. 1573 Śrīmukha, on Friday, November 6 (= Vṛiśchika 7), śu. 12 (not śu. 11) ended at ·56; while the nakshatra was 'Rēvatī' which ended at ·52.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Aḻagaṇ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.
1917	488	Śaka 1498, 14th year, Dhātu, Dakshiṇāyana, Varsha-ṛitu, Siṁha, śu. di. trayōdaśī, Wednesday, Tiruvōṇam (Śravaṇa) = A.D. 1576, August 8, Wednesday. Śu. 14 (not 13) ended at ·46 and Śravaṇa nak, ended at ·24.
„	489	Seventeenth year, Pramādi, Dakshiṇāyana, Varsha-ṛitu, Siṁha [25], ba. di. tṛitīyā, Friday, Āyilyam (Āślēshā). In A.D. 1579 (= Pramādi) on Thursday (not Friday) August 20 (= Siṁha 20), śu 13 (not śu. 3) ended at ·23 and the nak. "Āyilyam" ended at ·66. Śu. 3 is an error for śu. 13: neither the tithi nor the nak. began or ended on Friday.
„	490	Śaka 1489, 5th year, Prabhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 30, ba. di. trayōdaśī, Tuesday, Uttarāshāḍhā. In A.D. 1568 A.D. Makara had only 29 days. Uttarāshāḍhā in this month began at ·31 on Monday the 29th of Makara and ended at ·21 on Tuesday, Kumbha 1, which corresponds to 27th January, Tuesday and trayōdaśī fell on Tuesday. Makara 30 is an error for Kumbha 1, whether Āryasiddhānta or Sūryasiddhānta was followed.
„	491	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Grīshma-ṛitu, Mithuna, 9 śu. di. daśamī, Thursday, Viśākhā, = A.D. 1566, June 27, Thursday; ·04; ·56·9 must be a mistake for 29 which fell on Wednesday. Śu. daśamī began at ·00 on Wednesday and ended at ·04 on Thursday. Mithuna 9 is an error for Mithuna 30.
„	492	Śaka 1490, 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 1[6], ba. di. pañchamī, Friday, Uttiram, = A.D. 1569, January 7, Friday, (i.e., Makara 11 not 16); ·82; ·77.
„	493	Śaka 1495, 11th year, Śrīmukha, Kārttika, 2[7], ba. di. trayōdaśī, Tuesday, Mūlā. In A.D. 1573 (= Śrīmukha) on Thursday, November 26 (= Kārttigai 27) the tithi was śu. 2 and not ba. 13, but "Mūlā" ended on this day at ·03.
„	494	Śaka 1489, 5th year, Prabhava, Āvaṇi 20, ba. di. tṛitīyā, Friday, Uttiraṭṭādi, (Uttarabhadrapadā) = A.D. 1567, August, 22, Friday; ·90; ·06. Āvaṇi 20 is a mistake for Āvaṇi 22.
„	495	Śaka 1492, 8th year, Pramōdūta, Dakshiṇāyana, Śarad-ṛitu, Mārgaḻi 15, śu. di. dvitīyā, Thursday, Punarvasu. The combination Punarvasu and Thursday occurred on Mārgaḻi 17 (not 15), ba. (not śu.) dvitīyā, Thursday (= A.D. 1570, December 14, Thursday. The tithi and nak. ended at ·65 and ·16 respectively. Śu. is an error for ba.; Mārgaḻi 15 is an error for Mārgaḻi 17.
„	496	Śaka 149[0], 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 1[1], ba. di. pañchamī, Friday, Uttiram (Uttara-Phalgunī) = A.D. 1569, January 7, Friday (= Makara 11); ·82; ·79.
„	497	Śaka 1489, 5th year, Prabhava, Dakshiṇāyana, Varsha-ṛitu, Siṁha 13, śu. di. ēkādaśī, Monday, Rōhiṇī. In Prabhava, Rōhiṇī in Siṁha fell on *tēdi* 27, ba. ashṭamī, Wednesday (= A.D. 1567, August 27, Wednesday).
„	498	Śaka 1488, 3+4th year, Akshaya, Uttarāyaṇa, Dhanus, 9, śu. di. daśamī, Sunday, Viśākhā. In Akshaya (= A.D. 1566) Viśākhā in Dhanus fell on Sunday, Makara 10 (= 8th December); śu. di. 10 is a mistake for ba. di. 12 ba. 12 ended at ·38 and "Viśākhā" at ·40.
„	499	Śaka 1493, Prajōtpatti, Uttarāyaṇa, Mīna, 6, śu. di. dvitīyā, Svāti. = A.D. 1572, March 3, is apparently meant; but it was Mīna 7, not Mīna 6, and ba. 4, not śu. 2. The nak. was "Svāti" which ended at ·62.
„	500	Śaka 1493, 9th year, Prajōtpatti, Uttarāyaṇa, Mīna 6, śu. di. dvitīyā, Svāti. Vide remarks on No. 499, above.
„	501	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Mithuna 5, śu. di. daśamī, Sunday, Viśākhā. Śu. 13 and "Viśākhā" fell on Friday (not Sunday), May 31 (= Mithuna 3, not Mithuna 5) A.D. 1566 (= Kshaya); ·63; ·25.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Aḷagaṇ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.
1917	539	Śaka 1493, 8th year, Prajōtpatti, Uttarāyaṇa, Vasanta-ṛitu, Ṛishabha 15, śu. di. pañchamī, Monday, Rōhiṇī. In A.D. 1571 (= Prajōtpati), Rōhiṇī in Ṛishabha combined with *tēdi* 26, Wednesday, amāvāsyā (= Wednesday the 23rd of May). But in A.D. 1572 Monday, May 12 (= Ṛishabha 15) Rōhiṇī ended at ·69, and it was śu. 1, and not śu. 5.
,,	555	Śaka . . 94, 9th year, Grīshma-ṛitu, Mithuna, 23, śu di. daśamī, [Friday] = A.D. 1572, June 20, Friday. The Śaka year was 1494. The tithi began at ·00 on Friday, ending on the next day ·01.
,,	571	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Grīshma-ṛitu, Mithuna, 23, śu. di. dvitīyā, Thursday, Pushya. Mithuna 23, in Kshaya fell on Thursday but corresponded to śu. tṛitīyā. Śu. dvitīyā combined with Pushya which fell on *tēdi* 22, Wednesday (= 19th June A.D. 1566). The tithi and nak. fell on Wednesday June 19 (= Mithuna 22, not 23) A.D. 1566 ending at ·27 and ·49 respectively.
,,	574	Śaka 1495, [10]th year, Śrīmukha, Uttarāyaṇa, Śiśira-ṛitu, Kumbha 6, Svāti = A.D. 1574, February 11, Thursday; *tēdi* 6 is a mistake for 16 and it was ba. 5.
,,	580	Śaka 1527, [42]nd year, Viśvāvasu, Āṇi, Sunday, daśamī, Suvādi (Svāti) = A.D. 1605, June 16, Sunday; ·24; ·47.
,,	584	Śaka 1496, 12th year, Bhava, Dakshiṇāyana, Karkaṭaka, ba. di. pañchamī, Tuesday, Uttiram. In Karkaṭaka of Bhava Uttara-Phalgunī commenced on śu. tṛitīyā, Wednesday, 21st July and ended at ·16 on Thursday following (22nd July 1574 A.D.). If the *tithi* were pañchamī, the nakshatra would be *not* Uttiram but Uttiraṭṭādi which fell on Friday 9th July A.D. 1574. In A.D. 1574 (= Bhava) on Thursday July 22 (= Karkaṭaka 23) śu. 5 (not ba. 5) began at ·05, ending next day at ·09, while nakshatra "Uttiram" ended at ·16 on Thursday. If this be the date, Tuesday must be an error for Thursday.
,,	585	Śaka 149[4], 10th year Āṅgirasa, Dakshiṇāyana, Śarad-ṛitu, Tulā 7, ba. di. saptamī, Monday, Pushya. In A.D. 1572 (= Āṅgirasa) Monday, October 27, (= Tulā 27) ba. 7 began at ·14 and ended at ·19 on the following day, while "Pushya" ended at ·78 on Monday.
,,	589	Śaka 1490, 5th year, Vibhava, Uttarāyaṇa, [śu. di.] trayōdaśī, Monday, Rōhiṇī. In the Uttarāyaṇa of Vibhava (= S 1490 = A.D. 1568) Rōhiṇī combined with Monday on Karkaṭaka 20, ba. di. 10, July 19; ·71; f.d.n ·05.
,,	595	Śaka 1494, 10th year, Āṅgirasa, Dakshiṇāyana, Hēmanta-ṛitu, Mārgaśīrsha 21, full-moon, Friday, Ārdrā = A.D. 1572, December 19, Friday; ·35; ·30 and there was a Lunar eclipse.
,,	596	Śaka 1495, 10th year, Śrīmukha, Uttarāyaṇa, Vasanta-ṛitu, Mēsha, śu. di. pañchamī, Monday, Rōhiṇī (= A.D. 1573, April 6, Monday). Rōhiṇī ended at ·57 on Sunday preceding. *Tēdi* 15 must be a mistake for 10. The nakshatra was Mṛigaśirā not Rōhiṇī." The tithi and nakshatra ended at ·78 and ·57 respectively.
,,	597	Śaka 1494, 10th year, Āṅgirasa, Varsha-ṛitu, Simha 9, śu. di. saptamī, Thursday, Bharaṇī (= A.D. 1572, July 31, Thursday). *Tēdi* 9 must be a mistake for 1 when ba. 7 (not śu. 7) ended at ·48 and Bharaṇī ended at ·66.
,,	598	Śaka 1494, 10th year, Āṅgirasa, Dakshiṇāyana, Varsha-ṛitu, Simha, 5, ba. di. pañchamī, Monday, Ārdrā. In Simha 5, combination of Ārdrā with Monday fell on (not ba. pañchamī) ba. ēkādaśī. The date corresponds to A.D. 1572, August 4, Monday; ·40; ·72.
,,	599	Śaka 1496, 12th year, Bhava, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka, 23, śu. di. pañchamī, Thursday, Hasta (= A.D. 1574, July 22, Thursday). A.D. 1574, Thursday July 22; f.d.t ·09; f.d.n ·22. The tithi and nakshatra began at ·05 and ·16 on Thursday.
,,	600	Śaka 150[4], 20th year, Chitrabhānu, Dakshiṇāyana, Varsha-ṛitu, Kaṇṇi, 21 [śu. di. ash] ṭamī, Friday, Pūraṭṭādi. On Friday 21 September (= 21 Kaṇṇi) A.D. 1582 (= Chitrabhānu) the tithi was śu. 4 and nakshatra Aniḷam, which ended at ·16 & ·86, respectively.

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Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalentad remarks.
		Pandya—*cont.*
		Aḷagaṇ-Perumāḷ Ativīrarāma alias Śrllabha—cont.
1917	601	Śaka 1494, 10th year, Āṅgirasa, Uttarāyaṇa, Vanta-ṛitu, Mēsha 15, śu. di. pañchamī, Thursday, Pushya. Śu. pañchamī, hursday was on tēdi 21 (not 15) of Mesha (= A.D. 1572, April 17) and theakshatra was Ārdrā, ending at ·48. Pushya fell on śu. saptamī, tēdi 23 of Isha (= April 19, Saturday).
,,	602	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyana, rīshma-ṛitu, Mīna 15, śu. di. pañchamī, Monday, Rōhiṇī. In Śrīmukha, Rōhī in Mīna coincided with śu. shashṭhī, Monday (= A.D. 1573, March 9, Mday); tēdi 15 is a mistake for 12; ·28; ·26.
,,	603	Śaka [14]95, [11]th year, Śrīmukha, Dakshiṇāya, Grīshma-ṛitu, Mithuna 15, śu. di. dvādaśī, Friday, Anurādhā (= A.D. 573, June 12, Friday); ·28; the nak. was current the whole of the day ommencing at ·99 on Thursday and ending at ·05 on Saturday.
,,	604	Śaka 1498, 14th year, Dhātu, Āvaṇi 28, śu. di. ñchamī, Wednesday, Rōhiṇī. In Dhātu, Rōhiṇī in Āvaṇi fell on tēdi 18,ba. ashṭamī, Friday (= 17th August A.D. 1576). "Rōhiṇī" ended at ·75.
,,	614	Śaka 1507, 19th year, Vi[ya] = S. 1508 (Vyaya) Tai 13, śu. di. saptamī, Sunday, Uttiraṭṭādi. In Vyaya, Uttiraṭṭādi in Taifell on tēdi 7, śu. pañchamī, Wednesday (= (A.D. 1587, January 4, Wedesday); ·06; ·93.
,,	617	Śaka 1483 (= Durmati), 3rd year, Kshaya (= S. 1488), Tai 27, Friday, chaturdaśī, Pūśam = A.D. 1567 (= Śaka1489 not 1483) January 24, Friday; ·08; ·20.
,,	661	Śaka 1496 (= Bhava), 17th year, Pramādi (Ś1501), Āṇi 3, ba. di. pañchamī, Uttiram. Pramādi corresponded to (not Śaka 1496 but)S. 1501. Āṇi 3 in Pramādi fell on śu. 7 (not ba. pañchamī) on which day Utram began at ·77 (= A.D. 1579, June 1, Monday). In Śaka 1496 (Bhava), Āṇi 3 fell on śu. 12 an the nakshtra was Viśākhā. The day intended was probably the former.
		Māṟavarman Parākrama-Pāṇḍya.
1918	78	14th year, Mēsha, śu. di. tṛitīyā, Monday, Rōhiṇī = A.D. 1349, April 20, Monday, f.d.t. ·51; ·83. The tithi commeced at ·43 of day.
		Later Pandyas with regial years only.
		Māravarman Śrīvllabha.
1917	468	42nd year, Ṛishabha, śu. di. dvitīyā, Monday, Mṛigaśirshā. Several dates between A.D. 1425 and 1478 were examined to satisfy the details given in this record. The following are the years in which the dates regularly correspond to the details:— (1) A.D. 1434, May 10, Monday, ·80; ·6. (2) A.D. 1451, May 3, Monday, ·11; ·61 1454, April 29, Monday, f.d.n., ·82, śu. 2, current throughout day. (3) A.D. 1461, May 11, Monday, f.d.t., 11; ·98, śu. 2, commenced at ·19 of day. (4) A.D. 1478, May 4, Monday, ·43; ·84.
		Jaṭilavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍya.
,,	467	31 + 2nd year, Mīna [2]8, śu. di. shashṭhī, Monday, Mṛigaśirsha = A.D. 1455, March 24, Monday, ·70; ·50.
,,	533	31 + 6th year, Mithuna, 16, śu. di. trayōdaśī, Wednesday, Anisham = A.D. 1459, June 13, Wednesday, ·95; ·58.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Later Pandyas with regnal years only—*cont.*
		Jaṭavarman Tribuvanachakravartin Perumāḷ Parākrama-Paṇḍya.
1917	535	31 + 7th yr, Makara, 9, śu. di. dvādaśī = A.D. 1506, January 5. Week day was onday and nakshatra was Rōhiṇī. f.d.t. ·90. Dvādaśī commenced ·95 of da Also = A.D. 1460, January 5, Saturday ·60; ·88 The nakshatra w Mṛigaśīrsha. The former date is not possible as it works out a different ar of accession.
		Jaṭilavarm, alias Tribhuvanachakravartin Parākrama, 'born in the nakshatra Mṛigaśira.'
„	568	31 + 8th ye, Vriśchika 3, ba. di. tritīyā, Saturday, Mṛigaśīrsha = A.D. 1460, November, Saturday, ·80; ·62. The date of the month is 4, not 3.
		Mavarman Tribhuvanachakravartin Perumāḷ Kulaśēkhara.
„	471	2 + 35th yea 23, ba. di. Thursday, Makhā = A.D. 1467, October 22, Thursday ·82; ·0 Month was Tulā and the tithi ba. 10.
		Jaṭilavarman Tribhuvanachakravartin Kulaśēkhara.
„	453	2 + 35th year, Śishabha, 27, ba. di. pañchamī, Saturday, Tiruvōṇam = A.D. 1467, May 2, Saturday, f.d.t. ·14; ·99, ba. 5 commenced at ·19 of day.
„	477	2 + 36th year Tulā 3, śu. di. saptamī, Friday, Anisham. In A.D. 1467 October 2, Friday, the tithi was chaturthī not saptamī; ·72; ·44.
„	476	2 + 3[4]th ye, 10, śu. di, prathamā, Saturday, Aniḻam = A.D. 1466 November 8, aturday, f.d.t. ·15; ·72. Śu. 1 commenced at ·13 on this day. The month wa Vṛiśchika.
„	526	2 + 37th year, hlā, pañchamī, Thursday, Mṛigaśīrsha = A.D. 1468, October 6, Thursday; ·9; ·49. The paksha is bahuḻa.
„	544	2 + 42nd year, Kumbha, 24, śu. di. dvitīyā, Friday, Uttiraṭṭādi = A.D. 1474, February 18, Fiday, ·35; ·30.
„	640	2 + 38th year, Īesha, 22, ba. di. dvitīyā, Tuesday, Anusham = A.D. 1470, April 17, Tuesdy; ·59; ·77.
„	565	2 + 42nd year, Makara 7, Monday, Punarvasu = A.D. 1474, January 3, Monday; ·44; 15. The tithi was paurṇamī.
„	642	Lost, Makara 8, śu. di. ashṭamī, Thursday, Aśvati = A.D. 1468, January 3, Sunday; ·30; ·3. Date 7 not 8; Sunday not Thursday. No suitable equivalent at all for this date could be found between A.D. 1430 and 1474 which is the range of theking's reign.
„	643	2 + 36th year, Mna, 21, ba. di. saptamī, Mūḻā = A.D. 1468, March 16, ·45; ·43. The weekday was Wednesday.
„	645	2 + 37th year, Mha 26, śu. di. daśamī, Pūśam = A.D. 1469, March 22, f.d.t. ·00; ·33. The week day was Wednesday.
„	646	2 + 40th year, Mēha 2, śu. di. pañchamī, Wednesday, Uttirāḍam = A.D. 1473, April ·17, ·46; f.d.n. ·82. Nakshatra commenced at ·87 of day. But the week-day was Saturday not Wednesday.
„	649	2 + 36th year, Vriśchika, 30, śu. di. dvitīyā, Saturday, Mūḻā = A.D. 1467, November 28, Saturday, f.d.t. ·06; ·20. śu. 2 commenced at ·03 of day.
		Parākrama-Pāṇḍya alias Kulaśēkhara.
„	549	.... 2nd year, Mēha 27, śu. di. chaturthī, Tiruvādirai (i) = A.D. 1482, April 22; ·30; ·91. The week-day was Monday. (ii) A.D. 1547 April 23, ·51; ·99. The week-day was Saturday. The former is probably the date intended.
		Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍā Perumāḷ Parākrama.
„	657	Śaka 1467, 3rd year, Viśvāvasu, Kaṇṇi, ba. di. daśamī, Tuesday, Pushya. = A.D. 1545, September 29, Tuesday, f.d.t. ·57; ·46; ba. 10 commenced at ·49 of day.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Jaṭilavarman Tribhuvanachakravartin Kulaśēkhara.
1917	644	4 + 2nd year, Mārgaḻi, 22, śu. di. trayōdaśī, Monday, Rōhiṇī. The nearest approach to the above is A.D. 1401, December 19, Monday. But on this day the tithi was chaturdaśī not trayōdaśī and the *nakshatra* was Mṛigaśīrsha not Rōhiṇī. Both of these had ended at ·75 and ·42 respectively on the previous day. A.D. 1550, December 20, f.d.t. ·87; f.d.n. ·45. The tithi and *nakshatra* began at ·87 and ·41 respectiveiy on this day which was however Saturday not Monday. The other dates examined, but with unsatisfactory results, are A.D. 1435, 1487, 1542 and 1560.
		Perumāḷ Śrīvallabha, son of Vīraveṇbāmālai Kulaśēkhara.
„	489	17th year, Pramādhi, Simha, 25, ba. di. tritīyā, Friday, Āyilyam = A.D. 1579, August 25. But the week-day was Tuesday not Friday and the nakshatra was Chitrā not Āyilyam.
		Jaṭilavarman Tribhuvanachakravartin Kulaśēkhara.
„	655	33rd year, Tulā 13, śu. di. tritīyā, Monday, Anisham = A.D. 1645, October 13, Monday. But śu. 3 had ended at ·77 and the nakshatra Anisham at ·72 the previous day.
		Hoysala Dynasty.
		Ballāḷa III.
„	738	Śaka 1238, Naḻa, Phālguṇa, śu. di. 5, Thursday = A.D. 1317, February 17, Thursday.
„	771	Śaka 1246, Rudhirōdgāri, Chaitra, śu. daśamī, Monday = A.D. 1323, March 18, Friday (not Monday); ·27.
„	772	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday = A.D. 1320, September 1 Monday; ·52.
„	780	Śaka 1262, Vikrama, Bhādrapada, śu. di. 10, Saturday = A.D. 1340, September 2, Saturday. The *tithi* commenced at ·16 on Friday and ended at ·06 on Saturday.
		Saluva.
		Narasiṅgarāya.
„	710	Śaka 1407, Viśvāvasu [Āśvija] ba. solar eclipse. There was a solar eclipse on ba. amāvāsyā in Śrāvaṇa. The date given will correspond to A.D. 1485, September 9, Friday. ba. 30 ended at ·00.
„	719	Śaka 1420, Piṅgaḻa, Chaitra, śu. di. 15, Saturday = A.D. 1497, March 18, Saturday.
		Vijayanagara Dynasty I.
		Bukkarāya I.
„	779	Śaka 1289, Plavaṅga, Prathama-Āshāḍha, śu. di. 14, Friday = A.D. 1367 June 11, Friday. Śu. Chaturdaśī commenced at ·18 on this day and ended at ·08 on the following day.
		Kampaṇa-Oḍeya II.
1918.	90	Śaka 1295, Ānanda, Rishabha, śu. di. daśamī, Monday, Punarvasu. Śaka 1295 was (not Ānanda) Pramādīcha. In Ānanda śu. daśamī fell on Sunday (21st May A D. 1374) but the *nakshatra* was Hasta. In Pramādīcha, Rishabha, śu. daśamī fell on Monday (= A.D. 1373, May 2) but the *nakshatra* on this day was Pūrva-Phalguṇī ending at ·09. The cyclic year seems wrong, probably the date intended was the latter. The nakshatra "Punarvasu" is an error for "Pūram".

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty I—*cont.*
		Kampaṇa-Oḍeya II—cont.
1918	184	Śaka 1286, Krōdhi, Mēsha, śu. tṛitīyā, Wednesday, Pūrāḍam. Pūrāḍam in Mēsha, in Krōdhi commenced at ·04 on Sunday ba. chaturthī and ended at ·12 on Monday following (= A.D. 1364, April 21 Sunday and 22 Monday) Śu tṛitīyā in Mēsha fell on Saturday (April 6) and the *nakshatra* was Rōhiṇī. In A.D. 1363 on Wednesday April 5, Pūrāḍam ended at ·89 and the tithi was ba. śhashṭhī (not śu. 3.)
		Śiṅgaṇṇa-Oḍeya.
1917	681	Śaka 1299, Piṅgaḷa, Mārgaśira, śu. 5, Tuesday = A.D. 1377, November 6, Friday. Tuesday is mistake for Friday. ·71.
		Dēvarāya I.
„	803	Śaka 1304, Sarvadhāri (wrong) Mārgaśira, śu. di. 7, Wednesday. Śaka 1304 does not correspond to Sarvadhāri. In Sarvadhāri corresponding to Śaka 1330, Mārgaśira, śu. 7 was Sunday not Wednesday (= A.D. 1408, November 25, Sunday). But in Virōdhi following, Mārgaśira śu. 7, fell on Wednesday commencing at ·23 and corresponded to A.D. 1409 November 13, Wednesday. In Ś. 1304 = A.D. 1382 = Dundubhi, Mārgaśira śu. 7, began on Wednesday November 12 at ·08 ending next day at ·15.
„	804	Śaka 100303 (?), [Hē]malambi (wrong) Phālguna śu. di. 10, Thursday. Hemalamba in the reign of Dēvarāya I corresponded to Śaka 1339. Phalguna, śu. daśamī in this year was Wednesday ending at ·29 on that day. In Durmukhi preceding (= Śaka 1338) Phālguṇa śu. daśamī commenced on Thursday at ·80 and ended at ·71 on Friday (= A.D. 1417 February 25, Thursday).
		Virupaṇṇa-Oḍeya II.
„	328	Śaka 1312, Śukla, = 1311 Kaṭaka, śu. di. Sunday, Mūlā, = A.D. 1389, July 6, Tuesday. Sunday must be a mistake for Tuesday. "Mulā" ended at ·78.
		Bukkarāya II.
„	217	Śaka 1327, Pārthiva, Mīna, śu. di. ashṭamī, Friday, Mṛigaśīrsha = A.D. 1406, February 26, Friday, ·18; ·10.
„	870	Śaka 1328, Vyaya, Śimha, śu. di. tṛitīyā, Tuesday, Hasta = A.D. 1406, August 17, Tuesday, śu. tṛitīyā and Hasta ended at ·01 and ·03 respectively on this day.
„	819	Śaka 1309, Prabhava, Māgha śu. di. 15, Thursday = A.D. 1388 January 23, Thursday, when śu. 15, began at ·01 and ended at ·00 on the following day.
		Dēvarāya II.
„	765	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday = A.D. 1432, October 24, Friday; śu. 1 commenced at ·29 on this day.
1918	68	Śaka 1367, Krōdhana, Mīna, śu. dvādaśī, Thursday, Makhā = A.D. 1446, March 10, Thursday; ·42; ·85.
„	91	Śaka 1352, Saumya. [Karkaṭaka] śu. shashṭhī, Monday, Uttiram. Śaka 1352, corresponded to Sādhāraṇa (not Saumya). In Saumya, Karkaṭaka, śu. shashṭhī fell on Thursday (not Monday) i.e., A.D. 1429, July 7, on which the *nakshatra* was Uttiram up to ·15.
„	92	Śaka 1351, Saumya, Mēsha, ba. shashṭhī, Sunday, Uttiram = A.D. 1429, April 24, Sunday, Uttiram is mistake for Uttirāḍam. Śu. 6, ended at ·74 and Uttiraḍam at ·73.
		Vijayanagara Dynasty II.
		Krishṇadēvarāya.
1917	210	Śaka 1439, Īśvara, Pushya, śu. di. paurṇimā = A.D. 1517, December 28, Monday.
„	235	Śaka 1409 (mistake for 1439), Īśvara, Pushya, śu. paurṇimā. See remarks on 210 above.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty II—*cont.*
		Krishṇadēvarāya—cont.
1918	36	Śaka 1441, Chitrabhānu, Karkaṭaka, ba. dvādaśī, Sunday, Aruṇayōga, Ārdrā = A.D. 1522, July 20, Sunday, ·42; ·88.
„	100	Śaka 1442, Vikrama, Kanyā, ba. daśamī, Friday, Pushya. In Vikrama, Kanyā, ba. daśamī ended at ·71 on Thursday (= A.D. 1520, September 6) the *nakshatra* on which day was Punarvasu up to ·45. Friday following, on which day Pushya lasted till ·46 was ba. ēkādaśī (not daśamī) till ·69.
„	101	Śaka 1446, Tāraṇa, Simha, śu. prathamā, Sunday, Makhā = A.D. 1524, July 31, Sunday; ·75; ·78.
		Tirumalaidēva-Mahārāya.
„	115	Śaka 1446, Taraṇa, Tulā, ba. ēkādaśī. Monday, Hastā. In Tāraṇa, ba. ēkādaśī fell on Sunday (= A.D. 1524, October 23) ending at ·32 on which day Hastā commenced at ·67 and ended at ·60 on Monday following.
„	116	Śaka 1446, Tāraṇa, Dhanus, śu. paurṇai, Ārdrā, Sunday. Paurṇami in Dhanus in Tāraṇa ended at ·95 on Saturday (= A.D. 1524, December 10) while Ārdrā commenced at ·50 on this day and ended at ·53 on Sunday.
„	117	Śaka 1446, Tāraṇa, Dhanus, śu. prathamā, Ārdrā, Sunday = A.D. 1524, December 11 Sunday; śu. prathamā must be mistake for ba. prathamā; ·96; 53.
		Achyutarāya.
1917	261	Durmukhi, Tai 20, Makara, śu. prathamā, Monday, Saṅkramaṇa. Śu. prathamā in Tai fell on Friday, Makara 16 (= January 12, 1537 A.D.) Saṅkramaṇa, i.e., Makara Saṅkramaṇa fell on Thursday ba. prathamā (December 28, A.D. 1536).
„	331	Śaka 1461, Vikāri, Mithuna, śu di. pañchamī, Punarvasu, Wednesday. In Vikāri, Punarvasu in Mithuna fell on Tuesday (not Wednesday) śu. prathamā ending at ·05 and dvitīyā ending at ·97 (= A.D. 1539, June 17, Tuesday). Pañchamī an error for prathamā.
„	789	Śaka 1455, Vijaya, Mārgaśira, ba. di. 15, Monday = A.D. 1533, December 15, Monday; ·86.
„	794	Śaka 1459, Vilambi (= Ś. 1460) Māgha, śu. di. [2], Wednesday = A.D. 1539, January 22, Wednesday; ·13.
„	802	Śaka 1449, Vikṛiti, Jyēshṭha, śu. di. 5, Tuesday. Vikṛiti corresponds to Śaka 1452 (not 1449). The details would give correctly A.D. 1530, May 31, Tuesday; ·46.
1918	113	Śaka 1453 (= Khara), Vijaya (= Ś. 1455), Kumbha, śu. di. Paurṇamī, lunar eclipse, Makhā, Thursday = A.D. 1534, January 29, Thursday. Śu. chaturdaśī ended at ·07 on this day and Makhā commenced at ·79 on the same day. The Śaka year corresponding to Vijaya was 1445.
		Sadāśivarāya-Mahārāya.
1917-18	No. 5 of App. A	Śaka 1478, Naḷa, Śrāvaṇa, ba. di. ashṭamī, Jayanti, Thursday. In Naḷa Śrāvaṇa, ba. ashṭamī ended at ·73 on Wednesday. But the *nakshatra* Rōhiṇī associated with the Jayanti commenced at ·11 on Thursday following (=A.D. 1556, July 30), and ended at ·04.
1917	332	Śaka 1467, Viśvāvasu, Kumba, śu. daśamī, Friday, Hastā. In Viśvāvasu, Hastā in Kumbha commenced at ·39 on Wednesday ba. dvitīyā and ended at ·49 on Thursday ba. tṛitīyā (= A.D. 1546, February 18).
„	338	Śaka 1467, Viśvāvasu, Kaṇṇi, śu. daśamī, Friday also Sunday=A.D. 1545, September 15, Tuesday (neither Friday nor Sunday); ·95
„	689	Śaka 1469 (Plavaṅga), Parābhava (Ś. 1468), Māgha, ba. di. 3 [Monday] = A.D. 1547, February 7, Monday; ·93
1918	112	Śaka 1468 (Plavaṅga), Virōdhikṛit (Ś =1473), Paṅguṇi, 29, daśamī, Saturday, and Paṅguṇi 23, ba. daśamī, Mūlā, Saṅkramaṇa. In Virōdhikṛit Paṅguṇi 29 was pañchamī (not daśamī) and Thursday (not Saturday). Paṅguṇi 23 was trayōdaśī (not daśamī) and the nakshatra was Pūrva-Phalguṇi (not Mūlā). In Paṅguni occurring in Phālguṇa of Virōdhikṛit tēdi 29 was amāvāsyā (not daśamī), Friday (not Saturday) and Paṅguṇi 23 was ba. daśamī from ·05 but the nakshatra was Śravaṇa (not Mūlā) from ·07. In Śaka 1468 Paṅguṇi 29 was daśamī from ·42 which ended on Saturday following tēdi 30 at ·33. Paṅguṇi 23 was ba. tṛitīyā (not ba. deśamī) with nakshatra Viśākhā not Mūlā.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty II—*cont.*
		Sadāśiva-Mahārāya—cont.
1918	114	Śaka 1468, Parābhava, Kumbha ba. amāvāsyā, Sunday, Aśvati. In Parābhava, Aśvati in Kumbha combined (1) with śu. shashṭī, Thursday (= A.D. 1547, January 27) and (2) with śu. Chaturthī, Wednesday (=A.D. 1547, February 23).
		In A.D. 1547, Kumbha amāvāsya fell on Sunday February 20 (=Kumbha 25); ·13; but the nak. on that date was 'Pūraṭṭādi' (not Aśvati) which ended at ·77
„	130	Śaka 1482, Raudri, Mēsha, ba. dvitīyā, Wednesday = A.D. 1560, April 12, Friday (not Wednesday). But Mēsha ba. dvitīyā in Durmati following (=Śaka 1483) fell on Wednesday (= A.D. 1561, April 2).
		In A.D. 1560 Phālguna ba. 2 fell on Wednesday, March 13 and it ended at ·97. Probably the month Mēsha is an error for Mīna.
„	132	Śaka 1482, Siddhārthi, Ś. 1481, Mēsha, śu. pañchamī, Śravaṇa, Sunday. In Siddhārthi, Śravaṇa in Mēsha fell on ba. navami, Saturday 9 (=A.D. 1559, April 1).
		But in A.D. 1559 in Dhanus, śu. 5, began at ·11 on Sunday, December 3, and it ended at ·16 on Monday. 'Sravaṇa' also fell on Sunday ending at ·26.
		Vijayanagara Dynasty III.
		Śrīraṅgarāya II.
1917	697	Śaka 1506, Tāraṇa, Kārttika, śu. di. 15, lunar eclipse = A.D. 1584, November 7, Saturday, ·97.
1918	128	Svabhānu, Paṅguṇi 29, Śaka 1505, Mīna, śu. di. saptamī [Friday, Pūraṭṭādi]. In Svabhānu (= Śaka 1505), Paṅguṇi, 29 (= Mīna, śu. chaturdaśī) fell on Tuesday (=A.D. 1583, March, 26). Mīna, śu. saptamī fell on Paṅguṇi 23 and the *nakshatra* on that day was Ārdrā (not Pūraṭṭādi).
		In this Svabhānu śu. 7 and Pūrva-Bhādrapada combined only in Dhanus—Mārgaḷi, (not in Mīna-Paṅguṇi) on a Wednesday = A.D. 1583, Wednesday, December 11; ·42; ·24
		Veṅkaṭapatirāya I.
1917	736	Śaka 1526, Krōdhi, Pushya, ba. di. [3] Makara-Saṅkrānti = A.D. 1604, December 29, Saturday.
		Veṅkaṭapati dēva II.
1917-18	17 of App. A	Śaka 1555, Śrīmukha, Chaitra, śu. di. pañchamī = A.D. 1633, March 5, Tuesday.
		Western Chalukya.
		Vinayādītya Satyāśraya.
„	3 of App. A	Śaka 512, Sādhāraṇa, Māgha, śu. di. trayōdaśī, Monday. Mr. L. D. Swamikannu Pillai remarks:— "In A.D. 590 (= Śaka 512 expired, Māgha śukla 13 fell on Monday as stated". But he is of opinion that "all the same the record may be a forgery; there being no evidence that the Southern Bārhaspatya reckoning according to which the year would be Sādhāraṇa, was in use in the sixth century A.D."
		Jagadēkamalla i.e. Taila III.
1917	733	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśī, Thursday, Uttarāyaṇa-Saṅkramaṇa = A.D. 1169, August 7, Thursday; ·40.
		Eastern Chalukya.
		Sarvalōkāśraya Vishṇuvardhana alias Chālukya-Bhīma I.
1917-18	No. 14 of App. A	Śaka 814, Mēsha, Chaitra, ba. di. dvitīyā, Monday, Maitra, Mithuna. In Śaka 814, Chaitra ba. dvitīyā did not fall in Mēsha but coincided with *tēdi* 29 of Mīna preceding and was on a Sunday on which day the *nakshatra* was Svāti; but on ba. dvitīyā of Vaiśākha following corresponding to Mēsha (Chittirai) 27, Monday, the *nakshatra* was Anurādhā (Maitra) (= A.D. 892, April 17, Monday). The inscription has: "Manuvasusaṁprāptē[shu°] Saṁkhyēshu Mēshē Mitrē Chaitrē cha Maitrē Śaśini Śaśidinē Krishṇapaksha-dvitiyē 1, Yugmarkshasy = ōdgamēdhāt paṭṭam = āchandra-tāram.'

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Nolamba-Pallava.
		Nolambādhirāja.
1917	734	Śaka 934, ...śu. pañchamī, Saturday. Details not enough for verification.
		Miscellaneous.
		Uṇḍirāja of the Solar race.
1917-18	No. 16 of App. A	Śaka 1304, Dundubhi, Māgha, śu. daśamī, Thursday = A.D. 1383, January 14, Wednesday, śu. daśamī ended at ·94 on Wednesday. Thursday is an error for Wednesday.
		Raghunātha Toṇḍaimāṉār.
„	No. 22 of App. A	Śaka 1687, Ka'i, 4866, Parthiva, Tai, 4. Friday, śu. pañchamī, Uttara (Uttara-Phalgunī). In Tai, Uttara-Phalgunī fell on ba Chaturthī, Thursday ending at ·35 on that day (=A.D. 1766, January, 30, Thursday); ba. pañchamī ended at ·21 on Friday following.
		In A.D 1765 on Friday 25, January (16 Tai.)=śu. 5 and Uttirāṭṭādi began at ·27 and ·25, respectively on and ended at ·30 and ·30 respectively on Saturday. Probably Tai 4 is an error for Tai 16, and Uttira for "Uttirāṭṭādi."
		Anonymous.
„	No. 2 of App. A	Śaka 1665, Rudhirōdgārin, Ś.āvaṇa, śu. di. prathamā, Monday. = A.D. 1743, July 11, Monday.
1917	378	Śaka 1600, Kollam 853, Kālayukta, Vaigāśi 17, śu. di. pañchāmī, Wednesday, Pūśa (Pushya), = A.D. 1678 May 15, Wednesday; ·78; ·82.
„	458	Śaka 1333, Kumbha, 13, ba. daśamī . . . . . Mūlā = A.D. 1412, February 7, Sunday; ·99. "Mūlā" began at ·06 and ended at ·00 the following day.
„	459	Śaka 1351, Mēsha, ba. prathamā, Viśākhā = A.D. 1429, April 20, Wednesday; ·23; 06.
„	462	Śaka 1353, Tulā, 1, śu. dvitīyā, Monday, Svāti. The combination śu. dvitīyā, Monday, fell on Tulā 9, (not 1) and the nakshatra was Viśākhā (not Svāti) ending at ·75 on Monday (= A.D 1431, October 8). ·69; ·75.
		Tulā 1 is an error for Tulā 9. Svāti had ended on the previous day at ·67.
1917	463 & 464	Śaka 1453, Kollam 707, Makara 17, śu. saptamī, Sunday, Aśvati. = A.D. 1532, January 14, Sunday. Aśvati began at ·01 and ended on the next day at, 04.
„	506	Kollam 685, Siṁha 9, ba. ashṭamī Rōhiṇī = A.D. 1509, August 8, Wednesday; ·15; ·90.
„	517	Śaka 1447, Kollam 701, Kaṇṇi, 15, ba. dvādaśī, Thursday, Makhā, = A.D. 1525, September, 14, Thursday; ·38; ·78.
„	528	Śaka 1469, Kollam 722, Śittirai, 17, ba. ashṭamī, Wednesday, Tiruvōṇam = A.D. 1547, April 13, Wednesday; ·45; ·57.
„	641	2 + 26th year, Vṛiśchika, 6, śu. di. ēkādaśī, Sunday, Uttiraṭṭādi = A.D. 1470, November 4, Sunday; ·79; ·69.
„	667	Śaka 157[4], Nandana, Āvaṇi 20, Friday, ba. [dvādaśī], Pushya. = A.D. 1652, August, 20, Friday; ·69; ·98.
„	668	Śaka 15[9]4, Kollam 847, Paridhāvi, Ādi 6, Sunday, Paurṇimāvāsī, Uttirādam, = A.D. 1672, July 28, Sunday. Tēdi 6, is mistake for 29. Paurṇimāvāsī, began at ·61 on this day.
„	715	Śaka 1521, Vikāri, Pushya ba. di. 7, Friday. = A.D. 1599, December 28, Friday; ·89.
„	757	Śaka 1426, Krōdhana (= Ś. 1427) Chaitra, śu. di. 1, Wednesday. Śaka 1426 (= A.D. 1504-05) corresponded to Rākshasa (not to Krōdhana) in which Chaitra śu. 1 was Sunday. In Krōdhana (= Śaka 1427) Chaitra śu. 1, was Thursday the tithi ending at ·91 but Chaitra śu. 1, in Śaka 1428 (i.e.,) Kshaya Samvat was Wednesday (= A.D. 1506, March 27, Wednesday). Chaitra may mean, Chaitra at the beginning or Chaitra at the end of a year. The inscription refers to Chaitra at the end of Ś. 1427 (= Krōdhana = A.D. 1505 — 06), which would be the same as Chaitra at the beginning of A.D. 1506-07 (= Ś. 1428 = Kshaya Samvat).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1917	773	Śaka 1238, Nala, Māgha, ba. di. 5, Thursday. = A.D. 1317, February 2, Wednesday (not Thursday). In A.D. 1316 on Thursday, January 15 ; Māgha ba. 5 ended at ·76
„	774	Śaka 1255, Śrīmukha, Āshāḍha, śu. di. 15, Monday = A.D 1333, June 28, Monday ; ·35.
„	776	Śaka 1624, Chitrabhānu, Vaiśākha, śu. di 1, Monday. = A.D. 1702 April, 17, Friday (not Monday). In Śaka 1623 (Vṛisha) Vaiśākha śu. 1, was Monday (= A D. 1701, April 28) and in Tāraṇa (= Śaka 1625) Vaiśākha śu. 1, commenced at ·14 on Monday (= A.D. 1703 April 5). Probably the 2nd date is intended.
„	778	Śaka 1418, Nala, Māgha, śu. Paurṇimā Thursday, Lunar eclipse. = A.D. 1497, January 18, Wednesday (not Thursday) ; ·72. Thursday is an error for Wednesday.
„	791	Śaka 1261, Pramādi, Śrāvaṇa, ba. di. 5, Monday = A.D. 1339, July 26, Monday ; ·58.
„	801	Śaka 1474, Paridhāvi, Paushya, ba. di. 30, Saturday = A.D. 1553, January 14, Saturday. There was a solar eclipse on this day though not noted in the inscription.
„	809	Śaka 1[3]27, Pārthiva, Kārtika, ba. di. 10, Monday = A.D. 1405 November, 16, Monday ; ·58.
„	814	Śaka 1345, Śōbhakṛit Kārttika, śu. di. 1, Friday. In Śōbhakṛit Kārttika, śu. 1, fell on Tuesday but in Śubhakṛit preceding (= Śaka 1344) Kārttika, śu. 1, was Friday (= A.D. 1422, October 16, Friday) and it ended at ·83.
„	815	Śaka 1676, Yuva, Mārgaśira, śu. di. 15, Thursday = A.D. 1755, December 18, Thursday ; ·66. Yuva corresponded to Śaka 1677 (not to 1676).
„	818	Śaka 1[37]3, Pramōdūta, Bhādrapada [ba.] di. [3]0 Sunday = A.D. 1450, September 6, Sunday ; ·18.
„	839	Śaka 1511, Virōdhi, Bhādrapada śu. 11, Wednesday = A.D. 1589, September 10, Wednesday. The tithi ended at ·46.
„	841	Śaka 1221, Jyēshṭha, śu. 1, Saturday = A.D. 1299, May 2, Saturday. Śu. 1, ended at ·29 on this day.
„	851	Śaka 1142, Vikrama, Chaitra, ba. 15, Thursday, Vishu-Saṅkrānti. In Vikrama Chaitra ba. 15 was Saturday. But in Vṛisha following Chaitra ba. 15, was Thursday (= A.D 1221, March 25).
„	854	Śaka 1069, Kārttika, ba. di. 15, Monday = A.D. 1147, November 24, Monday, when amāvāsyā began at ·04 and ended at ·02 on the following day.
„	860 & 861	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiśākha. ba. di. saptamī, Saturday. = A.D. 1671 Saturday May, 20 ; ·80.
1918	97	Śaka 1369, Prabhava, Siṁha, ba. chaturthī, Monday, Aśvati = A.D. 1447, August 28, Monday, f.d.t. 69 ; f.d.n. ·43.
„	98	Śaka 14[3]6, Raktākshi, Vṛiśchika, amāvāsya, Wednesday, Viśākhā. In Śaka 1426, Raktākshi, amāvāsyā, fell on Wednesday and the *nakshatra* was Viśākhā (= A.D. 1504 November 6, Wednesday, ·82. In Raktākshi (= Śaka 1486) Vṛiśchika amāvāsyā fell on Friday though the *nakshatra* was Viśākhā (= A D. 1564, November, 3 Friday).
„	99	Śaka 1465, Śōbhakṛit, Karkaṭaka, ba. daśamī, Thursday, Rōhiṇī = A.D. 1543, July 26, Thursday ; ·48 ; ·35.
„	118	Śaka 1426, Raktākshi, Vṛiśchika, amāvāsyā, Wednesday, Viśākhā. = A.D. 1504, November, 6, Wednesday (vide No. 98 above).
„	121	Śaka 1506, Tāraṇa. Vṛiśchika, śu. paurṇai, Saturday = A.D. 1584 November, 7 Saturday. On this day there was also a lunar eclipse.
„	126	Śaka 1480, Durmati, Makara, Punarvasu, śu. trayōdaśī Sunday = A.D. 1562, January 18, Sunday ; ·37 ; ·89. Durmati was Śaka 1483, (not 1480).

PART II

An inscription at Phulta in early characters.

An early inscription at Phulta (No. 830 of App. B) in the Ganjam district engraved on a rock embedded in the soil near a water-pit has been copied during the year. The villagers report that this pit which was formerly a bigger pond contains a good quantity of water in dry weather when it generally becomes scarce in the neighbourhood. The inscription is written in a mixed script of northern and southern characters. From the formation and slanting position of the letters, from the use of the developed sign for *i* in consonants and the sign for secondary *dha* as in later Dēvanāgarī, this record resembles very much the two plates opposite pages 128 and 290 of Dr. Fleet's *Gupta Inscriptions*. It may have, therefore, to be assigned to about the 6th century A.D. The inscription has been tentatively read and translated as below :—

TEXT.

[Pī]thī-[śu]ddhī-tīrtham (i.e., Pīthī-śuddhi-tīrtham).

Translation.

"Pure water for (those that wish to) drink." The other possible translations are—(*a*) Pure water for horses (*pīthī*) and (*b*) pure water for the market-place (*pīlhī-vīthī*). The first alternative might be a probable interpretation if it is supposed that the water-pond lay near a military camping-ground and the second would suggest that formerly there was in the neighbourhood a market-place or a ground for holding a fair.

The Pallavas.

Kōpperuñjiṅga.

2. No early Pallava inscriptions have been discovered this year. Sakalabhuvanachakravartin Kōpperuñjiṅgadēva who claimed Pallava descent and was a contemporary of the Chōḷa king Rājarāja III (A.D. 1216 to 1248) is represented by nine inscriptions from the South Arcot district. In one of these (No. 80 of 1918) he is called Tribhuvanachakravartin Avaṇiāḷappiṛandāṇ Kōpperuñjiṅgadēva. In No. 73 of 1918 which comes from Vṛiddhāchalam and which is dated in his 10th year (A.D. 1253-54) we are informed that Kūḍal Avaṇiāḷappiṛandāṇ alias Kōpperuñjiṅgadēva defeated certain Daṇḍanāyakas of the Hoysaḷa king in the battle field at Perumbalūr (in the Trichinopoly district) and seized the ladies and treasures, and to absolve himself from the sin thus committed he presented to the god Tirumuḍuguṇṛam-uḍaiya-Nāyaṇār at Vṛiddhāchalam a gold forehead plate set with jewels. It is not certain if there was only one chief or more with the name Kōpperuñjiṅga. In the record under reference Kūḍal Avaṇiāḷappiṛandāṇ Kōpperuñjiṅgadēva who occupies the position of a donor is probably identical with the Sakalabhuvanachakravartin Kōpperuñjiṅga in whose reign the record is dated. In the *Annual Report* for 1906, page 63, Mahārājasiṁha of the Tripurāntakam record has been identified with Kūḍal Avaṇiāḷappiṛandāṇ Kōpperuñjiṅgadēva. In my *Annual Report* for 1913, paragraph 66, I have shown that Kūḍal Avaṇiāḷappiṛandāṇ Kāḍavarāyar I was identical with Mahārājasiṁha. As A.D. 1243 is the initial date of Sakalabhuvanachakravartin Kōpperuñjiṅga, the Hoysaḷa king referred to must be Vīra-Sōmēśvara whose capital was Kaṇṇaṇūr near Trichinopoly and whose regular reign extended from 1233 to 1263 A.D. We have known of open hostilities between Kōpperuñjiṅga and the Chōḷa king Rājarāja III, the intervention of the Hoysaḷa king Narasiṁha II on behalf of the Chōḷa and the defeat of the Pallava. But then Kōpperuñjiṅga had no *locus standi* anywhere as an anointed king or chief and it was only in 1243 A.D. that he was regularly crowned.

No. 83 of 1918 also dated in the 6th year of Sakalabhuvanachakravartin Kōpperuñjiṅga records a gift of land by Kūḍal Āḷappiraṇdāṇ Aḷagiya Śīyaṇ Kōpperuñjiṅga. In his *Annual Report* for 1906, page 63, Mr. Venkayya has identified Aḷagiyaśīyaṇ Avaṇiāḷappiṛandāṇ Kōpperuñjiṅga with the father of Mahārājasiṁha, i.e., Avaṇiāḷappiṛandāṇ or Kūḍal Avaṇiāḷappiṛandāṇ Kōpperuñjiṅga.

No. 74 of 1918 which comes from Vriddhāchalam is not dated in the reign of any king but refers to Kāḍava (i.e., Pallava) chiefs. The record consists of Tamil verses eulogising the family of the Kāḍavas. They furnish the following genealogy :—

Vaḷandaṇār alias Kaḍavarāyar.
|
Āṭkolliyār alias Kaḍavarāyar.
|
Ēḷiśaimōgaṇ Kaḍavarāyaṇ (who conquered the four quarters).
Arasanārāyaṇaṇ Kachchiyarāyaṇ alias Kaḍavarāyaṇ.
|
Ālappirandāṇ Vīraśēkhara alias Kaḍavarāyaṇ.

It is stated that in Śaka 1106 (= A.D. 1186) Ālappirandāṇ Vīraśēkhara alias Kāḍavarāyaṇ the last in the geneological table given above devastated Kūḍal (i.e., the modern Cuddalore in the South Arcot district) belonging to Karkaṭa and the Adiyamānāḍu. In one of the verses it is stated that the kings of the north prostrated at his feet. From the introductory sentence in prose it is known that the above chief had the record engraved on stone in the *gōpura* (called Gaṇḍarāditṭaṇ-tiruvāśal) of the Vṛiddhagirīśvara temple at Vṛiddhāchalam.

Eastern Chalukyas.

3. Of this dynasty we have not many records in the collection of the year under review. Among the copper-plate inscriptions we have only three pertaining to it. One of them (No. 11 of App. A) belongs to an early king, viz., Jayasiṁha I whose records are very rare. Another (No. 14 of App. A) belongs to Chāḷukya-Bhīma I while the third (No. 15 of App. A) is of the later Chāḷukya king Saktivarman who is called by the characteristic appellation Sarvalōkāśraya Vishṇuvardhana. A rare feature of the records of this family secured this year is that there are stone inscriptions for some of its kings.

The first of these sets of copper-plate records has three plates which are rectangular in shape and are hung on a ring which carries a fixed circular seal engraved in relief with the title '*Śrī-Sarvasiddhi*' of this king found also on the seals of his two other grants, viz., the Peddamaddali plates (*Ind. Ant.* Vol. XIII, p. 137) and No. 7 of App. A to the *Annual Report* for 1917. The plates measure about $7\frac{3}{4}$″ in length and $2\frac{3}{4}$″ in breadth. The ring is about $3\frac{1}{2}$″ in diameter. The writing very closely resembles that of No. 5 of App. A of the *Annual Report* for 1914, and of the latter of his other two records referred to above. The record under review unlike all others begins with an invocation and that to the Sun-god (*Savitṛi*). The dynasty called Chalukya in the other three records of the king is in this inscription called Chāḷukya. The genealogy given in it commences with Kīrtivarman who is described as the 'elevator of the Chāḷukyas.' Kubja-Vishṇuvardhana I is mentioned under the name Vishṇuvarman using the title *varman* which is not generally seen in Eastern Chāḷukya names. Kubja-Vishṇu is compared in this inscription to god Vishṇu in the epithet *kāraṇa-Vishṇu* applied to him. Jayasiṁha I, his son, is mentioned by the title *Sarvasiddhi* in addition to the proper name Jayasiṁha-Vallabha. The village granted Kombaṛu is stated to have been situated in the Kanthēṛuvāṭi-*vishaya*. This *vishaya* must be the same as the Gaṇḍēṛuvāṭi-*vishaya* mentioned in the record of this king noticed on page 115 of the *Annual Report* for 1917. This name was corrupted later into Kaṇḍēṛuvāṭi (*ibid.*) and Kaṇḍrāvāṭi as mentioned in No. 94 of 1917 (see paragraph 33, Part II of the same report). The name of the village near which Kombaṛu lay is given as Vleṇṭūṛu and must be the corrupt form of Velaṇṭūṛu. It is very likely that the village Vellaṭūru in the modern Repalli taluk of the Guntur district is referred to here and that Kombaṛu of the inscription is identical with the modern village Kōmali in the same taluk.

Jayasiṁha I.

The donee is said to have been a resident of Kukkanūru. This place may be the same as the one of that name in the Nizam's Dominions mentioned very often in later Western Chāḷukya inscriptions (*Bombay Gazetteer Vol. I*, Part II, pages 304, 333, 432, etc.). The place was an important one in the 11th century A.D. as can be gathered from inscriptional references to it. Though in later times it formed part of the Western Chāḷukya dominion, at the time of the copper-plate grant now noticed it might have been in the Eastern Chāḷukya country.

Kukkanūru.

4. The next king of the dynasty, represented in the year's copper-plate inscriptions is Chāḷukya-Bhīma I. No. 14 of Appendix A belonging to him was sent to me by Mr. J. Ramayya Pantulu Garu for examination. The plates which are three in number measure $3\frac{3}{4}$ inches in height and $7\frac{1}{2}$ inches in breadth. They are hung on a ring which bears a seal with the usual emblem the boar and the legend '*Śrī-Tribhuvanāṁkuśa*' cut in relief as in the seals of his other grants. This record, in giving the duration of the rule of the several previous kings of this line shows certain variations from the periods given by Dr. Fleet to some of them. Jayasiṁha I is given a rule of 33 years and not 30 as per Fleet's table, while Vijayāditya I is given 19 instead of 18 years. Vijayāditya II has 40 years in our inscription as against 44 years. This king is said to have destroyed together with the Southern Gaṅga (*Dakshiṇa-Gaṅga*) force a certain Bhīma-Salki. This rival of Vijayāditya II is mentioned as his younger brother under the name Bhīma-Sāḷukki who occupied the Vēṅgī country for sometime (*Annual Report* for 1912, page 84). The conquests of Vijayāditya III are mentioned with the same details as are given in No. 1 of Appendix A to the *Annual Report* for 1914, mentioning his title Tripuramartya-Mahādēva which in our inscription appears in the form Tripuramartya-Mahēśvara. The facts noticed by Dr. Fleet, that Vijayāditya III cut off the head of a certain Maṅgi in a fight with the Gaṅgas and defeated Krishṇa, are narrated in and confirmed by this inscription. As has already been pointed out (page 85 of *Annual Report* for 1914) this Krishṇa must be Krishṇa II of the Rāshṭrakūṭa line who was the contemporary and opponent of Guṇaka-Vijayāditya III.

Chāḷukya-Bhīma I.

The king is called in the prose portion of our inscription Sarvalōkāśraya Vishṇuvardhana-Mahārāja as in No. 14 of Appendix A to the *Annual Report* of 1909, with the title *Paramēśvara* and the epithet *Paramabrahmaṇya*. Chāḷukya-Bhīma I is said to have defeated Krishṇa-Vallabha (i.e., Krishṇa II). The present inscription is the only one of the king bearing a date and its importance is all the greater when it is observed that it gives the date of the king's coronation as Śaka 814 (= A.D. 892), Mēsha, Chaitra, *ba. di.* 2, Monday, Maitra, *Yugmarkṣha* (i.e., Mithunarāśi ?). The details of the date given do not work out correctly and for further remarks regarding it see page above. This would give a date four years later than that adopted by Dr. Fleet for the king's accession (*Ind. Ant. Vol. XX*, page 283). The grant made consisted of two plots of land in the village of Attili in the Attili-*vishaya* to a certain Challavā who knew the *gāndharva-vidyā* (science of music). The village is identical with the one of that name in the Tanuku taluk of the Kistna district which at the time of the grant must have been a more famous place, than what it is now, as the headquarters of a *vishaya* (i.e., district).

His surname Vishṇuvardhana and his coronation in Śaka 814.

His gift of land to a songstress.

Among the stone inscriptions of this dynasty engraved in Chāḷukyan characters we have one from Bezwada (No. 833 of 1917) and another from Ghaṇṭasāla (No. 846 of Appendix B). The former is dated in the 17th year of Vishṇuvardhana-Mahārāja who is referred to as the son of Vikramāditya. Vikramāditya II is not known to have had any issue. Vishṇuvardhana, son of Vikramāditya, of this record must be identical with the king of the copper-plate inscription noticed above who was the son of Vikramāditya I. Calculated from Saka 814 (= A.D. 892) the date of his accession given by the above copper-plate grant, the date of the Bezwada inscription would be A.D. 909. The king is stated in the latter record to have patronized the foundation of the Pārttīśvara (i.e., Pārthīśvara) temple on the Indrakīla hill by a certain Chaṭṭapa. The record is a further evidence that at this time the Indrakīla hill was associated with the puranic hero Arjuna called also Pārtha (*Annual Report* for 1910, page 82, and *Annual Report* for 1916, page 149). The record from Ghaṇṭasāla is not dated. It is difficult, therefore, to determine who the king called Vishṇuvardhana in it was. The characters of the inscription may be assigned to about the same period as those of the Bezwada record noticed above.

His stone inscription at Bezwada dated in the 17th year.

The Pārthīśvara temple on the Indrakīla hill at Bezwada built about A.D. 909.

5. The only other Eastern Chāḷukya copper-plate record we have in the collection (No. 15 of Appendix A) belongs to king Śaktivarman, the son of Dānārṇava and the elder brother of Vimalāditya. The plates are much damaged and mutilated and the record is incomplete. The ornamental seal, which bears in relief the usual Chāḷukyan emblems and the well-known legend '*Śrī-Tribhuvanāṁkuśa*' in bold characters, now carries only four of the plates of the set. The remaining one or two plates are missing. Even the plates extant are so badly damaged that their contents could not be read entirely. Only certain names are legible here and there. The genealogy of the family given in this inscription from the first member Kubja-Vishṇuvardhana almost coincides with that drawn up by Dr. Fleet.

Enemies of Vijayāditya III.

Of Vijayāditya III it states that he cut off the head of a certain Maṅgi. This must be the Maṅgi who fomented rebellion and opposition among the Gaṅgas as informed by the above noticed copper-plate grant of Chāḷukya Bhīma I (No. 14 of Appendix A). Saṅkila and Baddega are mentioned in connexion with this king. Though Baddiga is known to have been the name of the Rāshṭrakūṭa king Amōghavarsha III (Vaddiga) (See *Ep. Ind.* Vol. VII, Appendix, Nos. 93, 127 and 130), Baddega of this inscription could not be identical with this Rāshtrakūṭa king whose reign according to Dr. Kielhorn began only about A.D. 937. It is possible that Baddega was the Western Chāḷukya prince Baddiga, the grandfather of Arikēsarin who was the patron of the Kanarese poet Pampa who lived about A.D. 940 (*Bombay Gazetteer, Vol. II*, Part I, page 380). Allowing 25 years on the average for the reigns of Baddiga, his son Yuddhamalla II and his grandson Narasiṁha (elder brother of Arikēsarin), Baddiga might be placed at about A.D. 860 and might have been a contemporary of Vijayāditya III (A.D. 844–888). Saṅkila was the friend of Kṛishṇa II (See *Annual Report* for 1914, page 85).

Pillar of victory at Viraja, i.e., Virajāpurī.

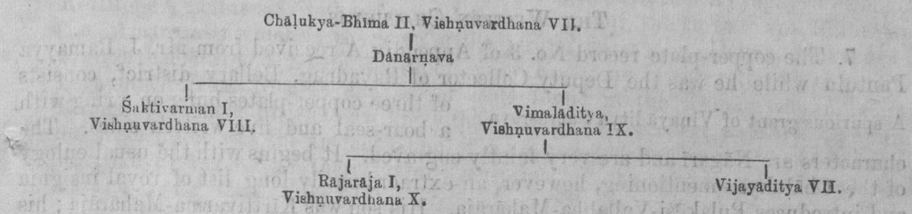
The inscription informs us that a son of Chāḷukya-Bhīma I planted a pillar of victory at Viraja. The reference might be to Kollabhigaṇḍa-Vijayāditya IV who is stated elsewhere (*Annual Report* for 1917, page 118, paragraph 26) to have met with his death in a battle at Virajāpurī. The inscription like a few others refers to the usurpation of the crown of Vijayāditya V by Tāḷa (called sometimes Tāda and Tāḍapa), the son of Yuddhamalla I, its recovery from him by Vikramāditya II the second son of Chāḷukya-Bhīma I, and his rule of 11 months, the subsequent rule for 7 years of Yuddhamalla II the son of Tāḷapa, and his defeat afterwards in battle by Bhīma, i.e., Chāḷukya-Bhīma II, the second son of Kollabhigaṇḍa-Vijayāditya IV, who ruled for 12 years. Ammarāja II, the son of Chāḷukya-Bhīma II, is stated to have been born with a tissue round his neck which resembled a *kaṇṭhikā*, *i.e.*, neck-ornament and that he performed his coronation at the express request of all people. He is also said to have acquired the *biruda* '*Tribhuvanāṁkuśa*' by his heroism displayed in the thick of a battle, between elephant-forces. His father is called Rāja-Bhīma as in another record noticed by Dr. Fleet on page 269 of *Ind. Ant.* Vol. XX. Dānārṇava, his elder brother by a different mother, is, as in other records, said to have ruled for three years and not for 30 years as solitarily stated in No. 23 of Appendix A to the *Annual Report* for 1917 (see page 118 ibid). In our record for the first time is this king given the title '*Rāja-Nārāyaṇa*' already known to us as that of Kulōttuṅga I, his great-grandson (*Ind. Ant.*, Vol. XX, p. 276). The interregnum after his reign is as usual said to have lasted for 27 years, when 'the Āndhradēśa was without a king as the night of the second fortnight is without the moon'. His son Śaktivarman born to his wife Āryādēvī is said in the record to have risen to fame even in his youth by his victory in a battle with the Chōḷas (Chaulika-*raṇa*) (see also *Ind. Ant.* Vol. XX, p. 272) and put to flight a certain Badyema-Mahārāja and others. This latter chief is not known from any other inscription nor is any specific reference to the fight of Śaktivarman or his father Dānārṇava with the Chōḷas made in any record. A certain Chōḍa-Bhīma not known from elsewhere is said to have 'met with his death like Rāvaṇa in the hands of this Chāḷukya-Nārāyaṇa'. It is probable that Śaktivarman bore the biruda '*Chāḷukya-Nārāyaṇa*'. His other title '*Chāḷukya-Chandra*' is noticed by Dr. Fleet (*Ind. Ant.* Vol. XX, p. 273). In the prose

Dānārṇava, his title '*Rāja-Nārāyaṇa*'.

Śaktivarman I, his titles '*Chāḷukya-Nārāyaṇa*' and '*Chāḷukya-Chandra*'.

portion of our record Śaktivarman is called Sarvalōkāśraya Vishṇuvardhana-Mahārāja with the titles *Adhirāja* and *Paramēśvara* and with the epithets *Parama-Bhaṭṭāraka*, *Parama-Brahmanya* and *Parama-Māhēśvara*. The grant is addressed to the officials of Vaṛanāṇḍu, a variant of the name of the territorial division, Velanāṇḍu. The extant portion of the record does not give the date; and the portion mentioning the actual donee is missing.

In consideration of the facts that No. 15 of Appendix A gives the family title *Vishṇuvardhana* to Śaktivarman and Vimalāditya his younger brother and successor is also called *Vishṇuvardhana* (*Ep. Ind.* Vol. VI, p. 350) the numbering of the Vishṇuvardhanas of the family in Dr. Fleet's genealogical table will have to be changed as hereunder.



But against this arrangement as well as that given by Dr. Fleet, has to be counted the fact that in some stone inscriptions even so late a king as Kulōttuṅga-Chōḷa I, the son of Rājarāja I (Vishṇuvardhana X) is called Saptama-Vishṇuvardhana, i.e., the seventh Vishṇuvardhana (see Nos. 194, 195 and 202 of 1893).

Inscription of Vimalāditya at Rāmatīrtham in the Vizagapatam district.

6. The only other stone inscription of this dynasty besides Nos. 833 and 846 of Appendix B in the year's collection is from Rāmatīrtham in the Vizagapatam district (No. 831 of Appendix B). This is a fresh copy of No. 372 of 1905 made for a further examination of the record. The inscription is engraved on the very rough surface of the wall of the Durgapañcha cave in the hill at the village. In my last visit to the place I have read the record *in situ*. It belongs to the time of an Eastern Chāḷukya king called Sarvalōkāśraya Vishṇuvardhana-Mahārāja who had the *birudas Rāja-Mārtaṇḍa* and *Mummaḍi-Bhīma*. It bears no date. *Rāja-Mārtaṇḍa* was also a title of Chāḷukya-Bhīma II (*Ind. Ant.* Vol. XX, p. 269). *Mummaḍi-Bhīma* is already known to have been a title of Vimalāditya (*Ep. Ind.* Vol. VI, p. 350) to whom the inscription has been referred by the late Mr. Venkayya (*Annual Report* for 1906, p. 79, para. 41). In the Telugu *Mahābhāratam* of Nannaya-Bhaṭṭa, Rājarāja I, son of Vimalāditya, is given the title *Rāja-Mārtaṇḍa* (*Ādiparva*, *āśvāsa* 2, verse 239).

His titles *Rāja-Mārtaṇḍa* and *Mummaḍi-Bhīma*.

His Jaina *guru* Trikāḷayōgi-Siddhāntadēva.

We learn from our inscription for the first time that Vimalāditya adopted Jainism as is evidenced by the mention of a certain Trikāḷayōgi-Siddhāntadēva called also Trikāḷayōgi-Munīndra, a teacher of the Dēsigaṇa school of Jainism as his *guru*. From No. 9 of Appendix A to the *Annual Report* for 1917 we learn that Jainism was patronised by the earliest members of this dynasty. The queen of the early king Kubja-Vishṇuvardhana I influenced the grant of a village to a Jaina *basti* at Bījavaḍa (i.e., Bezwada) (see p. 116 of the same report). Amma II is already known to have made grants to Jaina temples (see *Ep. Ind.* Vol. VII, p. 185, and Vol. IX, p. 49) and patronised the grant of a Jaina *Śrāvakī* (lay disciple) by lending his title to a charitable Jaina feeding house called Sarvalōkāśraya-Jinabhavana endowed by her (*Ind. Ant.* Vol. XX, p. 271 f.). This is one of the very few Kanarese inscriptions in the Telugu country and its existence at Rāmatīrtham suggests that the saint Trikāḷayōgi was a Kanarese by birth and that the later Eastern Chāḷukyan kings too now and then favoured or adopted Jainism, the popular religion of the Kanarese country. It also throws some light on the political condition of the Kaliṅga country at this time which must have come now under the Eastern Chāḷukyan rule when the early Gaṅga rule had declined and the Chōḍa-Gaṅga rule had not probably begun under Anantavarman-Chōḍagaṅga whose reign commenced in A.D. 1078.

Eastern Chāḷukyas and Jainism.

That Rāmatīrtham was considered a sacred place by the Jainas is testified to by the respectful mention made of it in the above record wherein it is called Rāmakoṇḍa. That this was a place of Jaina influence and pilgrimage even in early times appears from some Jaina names in Chāḷukyan characters of an earlier period written in red paint on the ceiling of the Pāṇḍavapañcha cave in the neighbouring hill and from No. 832 of Appendix B which is engraved on the pedestal of a broken Jaina image. It records that it was set up by a private individual from Chanudavrōlu in the Ōṁgēṟumārga which is identical with Chandavōlu in the modern Repalle taluk, Guntur district. Ōṁgēṟumārga was the name of the division in which also Guṁṭṭūru (Guntur) lay (No. 83 of 1917).

Rāmatīrtham, a Jaina centre.

The Western Chalukyas.

7. The copper-plate record No. 3 of Appendix A received from Mr. J. Ramayya Pantulu while he was the Deputy Collector of Rayadrug, Bellary district, consists of three copper-plates hung on a ring with a boar-seal and five written sides. The characters are Nāgarī and are very faintly engraved. It begins with the usual eulogy of the Chāḷukyas mentioning, however, an extraordinarily long list of royal insignia and introduces Pulakēśi-Vallabha-Mahārāja. His son was Kīrttivarma-Mahārāja; his son Vijayāditya who conquered Vanavāsi and other countries; his son Vikramāditya who, after defeating the Pallava king, the destroyer of the Lunar race, took Kāñchīpura, crushed the (united) Chēras, Chōḷas and Pāṇḍyas at that town. His son was Vinayāditya-Satyāśraya-Narēndradēva who defeated the kings of all countries, viz., Koṅkaṇa, Mālava, Golla, Gūrjara, Kaliṅga, Vēṅgī, etc. This king in the presence of the *vishayapati, grāmakūṭas* (see *Ep. Ind.* Vol. VII, p. 183), *yuktakas* and *mahattara* of the Saurāshṭra-*vishaya* on the occasion of his coronation (*paṭṭa-bandha*) when coming from his permanent capital Raktapura on the northern bank of the river Malahārī to Kurunda, restored to gods and Brahmans the grants which had been taken away from them by previous kings. The date of the record is Śaka 512, Sādhāraṇa, Māgha, śu. 13, Monday and is far too early for this king. In the description of the genealogy it resembles No. 12 of Appendix A to the *Annual Report* for 1906. The initial date of Vinayāditya according to the other inscriptions is about Śaka 600 nearly a hundred years later. The erasures in the grant portion, the numerous mistakes in the language and the differences in the genealogy of kings, taken together, must lead one to the belief that the plates are spurious. For further remarks on the date of this record see Appendix E above.

A spurious grant of Vinayāditya Satyāśraya.

8. Of the two records belonging to this dynasty No. 673 and No. 733 of Appendix B, the former dated in the Chāḷukya-Vikrama year 8, Ānanda, belongs to the reign of Sōmēśvara III who had the *biruda Bhūlōkamalla* (page 455, Vol. I, Part II of Fleet's *Kanarese Dynasties*). Chāḷukya-Vikrama year 8 corresponding to A.D. 1083–84 falls in the reign of Tribhuvanachakravartin Vikramāditya VI. The date of this record must be correctly Chāḷukya-Vikrama year 58 which corresponds to A.D. 1134–35 (No. 499 of 1915), and coincides with the regnal year 8 of Bhūlōkamalla. The scribe in this case has evidently given by mistake the regnal year 8 of the king instead of the Chāḷukya-Vikrama year 58. Another instance of such a mistake is found in No. 480 of 1893 where Ch. Vik. year 59 is intended but the regnal year 9 is quoted. Our record refers to a gift of a garden-land and an oil-mill for the worship, etc., of the god Kēśava set up at Kolmigudi (i.e., the modern Kolimigunḍla) in the Koilkuntla taluk of the Kurnool district by Muppiraṭi the *prabhu* of the village. The suffix *raṭi* (i.e., modern *reddi*) may be a reminiscence of the old honorific title *raṭṭa-guḍlu* (vide *Ep. Ind.* Vol. XI, page 342 f.). Mention is made in this of *Mahāmaṇḍalēśvara* Vaṅkaṇa Chōḷa-Mahārāja, a Chōḷa subordinate ruling over Peḍakallu, Kannenāḍu, Rēnāḍu . . . from his capital at Nandyāla.

Bhūlōkamalla Sōmēśvara III.

9. The next record No. 733 of Appendix B dated in Śaka 1091 belongs to the reign of *Pratāpachakravartin* Jagadēkamalla and falls about the very end of the reign of Tailapa III who ascended the throne in Śaka 1072 and whose latest known record dated in Śaka 1090 has been noticed in paragraph 14 of Part II of the *Annual Report* for 1917. Taila III who had the distinguishing title *Chāḷukya-Chakravartin* might have adopted the above title after his famous brother and predecessor Jagadēkamalla II in his later days. It has already been noticed in paragraph 63 of the report for 1912 and paragraph 49 of the report for 1913, that members of Telugu-Chōḷa family of the Solar race were feudatories of the Western Chāḷukyas. Of this family was Jagadēkamalla-Mallidēva-Chōḷa-Mahārāja, son of Iruṅgōḷa ruling at Heñjeṟu, i.e., Hēmāvati, while his Chāḷukyan overlord Taila III was ruling at Kalyāṇa. The minister and military officer of Mallidēva was *Hiriya-Tantrapāla* (*Senior Councillor*) Nāmaṇa ruling at Niḍugallu. He was the younger brother of Bammaṇa who was the chief minister (*vara-mantri*) of Mallidēva-Chōḷa-Mahārāja. His grandfather Ayyapayya belonged to Koṭṭitoṇe which is said to have surpassed in splendour the three towns, Surarājapura (i.e., Amarāvati) which is the town of the lord of Suras (i.e., Indra), Alakāpura (the town of Kubēra) and Dharaṇēndrapura (?). Koṭṭitoṇe is also referred to as Kārttikēyapura. From Nos. 44 and 45 of 1904 found in the Kumārasvāmin temple at Kuḍataṇi (Bellary district) we know that Koṭṭitoṇe described as Kārttikēyapura in our inscription was the ancient name of Kuḍatani and that an image of Skanda (i.e., Kārttikēya) was set up there. Our inscription has the same introduction as No. 43, Pāvagaḍa (*Ep. Carn.* Vol. XII).

Pratāpachakravartin Jagadēkamalla, i.e., Taila III.

The Bhanjas.

10. A special feature of the collection of the copper-plates for the year is that four of these (Nos. 6 to 8 and 10 of Appendix A) belong to the family of Bhanjas which held its sway over parts of Orissa and of the Ganjam district about the 10th to the 15th centuries A.D. The chiefs of this family are now rulers of the Mayūrbhañj Estate, of the Baud State and of a few other places in Orissa. All the four records have been secured for my examination by Mr. Tarani Charan Rath. Three of these (Nos. 6, 7 and 8 of Appendix A) are of almost the same type as regards the number of plates, their size and the alphabet in which they are written and belong to an earlier time than No. 10, which begins differently from these. None of these grants is dated. Mr. Rath says that of these three sets, one was found while digging at the boundary between Kullāḍa, the fort of the late Raja of Goomsur in the Ganjam district and Dhanamjayapura an inam village near it. The other two sets were found while digging under a tree in a mango tope at Gobara, a village in the Goomsur taluk, Ganjam district.

11. No. 6 of Appendix A among these consists of three plates (measuring $6\frac{1}{2}''$ by $3\frac{3}{4}''$) with low rims like the other two sets (Nos. 7 and 8) and has five faces of writing only the inner side of the first plate being engraved. These are hung together on a ring which bears a fixed circular seal of about $1\frac{1}{8}''$ in diameter, on the counter-sunk surface of which are cut, at the top, a lion facing the proper left with profuse mane and the left front paw raised and below it the inscription :—

(*a*) [*Śrī Nē*]*ttribha-*
(*b*) *njadēvasya*

in two lines. The seals of the other two grants (Nos. 7 and 8) are much worn out. Only parts of the lion can be seen in the upper halves of these. The lower halves must have contained the name of the king as in the case of No. 6. The lion on the seal of No. 8 faces the proper left like that of No. 6, while that on the seal of No. 7, which belongs to a different king faces the proper right. Nos. 6 and 8 belong to the same king, i.e., Nētribhañjadēva *alias* Kalyāṇakalaśa who was the son of Raṇabhañjadēva, the grandson of Śatrubhañjadēva and the great-grandson of Śilābhañjadēva of the Bhañja family. Another record of this king (No. 657 of Dr. Kielhorn's List of Northern inscriptions, *Ep. Ind.* Vol. V, Appendix) found at Goomsur in the Ganjam district mentioning only the names of his father Raṇabhañja and his grandfather Śatrubhañja has been published in the *Journal of the Bengal Asiatic Society*, Vol. VI, p. 667 f. The surname Kalyāṇakalaśa is there applied to him as in the two grants of our collection.

Nētribhañjadēva.

His surname Kalyāṇakalaśa.

12. The genealogy afforded by the three Bhanja records (Nos. 6, 7 and 8 of Appendix A) coupled with that of the grant of Vidyādharabhanja published by Dr. Kielhorn (*Ep. Ind.* Vol. IX, p. 271 f) give us a tentative genealogy thus :—

Śilabhanjadēva
|
Śatrubhanjadēva
|
Ranabhanjadēva
|
Nētribhanjadēva *alias* Kalyāṇakalaśa — Digbhanjadēva
|
Śilabhanja
|
Mahārāja Vidyādharabhanjadēva *alias* Avāyyakalaśa.

The later branch of the Bhanjas.

Of the kings referred to, in the genealogical table given by Mr. B. C. Muzumdar, on p. 99 of *Ep. Ind.* Vol. XI, some have to be referred to a later generation than that to which they have been referred. 'Kottabhañja, his son Raṇabhañja, and his son Rājabhañja' are evidently of a slightly later generation as can be seen from the palæography of the grants of the last two of these published on pp. 164 and 165 of *Journal of the Bengal Asiatic Society*, Vol. XL. They appear also to have been of a different branch of the dynasty since on the seal of Raṇabhanja, son of Kottabhanja (ibid. Plate II) is found the emblem of a bull instead of a lion as on the seals of Nos. 6, 7 and 8 of the Appendix A and on the seal of Vidyādharabhanja (*Ep. Ind.* Vol. IX, p. 272). To this same branch have to be assigned the later kings Śatrubhañja whose Sonpur record (*Ep. Ind.* Vol. XI, p. 98) and Raṇabhañja whose two Baudh grants (*Ep. Ind.* Vol. XII, pp. 322 and 325) have the *bull emblem* on their seals. The introductions to these later grants are different from those of the earlier ones.

Of the two grants of Nētribhanja noticed above both of which are stated to have been issued from Vanjulaka, the first (No. 6 of Appendix A) registers an order addressed by the king to the several officers, i.e., *rāja, rājanaka, rājaputra, vishayapati*, and *daṇḍapāśika* and to the *vyavahārins, Brāhmaṇas, Karaṇas* (accountants) and *nivāsijanapadas* (resident people) of the Vāsudēvakhaṇḍa-*vishaya* that the village Arātaha lying in that *vishaya* was granted to the *Agnihōtrins* (fire-sacrificers) Gōlaśarman, Apara-Gōlaśarman and Nānā-A-ichadēva, sons of Janadēva and grandsons of A-ichadēva of the Vājasanēya-*charaṇa*, Kaṇva-*śākhā*, of the *pravara* Kauśika-Maitravat-Aghamarshaṇa and the *anupravara* Viśvāmitra and to the *Bhaṭṭas* and *Agnihōtrins*, Ruvaḍa, Vodaḍa, Mahādēva, Śāvaḍa and Nānā, sons of Bhaṭṭa-A-ichula and grandsons of Guhaśarma-*Agnihōtrin* of the Vatsa-*gōtra* of the *pravara* Bhārgavat-Chyvanavat-Ātmana . . . and the *anupravara* Jamadagni. The Vāsudēvakhaṇḍa-*vishaya* must have been a territorial division of which the modern Vāsudēvapūr in the Goomsur taluk of the Ganjam district was the capital.

Vāsudēvakhaṇḍa-vishaya.

13. The other grant No. 8 of Appendix A of this king records the tax-free gift of the village Machchhaḍa in the Machhākhaṇḍa-*vishaya* to a Brahman named Bhaṭṭa-Ruḍaḍa, son of Kēśava and grandson of Charampasvāmin of the Vājasanēya-*charaṇa*, Vatsa-*gōtra*, the *pravara* Āṅgirasa and of the *anupravara* Bhārgavat. The *dūtaka* (i.e., messenger or executor) of this grant was Bhaṭa Kakkādēva. The *sandhivigrahin* (minister of peace and war) Kākkaka was the writer of the Goomsur grant of this king referred to above. The village Machchhaḍa is very probably the modern village Mujagodo in the Goomsur taluk. No. 7 of Appendix A belongs to Mahārāja Vidyādharabhanja who had the *biruda Avāyyakalaśa* (Āvāryakalaśa). Dr. Kielhorn has noticed his other *biruda Dharmakalaśa* (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāḍa in the Māchhāḍakhaṇḍa-*vishaya* to the Brahman Bhaṭṭa-Purandara, the son of Dēvaḍaśarman and the grandson of Hariśaśarman of the Vājasanēya-*charaṇa*, Rauhita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmitra and the *anupravara* Viśvāmitravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammāṇā in the Taḍisamī-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 8).

Vidyādharabhanjadēva.

14. No. 10 of Appendix A reported to have been found at the village Antirigam in the Pubbakhandam division of the Chatrapur taluk, Ganjam district is of a later king of this family named Yasabhaṁjadēva, the son of Rāyabhaṁjadēva, the grandson of Vīrabhaṁjadēva and the great-grandson of Dōva (Dēva?)-bhañjadēva. It consists of three plates hung on a ring which carries no seal on it but bears a fixed turned knob. The king is called the lord of the entire Khiñjalī country. The town Vaṇjulaka mentioned in the earlier grants is not referred to in this record as also in the records of the other later kings of this family already mentioned. The title 'the lord of the Ubhaya-Khiñjali' is given to the later king Raṇabhañja in a grant of his 26th year (*Ep. Ind.* Vol. XII, page 326) and a grant of his 54th year is addressed to the officers of the Khiñjali-maṇḍala (*ibid.* page 322). To the officers of Ubhaya-Khiñjali-maṇḍala was addressed a grant of the later king Śatrubhañja of this family (*Ep. Ind.* Vol. XI, page 98). Komayāṇa the village granted might be represented by the modern village Khommonosayi in the Gumsoor taluk. Vaṇjulaka of Nos. 6, 7 and 8 called Vaṇjulvaka in a few other grants may have to be identified with either Onjhola in the Kudala taluk of this district or Onchala in the Parlakimedi agency.

Yasabhaṁja.

The Khiñjali country.

Eastern Gangas.

15. Of this family we have four inscriptions in the year's collection two of which are the copper-plate records (Nos. 12 and 13 of Appendix A) and the other two are stone records from the Ganjam district (Nos. 827 and 828 of Appendix B). No. 13 is the earlier of the copper-plate records. It consists of three rectangular plates hung together on a ring which bears a fixed circular seal of about one inch in diameter. The plates measure about $7\frac{3}{4}$″ in length and 3″ in breadth. The seal bears in relief a bull facing the proper right and seated on a stand resting on a tri-petalled lotus (?) flower opening upward. Above it are the crescent turned downwards and the sun enclosed within its arms. The writing on the plates is very faintly visible. The plates do not appear to have undergone any damage through corrosion, bad preservation or otherwise but the surfaces seem to have been filed off in an attempt to smoothen them to use them subsequently as a palimpsest. The rims, if any, are completely worn away. The plates record the grant of a village by Rājēndravarman, son of Mahārāja Anantavarman of the Gaṅga family. The grant was issued from Kaliṅganagara. Its introduction resembles that of the other grants of the earlier kings of this dynasty and like some of them the record is expressly stated to have been dated in the 'prosperous year of the rule of the Gāṅgēya family (*Gāṅgēya-vaṁśa-pravardhamāna-vijayarājya-saṁvatsara*)'. The characters of the inscription resemble a good deal those of the Alamanda plates of the time of the Gaṅga king Anantavarman (*Ep. Ind.* Vol. III, page 17 f). The characters of these two inscriptions belong to the 9th century A.D. The donee's name is not quite clear. The son (whose name is not quite distinct in the plate) of a certain Sarva-Aya-Kāmadi is mentioned. A certain Chōḷa-Kāmadirāja appears in the grant of Vajrahasta (*Ep. Ind.* Vol. III, page 221) as the actual donor. It is difficult to determine from the bad condition of the letters here whether the Kāmadi of our inscription was also the donor as in the other case. The record was composed by *Sandhivigrahin* Raṇāmēya, son of Sāmirāja ; and the engraving was done by Kanakābdhirāja-Guṇḍipilāka, son of Ma-uchandra.

Rājēndravarman, son of Mahārāja Anantavarman.

Rājēndravarman, the son of Mahārāja Anantavarman in whose reign the grant was issued is not known from a large number of other records. Combining the genealogy of Anantavarman, son of Mahārāja Rājēndravarman, whose grant referred to was dated in the 304th year of the Gāṅgēya era with that of our inscription dated in the 342nd year of this same era, we get three successive generations of this dynasty viz., Mahārāja Rājēndravarman, his son Anantavarman (304th year), Mahārāja Anantavarman and his son Rājēndravarman (342nd year). These may have to be arranged as follows :—

Mahārāja Rājēndravarman.
|
Mahārāja Anantavarman (304th year of the Gāṅgēya era).
|
Rājēndravarman (342nd year of the same era).

Palaeographically these two grants resemble the two of Dēvēndravarman, the son of Mahārāja Anantavarman one dated in the 254th year evidently of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 144 f) and the other (*Ind. Ant.* Vol. XIII, page 275 f) which purports, evidently by clerical mistake, to be dated in the 51st year of this era and the grant of Satyavarman dated in the 351st year of this era (*Ind. Ant.* Vol. XIV, page 11). These records read together would give us a list of kings thus: (1) *Mahārāja* Anantavarman, (2) his son Dēvēndravarman (254th year), (3) *Mahārāja* Dēvēndravarman and (4) his son Satyavarman (351st year).

16. From the practice of the Eastern Gaṅga records of not giving like the Pallava ones even the three generations including that of the king of the grant we are not in a position to trace the genealogical relationship of the earlier kings of the family by collecting the contents of the various records available. We do not possess any considerable evidence to enable us to connect the kings of this line whose names ended in *arṇava* (See tables 1 and 2 on pages 186 and 187 of *Ep. Ind.* Vol. IV) with the *varman* kings, the records of some of whom have been noticed by Dr. Fleet in the volumes of the *Indian Antiquary*. The genealogy given in the fashion of the later Eastern Chālukya copper-plate records, for the Gaṅga family in the grants of Anantavarman Chōḍa-Gaṅga (*Ind. Ant.* Vol. XVIII, pages 166 and 173) omit the earlier *varman* kings altogether. We are aware of only four instances giving any connexions between these two, viz., (1) In the grant of Narasiṁha II (No. 367 of the Dr. Kielhorn's list of Northern inscriptions) Kōlāhala mentioned as an early ancestor of the *arṇavas* is called Anantavarman (2). The copper-plate record No. 4 of Appendix A to the *Annual Report* for 1914 belongs to Mahārāja Indravarman, son of Dāmārṇava and is dated in the 149th year, but of course, like the other known records of this period without expressly mentioning that it was the year of the 'prosperous rule of the Gāṅgēyavaṁśa.' (3) The grant of Dēvēndravarman of the 183rd year (*Ep. Ind.* Vol. III, page 131) calls him the son of Guṇārṇava, and (4) the Madras Museum plates (*Ep. Ind.* Vol. IX, page 95) of Vajrahasta III of Śaka 984 give him the surname Anantavarman. Can it be that the early *arṇava* kings had surnames ending in *varman*? At present the dates of these several early records serve only as land-marks in the genealogy of the early *varman* kings of this dynasty. We have the *Mahārājas* (1) Indravarman Rājasiṁha (87th and 91st years), (2) Indravarman (128th and 146th years) (3), Indravarman, son of Dānārṇava (149th year), (4) Dēvēndravarman, son of Guṇārṇava (183rd year) and (5) Dēvēndravarman, son of Mahārāja Anantavarman (254th year). The records of this family are so meagre that the relationship of these several kings to one another and to the kings mentioned in paragraph 15 above still awaits discovery. It has, however, to be noticed that these earlier *varman* kings called themselves 'lords of Kaliṅga' while the later kings called themselves 'lords of Trikaliṅga.'

The *Varman* and the *Arṇava* kings of this dynasty.

17. No. 12 of Appendix A belongs to king Anantavarman of this family. The plates, three in number, are oblong in shape with well-formed rims. They measure 7 inches in breadth and $3\frac{1}{2}$ inches in height. The first and the last plates are written only in the inner faces. The set is hung together on a ring which carries a fixed circular seal (1 inch in diameter) on the surface of which are cut in relief, in place of the *bull* usually appearing on the seals of Gaṅga sovereigns, the crescent at the top, a *fish* in horizontal position in the middle and an elephant-goad in similar position at the bottom. No legend is engraved on it. The king has the epithets *Parama-Māhēśvara*, *Parama-Bhaṭṭāraka* and *Paramēśvara*. The last of these might be a special royal title or a surname assumed by the king as by the Western Chālukya Satyāśraya after his conquest of Harshavardhana of *Uttarāpatha* (*Ep. Ind.* Vol. IX, pages 100 and 101). The record is dated in the Śaka year 976 expressed by the chronogram *śakāvdanavaśatakasaptarasa* and the 15th year and has to be attributed to the Vajrahasta of this dynasty whose coronation took place in Śaka 960 (*Ep. Ind.* Vol. IV, page 193). It has already been pointed out that Vajrahasta VI of this family had the surname Anantavarman (*Ep. Ind.* Vol. IX, page 95). The writing very closely resembles that of a record of this king dated in Śaka 967. (*Ep. Ind.* Vol. XI, page 147). Like this it adopts mixed characters though using more of Grantha letters in addition to Nāgarī and Telugu. The fish, prominent on the seal of our record, is not found on that of the Narasapaṭam plates of this king though both have the elephant-goad. The actual donor in the grant was Rāṇaka Śrī-Dharmakhēdi, son of Parama-Māhēśvara Pañcha-vishayādhipati Mahāmaṇḍalēśvara Rāṇaka Śrī-Bhāmakhēdi of the Kadamva (*i.e.*, Kadaṁba) family 'who being prosperous (*kuśalī*) (a term often applied to the king in Eastern Gaṅga grants) addressed the order of gift to the *pradhāna* and other subordinates of the king (*rājapādōpajīvin*) governing the *Pañchapātra-vishaya*. The connexion of the Kadambas with the Gaṅga kings is already known to us from the Parlakimedi plates of Vajrahasta (*Ep. Ind.* Vol. III, page 222) where a certain Ugrakhēdirāja 'the ornament of the spotless family of the Kadambas' figures as an official. A certain Dharmakhēdin is referred to as the maternal uncle of the early king Mahārāja Dēvēndravarman of the 254th year of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 145). But since he is not referred to as a member of the Kadamba family we are not in a position to trace this political relationship between the Gaṅgas and Kadambas to this early period. It is probable that this earlier Dharmakhēdin the maternal uncle of Dēvēndravarman was an ancestor of the Dharmakhēdin of our grant, in which case the Kadambas will have to be viewed not only as the subordinates of the Gaṅgas as in the time of Vajrahasta but also as having been matrimonially allied to the Gaṅgas from earlier times. That there was matrimonial alliance between the Gaṅgas and another family of the south, viz., the Vaidumbas is already known (*Ep. Ind.* Vol. IV, page 186 f). This relationship between the Eastern Gaṅgas and the Vaidumbas would appear to have begun only a generation previous to Vajrahasta whose mother was the Vaidumba princess Vinayamahādēvī. Mahēndrabhōga in which Madhipatharakhaṇḍa the village granted was situated must refer to a territorial division named after Mahēndragiri. Mandasa, the Zamindari headquarters where the plates have been discovered lies within 7 miles from Mahēndragiri. The order of gift is stated to have been brought (ānītam) by Vettikurātha-Rāṇaka. This evidently refers to the *dūtaka* of the grant. Sāmanta Nala-Chenḍala mentioned at the end might be the person that drafted the grant. The form Nala Chenḍala must be a corruption of Naḷa-Chandēlla. The Sāmanta must have been a member of the Chandēlla family.

His Kadamba subordinate Rāṇaka Śrī-Dharmakhēdi.

The Pañchapātra-*Vishaya*.

The Eastern Gaṅgas and the Vaidumbas.

A Chandēlla Sāmanta of the Gaṅga king Anantavarman (Vajrahasta).

18. To the reign of Anantavarman Chōḍa-Gaṅga of this dynasty (A.D. 1078–1142) will have to be assigned the mutilated stone inscription No. 827 of Appendix B. The record is much damaged and the 15th year of the king in which it is dated would correspond to A.D. 1093. This is one of the few known Telugu inscriptions in the extreme north of the Presidency. Another Telugu inscription from this part of the country, No. 828 of 1917, dated in the 2nd year of king Aniyaṅka-Bhīmadēva, from the characters employed in it, will have to be assigned probably to Vajrahasta II who had the title Aniyaṅkabhīma (Table I, page 186 of *Ep. Ind.* Vol. IV).

A stone record of the 15th year of Anantavarman Chōḍa-Gaṅga.

19. Besides the above-noticed copper-plate records expressly referring themselves to *Gaṅgakula* there is one (No. 9 of Appendix A) with the introduction usually found in the records of the Gaṅga kings but without the express mention of the Gaṅga lineage. The plates, three in number, are oblong in shape with well-formed rims. They measure 7″ by $3\frac{5}{6}$″ and are hung on a ring with a fixed circular seal about 1 inch in diameter on the counter-sunk surface of which is cut in relief the indistinct but discernible form of a seated bull. No legend or symbol is given on it. The record is written in a mixed alphabet employing the northern as well as the southern characters which, according to Buhler's plates, have to be assigned to the 9th century A.D.

Anantavarman-Vajrahasta; Śaka 976, and 15th year.

The genealogy of the king Mahārāja Indravarman of this grant is not given. He was a devotee of the god Gōkaraṇēśvara 'residing on' the Mahēndra mountain. The grant was issued from Śvētakādhiṣṭhāna. We have already had two copper-plate records, one issued from Śvētka (*Ep. Ind.* Vol. IV, No. 26) and the other from Śvētaka (No. 12 of Appendix A to *Annual Report* for 1917). The Śvētka of the first of these records is evidently the same as the Śvētaka of the second record noted above and of our inscription. The kings of the two grants quoted above are clearly stated to belong to the family of the Gaṅgas. It is not unlikely that king Indravarman of our grant, was also a Gaṅga as suggested by the introduction to the record and the bull-emblem on his seal, which generally appears on early Gaṅga seals though not explicitly described so in the record. The order of gift is addressed to the *mahāsāmanta*, *sāmanta*, *rājanaka*, *rājaputra*, *kumāra*, *amātya*, *uparika*, *daṇḍanāyaka*, *vishayapati*, *grāmapati*, *brahmans*, *purōhits* and others of the Jalamvōra-*vishaya*. The donee Bhaṭṭaputra Janshasvāmiśarman belonged to the Vājasanēya-*charaṇa*, *Kaṇva-śākhā*, Jātukarṇa-*gōtra* with the Vaśishṭavat-Jātukarṇa-*pravara* and the Jātukarṇavadd-A[ji]shṭhavad-Vi[ji]shṭhavat-*anupravara*. The record gives near the end a moralising verse on the instability of fortune like that of a water-drop on a lotus petal which is invariably quoted by the records of the Bhaṇjas noticed above. The *dūtaka* of the grant was the *mahāsāmanta* Nāgakheddi (see paragraph 17 above). It was written by the *Mahāpratīhāra* Ādityavarman and the king's seal was affixed (*lāñchhita*) by the *Mahāsandhivigrahin* Chandapāka. The plates were engraved by the *kaṅśāra* (Telugu kamchara, i.e., brazier) Dēvapila.

Grant of Indravarman, lord of Kaliṅga.

Mahāsāmanta Nāgakheddi.

20. No. 763 of Appendix B refers to the fight of Nītimārga-Vemmaḍi with Bīra-Noḷamba and to the death in it of a certain Nāgaya. The record is not dated. Palaeographically it can be placed, however, about the latter part of the 9th century A.D. The Noḷamba-Pallava king who was ruling at this time was Mahēndrādhirāja whose latest date was Śaka 817 *i.e.*, A.D. 895 (*Vide* page 62 *Ep. Ind.* Vol. X). On page 61 *ibid*, it has been noticed that this Mahēndrādhirāja entered into hostilities with the Western Gaṅgas and killed in battle Rāchēya-Gaṅga. It is not unlikely that Ereyappa whose initial date, *i.e.*, A.D. 893–4 (*Vide* the genealogical table given on page 153 of *Ep. Ind.* Vol. V) falls within the period of Mahēndrādhirāja, might have continued the conflict with the latter. Hence if the Bīra-Noḷamba of the record be the same as Mahēndrādhirāja, Nītimārga-Vemmaḍi may have to be identified with Nītimārga-Koṅguṇivarma-Permānaḍi-Ereyappa. The other record No. 753 of Appendix B is also not dated. But the characters seem to belong to about the same period.

Western Gaṅgas.

Noḷamba-Pallavas.

21. Only five records belonging to Noḷamba-Pallavas (Nos. 716, 731, 742, 767 and 783 of Appendix B) were secured during the year under review. Of these No. 731 which was copied at Madhūḍi in the Madakasira taluk of the Anantapur district is dated in Śaka 881 and the rest are undated. The king in all these records is known as Noḷambādhirāja. Dilīparasa of this family has his latest known inscription dated in Śaka 872 (*Annual Report* for 1917, part II, paragraph 1). His son Iṟiva-Noḷambādhirāja called also Iṟiva-Noḷamba Noḷḷipaya who has an inscription dated Śaka 885 may be the same king as the Noḷambādhirāja of our records. In No. 731, one Kōṭaya the *Daṇḍanāyaka* of Ballaha is said to have made some gifts of land to a temple of Vishṇu (*Vishṇugṛiha*). This Ballaha has already been identified in the report for last year with the Rāshṭrakūṭa king Krishṇa III.

Noḷamba-Pallava Noḷambādhirāja.

The Cholas.

22. As usual, a large number of Chōḷa inscriptions were copied during the year under review. Of these, there are a few which are dated in the regnal years of Parakēsarivarman and Rājakēsarivarman without any distinguishing epithets. Since we know that the kings of the Chōḷa dynasty bore the titles Rājakēsarivarman and Parakēsarivarman alternately, the mere titles are not sufficient to identify the kings. In certain cases, however, there are slight indications which suggest the possibility of an identification.

As many as 19 records of Parakēsarivarman are registered in Appendices B and C (Nos. 205, 208, 292, 366, 369, 376, 438, 439, 441, 442, 443, 444, 445, 447 of 1917 and Nos. 46, 47, 51, 56 and 59 of 1918). Of these No. 208, dated in the 6th year of the king registers a gift by Pirāntakaṇ Purushōttamaṇ who belonged to a body of *Kaikkōḷas* known by the name of Dānatoṅga-teriñja-Kaikkōḷar. From the title Pirāntakaṇ assumed by the donor, it might be presumed that this record of Parakēsarivarman is one of Parāntaka I and it is also not unlikely that the king had the surname Dānatoṅga after which the community was so named. In the *Annual Report* for 1912 (page 64, paragraph 16), are noticed three similar groups of men, viz., Samarakēsari-teriñja-Kaikkōḷar, Vikramaśiṅga-teriñja-Kaikkōḷar, and Vīraśōḷa-teriñja-Kaikkōḷar called probably after the same king. Sōmūr near Karūr which supplies the above record contains inscriptions of Parāntaka I and suggests to some extent that the Koṅgu country, or at least that part of it, which borders on the Trichinopoly district, should have passed into the hands of the Chōḷas either in the reign of Parāntaka I or one of his two predecessors. That this conquest of the Koṅgu country should have been effected in the reign of Āditya I is made evident by the fact that Parāntaka I does not lay claim to it though the territory was under his sway and secondly that the *Koṅgudēśarājākkaḷ* attributes the same to Āditya I. No. 292 of Appendix B which is dated in the 9th year of Parakēsarivarman may be one of Parāntaka I as it mentions the temple of Ādityēśvaram-uḍaiya-Bhaṭṭāraka, probably so called after Āditya I. To the same king might be attributed a fragmentary record from Tiruvāṇḍārkōyil (No. 376 of 1917) which is dated in the 40th year of his reign. The script in which the record is engraved does not militate against this view. At Kuttālam in the Tinnevelly district there are a few Vaṭṭeḻuttu inscriptions and some Tamil records two of which (Nos. 446 and 448 of Appendix B) are dated in the 24th and 36th years of the reign of Madurai-koṇḍa Parakēsarivarman, i.e., Parāntaka I. Their importance consists in the fact that they are the only two records of the king discovered so far in the interior of the Pāṇḍya country whose capital Madura he is said to have taken. In the *Annual Report* for 1905, Part II, paragraph 10, an inscription (No. 63 of 1905), dated in the 33rd year of the same king is noticed, as having been found at Āṇaimalai in the vicinity of Madura. But it was doubtful then if the conquest extended far beyond the outskrits of the capital. Now these two records establish beyond doubt the fact of Parāntaka's conquest of the whole of the Pāṇḍya country as detailed in the Udayēndiram grant (*South-Ind. Inscrs.*, Vol. II, page 379) and the Tiruvālaṅgāḍu plates. The eight Vaṭṭeḻuttu inscriptions of Parakēsarivarman found at Kuttālam, ranging from the 20th to the 35th years of his reign might naturally be attributed to the same king. One of the latter (No. 439 of Appendix B) mentions a certain Dharmasetṭi alias Śaḍaiyaṅgavayaṇ belonging to the corporation of Maṇigrāmam. Maṇigrāmam is mentioned in the Kōṭṭayam plates of Vīrarāghava along with the *añjuvaṇṇam* and it has been conclusively shown that these refer to corporations (*Ep. Ind.* Vol. IV, p. 294). Six inscriptions of Parāntaka I Nos. 136 to 139, 143 and 144 of 1918) come from Tiruvaiyāru. One of these refers to a princess named Ariñjigai, the daughter of a certain Iḷāḍarāyar (Lāṭarāyar). No. 47 of Appendix C, which is dated in the 12th year of the reign of Parakēsarivarman is clearly a record of Parakēsarivarman Uttama-Chōḷa and it will be dealt with in the sequel. Since No. 46 of the same appendix mentions the village of Arikulakēsari-chaturvēdimaṅgalam it may belong either to Parāntaka or to Uttama-Chōḷa.

Parakēsarivarman.

Dānatoṅga (i.e., Dānatuṅga), a surname of Parāntaka I.

His conquest of the entire Pāṇḍya country confirmed.

The corporation of Maṇigrāmam.

23. Five inscriptions of Rājakēsarivarman have been secured in the current year (Nos. 359 and 384 of Appendix B and Nos. 57, 135 and 147 of Appendix C). No. 359

refers to a grant of land to the temple of Tiruvārai Nakkaṇkōyil Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam (Tribhuvani near Tiruvāṇḍārkōyil), by the assembly of that village made in the 28th year of Kaṇṇaradeva, i e., Kṛishṇa III as compensation for silver and gold jewels which they had taken from the temple and spent for *sabhāviniyōga*. It also alludes to gifts made in the 14th year of Maduraikoṇḍa Parakēsarivarman, i.e., Parāntaka I. As such, it must belong to the time of one of the kings bearing that title who reigned after Parāntaka I. The 28th year of Kṛishṇa III corresponds to A.D. 967–968 (*Ep. Ind.* Vol. VII, pages 142–144 and *Annual Report* for 1907, Part II, paragraph 44) which is at the same time the initial date of Uttama-Chōḷa who was a Parakēsarivarman and whose latest regnal year is 15. It is therefore probable that the Rājakēsarivarman who succeeded Uttama-Chōḷa and in whose 5th year our present record is dated must be no other than Rājarāja I who ascended the throne in 985 A.D. and was a Rājakēsari. Since No. 57 of 1918 refers to a grant made by Uttama-Chōḷa it is probably a record of Rājarāja I who reigned after him and who was a Rājakēsari. Another inscription of this Chōḷa king is No. 147 of 1918 which registers a grant made by Pañchavaṇmahādēvi, one of his queens. The record states that she was the queen of Mummaḍi-Chōḷa, i.e., Rājarāja I who bore this name in the early years of his rule.

Rājakēsarivarman.

24. Only two records referable to the time of Uttama-Chōḷa have been copied during the year (No. 287 of 1917 and No. 47 of 1918). No. 47 is dated in the 12th year of Parakēsarivarman and registers the following facts. The temple of Vṛiddhāchalam, the *snapana-maṇḍapa*, the *gōpura*, the covered verandah all round, and the surrounding shrines were constructed by Śembiyaṇ-Mahādēviyār, the mother of Uttama-Chōḷa and daughter of Maḷaperumānaḍigal who was the queen of Gaṇḍarāḍittadēva, the son of 'great Chōḷa' (i.e., Parāntakadēva). And she made some costly presents to the temple, viz., five copper lamps, and one gold diadem weighing five *kaḻañju* less by one *mañjāḍi*, one silver salver weighing 389 *kaḻañju*, one silver kettle weighing 199¾ *kaḻañju*, two gold flowers weighing a *kaḻañju* and a half, one gold diadem for the Kūttapperumāḷ (i.e., Naṭarāja) weighing one *kaḻañju*, one marriage badge for the goddess Umaibhaṭṭārakī weighing half a *kaḻañju* with three middle pieces of it and two *tāḷimbam*, one sari made of pure gold, one gold plank, the *pañchasari* fastened to the intervening space and one gold flower for the same god. The present record only adds one more to the numerous inscriptions which register the munificent gifts made by the widowed queen of Gaṇḍarāditya.

Parakēsarivarman Uttama-Chōḷa.

His mother's building and munificent gifts.

25. Nearly 40 inscriptions of Rājarāja I (A.D. 985—1013) are included in the collection under review and some among them record interesting facts which either go to confirm the information previously known or throw fresh light. No. 199 of 1917, dated in the 17th year of the king's reign (A.D. 1002) states that Tiruvaḍigal Śāttaṉ, the officer who was in charge of the survey operations, made an inquiry into the services conducted in the temple of Tirunōmbalūr-Mahādēva at Dēvanappalli (i.e., Sōmūr in the Trichinopoly district) and another record from Kūhūr (No. 285 of Appendix B) dated five years later, i.e., in A.D. 1007 speaks of the excess in measurement noticed in the survey. The officer detected that certain provisions made for the temple had not been utilized for the purpose intended originally. Accordingly fines were imposed on the persons who were concerned in the misappropriation, and out of the fines so collected a gold plate was made and presented to the temple. The inscription thus records two important facts, viz., that the revenue survey conducted in the reign of Rājarāja I was undertaken and completed in or before the year A.D. 1002 (*Annual Report* for 1913, Part II, paragraph 21) and that inquiries into misappropriation of temple grants were made by State officials. These confirm the information obtained in previous years. No. 266 of 1917 furnishes a curious information about a Rājakēsarivarman that he climbed up a wall and was pleased to be seated on it (*madil-ēri-eḻundaruḷiya*). This Rājakēsarivarman may probably be his father Sundara-Chōḷa.

Rājarāja I.

Punishment for misappropriating temple grants.

Revenue Survey in A.D. 1002.

No. 275 of 1917 refers to the setting up of an image of Nambi-Ārūraṉār (i.e., the Śaiva Saint Sundaramūrtti-Nāyaṉār) who had composed the *Tiruppaḍ yam* hymns. Images of the saint and his consort Naṅgai-Paravai are stated in the Tanjore inscription to have been set up in the temple of Rājarājēśvara (*South-Ind. Inscrs.* Vol. II, page 152). No. 299 of 1917 registers a grant of land for the conduct of a festival to the same image in the temple at Kūhūr in the month of *Śittirai*. A section of the villagers of the same place called *Koḷiyakkuḍaiyār* having committed certain faults against the king and being fined, found themselves unable to raise the gold required and being unable at the same time to bear the harassing of the officials, sold part of their lands to the temple in order that they might pay the penalty imposed on them (No. 277 of 1917). From No. 362 of 1917 dated in the 12th year of the king and having astronomical details which work out correctly for A.D. 996, December 1, Tuesday, we learn that the assembly of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam met in a pavilion constructed by Mummaḍiśōḷa Umbaḷanāṭṭuvēḷār, who appears to have been an officer under Rājarāja, made a *vyavastai* (agreement) regarding the village of Muṇḍiyaṉvelḷaippākkam granted by Irumaḍiśōḷa Mūvēndavēḷār by purchase from the assembly to the temple of Tiruvāraiāḷum-Paramasvāmin which was to the following effect: 'The said assembly shall not levy any other tax than *siddhāya*, *daṇḍāya* and *Pañchavāra*. It shall not be lawful for them to violate it or to levy any kind of tax such as *śillirai* which are not mentioned in the rates already fixed. In respect of this village the members of 'the Tank Supervision Committee' and 'the Village Supervision Committee' and 'the Ūramaiśeyvār' working for the year, shall not receive any kind of payment in rice or paddy as *amañji*. Such of the members of the committee who misappropriated the collection of such taxes and signed the order for levying them shall be liable to pay a fine of twenty-five *kaḻañju* of gold which shall be collected by the *dēvakanmis* (i.e., the managers of the temple). Even after paying the fines, they (the members of the *vāriyam*) shall be liable to pay a fine to the *Dharmāsana* (the Court of Justice) at the place they choose and at the rates fixed in the *sabhāvyavastai*. The accountant of the *vāriyam* who allowed the unlawful collection shall be asked to pay *veṭṭi*. Those who say 'nay' to this order and those by whom they are so instigated shall be made to pay a fine of fifteen *kaḻañju* to the *Dharmāsana* by the *Dēvakanmis*; and they shall thereafter be made to obey the same order.'

A resolution regarding the levying of unauthorized duties and the penalties fixed therefor.

In his historical introduction Rājarāja I claims to have conquered Īḻa-maṇḍalam i.e., the island of Ceylon. The Tanjore inscriptions state that a number of villages in that island paid their revenue towards the services, etc., of the Tanjore temple and thus establish the reality of this conquest (*South-Ind. Inscrs.* Vol. II, page 424). In the current year's collection also there is a similar record (No. 454 of 1917) which registers a grant of land made by the residents of Vinnaṇḍai alias Vikrama-Pāṇḍiyanallūr, a village in Kōṭṭūr-nāḍu which was a subdivision of Īḻamaṇḍalam, to the temple at Kuttālam in the Tinnevelly district. The above inscription proves clearly that both the Pāṇḍya country and Ceylon were subject to the sway of Rājarāja I.

Payment of revenue by villages in Ceylon.

As already noticed Śembiyaṉmādēviyār, the mother of Uttama-Chōḷa, was a munificent donor and a great builder of temples. No. 48 of 1918 states that this queen of Gaṇḍarāditya and daughter of Maḷaperumāṇaḍigaḷ presented a costly crown to the god at Vṛiddhāchalam. The crown weighed—9 *kaḻañju*, 9 *mañjāḍi* and 7 *mā*; the total weight of silver in the inner cover of it was 206½ *kaḻañju* and 4 *mañjāḍi*. It was set with 3 *mānikkam* (rubies) and 36 *vayiram* (diamonds). To the crown were fastened 1,998 pearls all round.

Śembiyaṉmahādēvi's further donations.

No. 49 of 1918 introduces a hitherto unknown royal personage in Malaiyavvaidēviyār, the daughter of Pottappichchōḷar Śattiyaraiyar and queen of Amaṇimalla, the king of the Iruṅgōḷas. We have already noticed two Tamil records of Parāntaka I and eight others of Parakēsarivarman, probably belonging to the same king, found at Kuttālam in the Tinnevelly district. It is learnt from No. 455 of 1917 that the

temple of Kuttālanātha having become dilapidated, the inscriptions that were previously engraved in Vaṭṭam (i.e., Vaṭṭeluttu characters) on it were taken down and re-engraved in Tamil. From this it is clear that in the Pāṇḍya country the characters employed in writing Tamil at the time were mostly Vaṭṭeluttu and that this script had gradually given place to Tamil which should have first come into use by the public during the time of Rājarāja I. It must therefore be understood that Tamil script was quite unknown in the Pāṇḍya country prior to the time of Rājarāja I. All the inscriptions hitherto discovered in that part of the country and assignable to a period earlier than the time of Rājarāja I, i.e., beginning of the 10th century A.D. have been actually found to be in Vaṭṭeluttu characters and this is in consonance with the import of the inscription under notice. The Tamil records of Parāntaka I found at Kuttālam are therefore copies of older ones in Vaṭṭeluttu.

Vaṭṭeluttu was the alphabet in use before the 10th century A.D. in the Pāṇḍya country.

26. Parakēsarivarman Rājēndra-Chōḷa I was a co-regent of his father Rājarāja I during the last three years of the latter's rule. This seems to be the reason why we do not meet with stone inscriptions dated in the 1st and 2nd years of Rājēndra-Chōḷa's reign. The earliest record of his in the collection (No. 196 of 1917) belongs to the 3rd year of his reign and refers to a grant made by Kaḍalamgudi Dāmōdara-Bhaṭṭaṉ, one of the arbitrators of the time of his father. This officer figures in the Āṉaimaṅgalam grant of Rājēndra-Chōḷa I, now preserved in Leyden. There is an inscription at Kuttālam dated in the same year of the reign of Parakēsarivarman Rājēndrasimha which might be attributed to Rājēndra-Chōḷa I, since the name Rājēndrasimha figures very often as part of the surnames of villages and subdivisions in Tamil inscriptions of that king, but do not occur in the records belonging to Rājarāja I. As an instance we might refer to No. 44 of 1918 dated in the 4th year of Rājēndra-Chōḷa I which mentions the territorial division Vaḍagarai-Rājēndrasimha-Vaḷanāḍu. One of the Vriddhāchalam inscriptions registers a gift made by a lady belonging to a family of kings or chieftains named Śembiyaṉ Dēvaḍigaḷār, the daughter of Paḷavēṭṭaraiyar and queen of Vallavaraiyaṉ (No. 39 of 1918); and another from Kūhūr (No. 296 of 1917) refers to a revenue survey which might be the one that was conducted in the reign of Rājarāja I. A record from Tiruvāṇḍār-kōyil dated in the 10th year of the king's reign (No. 363 of 1917) furnishes the very interesting information that Rājēndra-Chōḷa I constructed at Madura a huge palace (*māḷigai*) 'by whose weight even the earth became unsteady' and anointed his son Chōḷa-Pāṇḍya as the viceroy of the Pāṇḍyan kingdom at Madura. Though the appointment of Chōḷa-Pāṇḍya as viceroy is not new to history but is known from other stone epigraphs and from the Tiruvāḷaṅgāḍu grant (*Annual Report* for 1905, paragraph 25, and for 1906, paragraph 17) the construction of a palace by the Chōḷa sovereign, in the very capital of the Pāṇḍya is surely an additional information. In A.D. 1031 *i.e.*, in the 21st year of the reign of Rājēndra-Chōḷa, Dantiśaktivitaṅki alias Lōkamahādēvī, queen of Rājarāja I, presented to the shrine of Lōkamahādēvi-Īśvara now called Uttarakailāsa in the Pañchanadīśvara temple at Tiruvaiyāru, through the officer Rājarāja-Mūvēndavēḷān, certain necklaces of gold, filled inside with *lac* and set with a number of costly gems (No. 154 of 1918). The name of the temple, *i.e.*, Lōkamahādēvi-Īśvara suggests that it should have been built by queen Dantiśaktivitaṅki whose surname it was. From a Tiruviśalūr record we know that this queen performed the ceremony of *hēmagarbha* (passing through a golden cow) in A.D. 1013, *i.e.*, in the very last year of the reign of her lord, king Rājarāja I who, on the same day, had his *tulābhāra* ceremony, performed in the Śivayōganāthasvāmin temple in the same place. From the present inscription we have to presume that she ought to have lived at least for 17 years after Rājāraja's demise.

Rājēndra-Chōḷa I.

Rājēndrasimha, his probable surname.

A palace at Madura constructed by him.

The shrine of Uttarakailāsa built by Rājarāja's queen Lōkamahādēvī.

Eṉṉāyiram in the South Arcot district seems to have been a place of importance in the Chōḷa times. No. 335 of 1917 is dated in the 25th year of Rājēndra-Chōḷa I and gives astronomical details which work out correctly for A.D. 1036 September 16, Thursday. It mentions a number of shrines situated in the place. They are: (1) Śrīmūlasthāṉamuḍaiyār; (2) Rājarājavinnagar-Āḻvār; (3) Kundavai-Vinnagar-Āḻvār; (4) Sundaraśōḷa-Vinnagar-Āḻvār; (5) Dēvēndra; (6) Sarasvatī; (7) Śrībhaṭṭārakī; (8) Mahāmōḍi; (9) Sūryadēva; (10) Saptamātris; (11) Mahāśāsttā; (12) Durgā; (13) Subrahmaṇya; (14) Jyēshṭhā; (15) Dēvas of the Chēris and (16) Śiṅgavēḷkuṇṟāḻvār.

The ten ples at Ennāyiram.

27. In some respects South-Indian temples served the purpose of educational institutions in ancient times. Records of previous years have revealed the fact that provisions were made for the recitation in temples of hymns from the *Dēvāram*, the *Nālāyira prabandham* and other religious poems and for reading and expounding works of great merit. *Adhyayana* (*i.e.*, the chanting of the *Vēdas*) was one of the many chief objects for which grants were made in former times. A large number of records register grants made for the singing of the *Tiruppadiyam* and the *Tiruvāymoḻi* hymns. A Śendalai inscription provides for the reading of the *Mahābhārata* in the Sundarēśvara temple in that village (*Annual Report* for 1897, page 4, paragraph 9). A grant of land was made in the 10th century A.D. to one who expounded the *Prabhākaram* in the Nāgēśvara temple at Kumbakōṇam (*Annual Report* for 1912, page 65). One of the Tiruvoṟṟiyūr inscriptions states that as much as 60 *vēli* of land was given for the maintenance of a *maṇḍapa* called Vyākaraṇadāna-Vyakhyāna-*maṇḍapa* built in the temple, for the upkeep of the teachers and pupils who studied grammar in that hall and for the worship of the god (Vyākaraṇadāna-Perumāḷ) who, it is said, was pleased to appear before Pāṇini-Bhagavān for 14 days and to teach him the 14 aphorisms. In the same temple *Śivadharma* and *Siddhānta* were also taught (*Annual Report* for 1913, page 110). In a stone inscription from the Veṅkaṭēśa-Perumāḷ temple at Tirumukkūḍal near Conjeeveram (*Annual Report* for 1916, page 118 f) it is stated that, besides a *hospital*, the temple maintained a *hostel* and a *college*. Instances of this nature which indicate that temples of South India served the purpose of an educational institution in ancient times have already come to our notice. But none of them gave us such details regarding the strength of the teaching staff, the number of the attendant disciples and their maintenance, as the epigraph, No. 333 of 1917, of the time of Rājēndra-Chōḷa I found in the year under review at Eṉṉāyiram.

Temple as an Educational Institution.

28. The record contains interesting information regarding the king's conquest of the northern region, of his stately return march with all the splendour of a conqueror, of his wedding the Gaṅgā and hence assuming the title of Gaṅgaikoṇḍa-Chōḷa and building a hall called after that title and feeding a number of people in it. The wording of the inscription seems to indicate that Rājēndra-Chōḷa I was himself engaged in the expedition against the kings of Northern India (*Uttarāpatha*) and it may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvāḷaṅgāḍu plates would, at first sight, imply. The date of the inscription is so completely effaced that it is difficult to make it out; but from the conquests enumerated in the introduction it may be said that it cannot be earlier than A. D. 1023. The record states that, in order to secure success to the arms of the king, the assembly of Rājarāja-chaturvēdimaṅgalam, which was the name by which Eṉṉāyiram was known, made the following provisions to the lord (Paramasvāmin) who 'was pleased to stand with a fierce appearance' in the temple of Rājarāja-Vinnagar, receiving worship and offerings. The charities were mainly intended for maintaining a *hostel* and a college for Vedic study as detailed below:—

Rājēndra-Chōḷa's expedition against the Northern Powers.

A college for Vēdic study and a hostel maintained in the temple at Eṉṉāyiram.

(i) Four persons were appointed for the recitation of the *Tiruvāymoḻi* hymns in the temple and they were allowed three *kuṟuṇi* of paddy each per day. To meet this charge, land at Āṉāṅgūr *alias* Rājarājanallūr, measuring half (a *vēli*) and two *mā* in extent were given.

(ii) For feeding twenty-five Śrī-Vaishṇavas in the *matha* attached to the same temple one *vēli* and four *mā* of land in the same place were allotted.

(iii) Sixty *kalam* of paddy and three *kaḻañju* of gold were also provided for the Seven-days' festival of Āṉi-Aṉuḻam in order to feed one thousand Vaishṇavas and *dāsas* (devotees) who came to witness it.

(iv) Half a *vēli* and two *mā* of land and some gold were given to meet the cost of taking the god in procession round the village, in a car; for the grant of cloths to the mendicants on the occasion, for purchasing cloth to be put on the deity; for offerings, bath and garlands, for performing certain ceremonies, etc.

The following students were fed in the Gaṅgaikoṇḍaśōḻaṉ-*maṇḍapa*:—

(*a*) Seventy-five studying the Ṛig-Vēda.
(*b*) Seventy-five studying the Yajur-Vēda.
(*c*) Twenty studying the Chāndōga-Sāma.
(*d*) Twenty studying the Talavakāra-Sāma.
(*e*) Twenty studying the Vājasanēya.
(*f*) Ten studying the Atharva.
(*g*) Ten studying the Baudhāyanīya Gṛihya-kalpa and Gaṇa,

thus making a total of 230 Brahmachārins for studying the above-mentioned (*apūrvam*) Vēdas which with the forty persons learning the *Rūpāvatāra* came to 270. Six *nāḻi* of paddy was allotted for each of these per day.

Further there were—

(*h*) Twenty-five learning (இருபத்து) the Vyākaraṇa.
(*i*) Thirty-five learning (இருபத்து) the Prabhākara, and
(*j*) Ten persons learning the Vēdānta.

For these 70 pupils (*śāttira*) who learnt the *ōttu* (Vēdas) provision was made at the rate of one *kuṟuṇi* and two *nāḻi* of paddy each per day.

One *kalam* of paddy was given to the *nambi* who expounded the *Vyākaraṇa*, one *kalam* to another who expounded the *Prabhākara*; and one *kalam* and one *tūṇi* to the third who expounded the Vēdanta.

Ten professors were appointed to teach the Vēdas as detailed below:—

Three	to teach	the Ṛig-Vēda.
Three	,,	Yajus.
One	,,	Chandōga.
One	,,	Talavakāra-Sāma.
One	,,	Vājasanēya.
One	,,	Baudhāyanīya gṛihya and kalpa and Kāṭhaka.

The teacher who expounded the *Rūpāvatāra* got 3 *kuṟuṇi* of paddy a day. Thus for a day 30 *kalam* of paddy measured by the *Rājarājaṉ-marakkāl* were required. The annual requirements came to 10,506 *kalam* of paddy. The gold required for expenses was as follows: 8 *kaḻañju* of gold to the professor of Vyākaraṇa for expounding 8 *adhyāyas* at one *kaḻañju* per *adhyāya*, 12 *kaḻañju* to . . . for expounding 12 *adhyāyas* at one *kaḻañju* per *adhyāya*. 6½ *kaḻāñju* to the 13 professors who taught the Vēdas and to the one who expounded the *Rūpāvatāra* at half a *kaḻañju* each and 35 *kaḻañju* at ½ *kaḻañju* each to the 70 pupils (*śāttirar*) who learnt the *Vyākaraṇa* and the *Mīmāmsā*.

Thus in all for the 61½ *kaḻañju* of gold and the paddy that were required, the temple was put in possession of 45 *vēli* of land situated in Māmbākachchēri *alias* Pavittiramāṇikkanallūr forming part of Āṉāṅgūr *alias* Rājarājanallūr and Mēlaikūḍalūr *alias* Purushanārāyaṇanallūr.

King Rājēndra-Chōḻadēva I, having thus directed the assembly of Rājarāja-chaturvēdimaṅgalam ordered, in the presence of Kāḷi Ekāmraṇār, the head of the village, that they should not show in the account books, any more taxes than 1/16 *mā* and 1 *padakku* against the persons residing in the said two villages and cultivating the 45 *vēli* of land, and this they promised to do taking solemn oaths.

This inscription is of great importance to us as it shows clearly that in ancient temples not only was the regular conduct of worship maintained but also the study of the Vēdas, philosophy, grammar and other sciences was encouraged by munificent royal grants. Gifts made for such purposes as these were known as *Vēdavṛitti*

and *Adhyayanāṅga*. In some cases where munificent grants such as the one detailed in the record under review had not been made, provision was made for feeding a few persons versed in the Vēdas and *Apūrvins*.

29. The hostel attached to the temple at Ennāyiram seems to have fed not only teachers and students of the Vēdic college but other men as well. One of the records of the place (No. 343 of 1917) which has unfortunately neither beginning nor end, being built in at either side, refers to the maintenance of a hostel which must be the same as the one connected with the college. Provision was here made for feeding 506 Brāhmaṇas among whom were Brahmans versed in the Vēdas, Brahmans in general and the Śrī-Vaishṇavas. This number might have included the 350 attached to the college, as detailed in the previous paragraph. The rest must have included those who sung the *Tiruppadiyam*, who formed the *gōshṭi*, who recited the *Tiruppugaḻ* and who uttered *Sadyajñam*. As *jātakadakshiṇā*, on the day of *Jayantyashṭamī* (the birthday) of Veṇṇaikūttar (Kṛishṇa), it is stated that, those Brahmans who studied to the end the Ṛig, Yajus and Sāma Vēdas should receive a gold flower and a gold ring. On the merchant class which received money from the markets devolved the duty of supplying excellently husked rice which they were bound to bring to the hostel and measure out at the rate of 2 to 5 of paddy for [feeding ?] the 50 Brahmans. The great men in charge of the *ūrvāriyam*, *i.e.*, 'the Village Supervision Committee' had to look after the daily supply of the firewood required for the hostel. The Brahman and *Vaḷañjiya* merchants who traded in the south bazaar were given certain amount of money and they agreed to supply sugar and other things in lieu of the interest on the sum lent. And it is further added that the excess of ghee, milk and curds that remained after meeting the requirements of the temple should be made over to the hostel. There is reference to a similar feeding house, but in a much smaller scale, in No. 323 of 1917 which comes from Paṇaiyavaram. Here provision is made for conducting a hostel (*śāḷai*) which fed daily 50 Brāhmaṇas and 10 *Śivayōgins* who were also given oil for bathing. The same inscription further provides for a teacher of a free school *dhanma-paḷḷi*) and for maintaining three water-sheds one in front of the temple of Paravai-Īśvaramuḍaiyār, another in front of the *maṇḍapa* of Rājēndraśōḻaṉ and the third in front of the temple of Rājēndraśōḻa-Viṇṇagar-Āḻvār. For rendering service in the hostel and the water-sheds Brahmachārins were appointed.

Brahmans also as tradesmen.

30. Inscriptions of Rājakēsarivarman Rājādhirāja I in the collection are only two (No. 330 of 1917 and No. 55 of 1918). They are dated in the 30th and 32nd years of his reign and mention as usual his conquests. No 330 gives astronomical details which are correct for A.D. 1048 February 26, Friday. It is stated that the assembly of Rājarāja-chaturvēdimaṅgalam, *i.e.*, Ennāyiram met in the pavilion called Mummaḍiśōḻaṉ-*maṇḍapa* in company with Nṛipēndraśōḻa Mūvēndavēḷāṉ, the governor of the town and gave effect to an order of the king issued under the signature of his royal secretary Aḷagiyaśōḻaṉ Viḷupparaiyar stating that on the lands belonging to the temple of Tiruvāyppāḍi, only the lowest rate of tax needs be levied as in the case of the lands belonging to the Rājarāja-Viṇṇagar and Kundavai-Viṇṇagar. This order of the king dated in the 27th year and 137th day of his reign, reached the assembly on the 30th year and 240th day. It thus appears that for the transmission of the order from the king to the assembly through the intermediate office, it took 3 years and 103 days. On receipt of it, the assembly gave practical effect to it.

Rājakēsarivarman *alias* Rājādhirāja I.

The second record, *i.e.*, No. 55 of 1918 contains the short introduction commencing with the words இருமகள்மருவிய, etc., and mentions the conquests of (1) Gaṅgai, Laṅkā, Kaḍāram (Burmah) and Magōdai of the west, (2) the defeat of the king Mānābharaṇa and of the Kūpakas and (3) the destruction of the ships at Kāndaḷūr-śālai.

His conquests shortly told.

31. Parakēsarivarman Rājēndradēva is represented by three inscriptions in the collection. Two of them (Nos. 318 of 1917 and 58 of 1918), dated in the 6th and 5th years respectively, record his military achievements, viz., the setting up of a pillar of victory at Koḷḷāpuram, his military exploits in the battle on the banks of the

Parakēsarivarman Rājēndradēva—his conquests.

Pērāṟu (at Koppam) where he captured Āhavamalla's elephant, camel and treasury along with his queen, and the taking possession of Iraṭṭapāḍi *One and a Half Lakhs*.

32. Nos. 280 and 322 of 1917 copied at Kūhūr in the Tanjore district and at Paṇaiyavaram in the South Arcot district respectively belong to the reign of Parakēsarivarman Adhirājēndradēva whose inscriptions are rarely met with. The introduction does not contain any historical fact. The former record registers a gift of land to an individual, for enjoyment by himself and his descendants, for reciting twice daily the *Tiruppaḷiyam* hymns in the temple of Tirumāmbaḷamuḍaiya-Mahādēvar at Kūhūr. The latter records a gift of land by the residents to the temple of Paravai-Īśvaramuḍaiyār at Paravaipuram (the ancient name of Paṇaiyavaram in the South Arcot district). The temple was probably called so after Paravai, one of the wives of the Tamil saint Sundaramūrtti who was a native of Tiruvennainallūr, not far from Paṇaiyavaram.

Parakēsarivarman Adhirājēndra.

The portion of the South Arcot district which was situated on the north bank of the Pennai was known by the term Vāṇagappāḍi and it seems to have been termed so because it was included in or formed part of the country of the Bāṇas. None of the inscriptions at Paṇaiyavaram state that the place was situated in Vāṇagappāḍi though it is not far removed from the region which was indicated by that territorial division. Parivipuri or Parivi the capital of the Bāṇas has been identified with Parigi in the Anantapur district (*South-Ind. Inscrs.* Vol. II, page 425 and *Annual Report* for 1912, page 75).

A portion of the Bāṇa country lay in the South Arcot district.

33. A number of inscriptions of Kulōttuṅga-Chōḷa with or without introductions have been secured during the year. Of these, three (Nos. 340 and 350 of 1917 and 158 of 1918) contain the introduction beginning with the words புகழ்ருந்தபுணரி and four (Nos. 274, 283, and 365 of 1917 and 159 of 1918) begin with the words புகழ் மாதலினங்க. These seven records therefore belong to the time of Rājakēsarivarman Kulōttuṅga-Chōḷa I. They range in date from the 7th to the 42nd year of his reign. No. 340 registers a grant by Ulagaḷandāṉ Tiruvaraṅgadēvaṉ of Kuḷattūr to the temple at Ennāyiram. The first part of the individual's name has perhaps a reference to the revenue survey undertaken by the king. From No. 159 of 1918 we learn that a resident of Tribhuvanamādēvinallūr, the southern hamlet of Rājarājachaturvēdimaṅgalam, i.e., Brahmadēśam in the South Arcot district, having killed a native of Āmūr in Uttamaśōḷa-vaḷanāḍu gave one hundred and twenty-eight cows for maintaining four lamps in the temple of Brahmīśvaram in order to expiate the sin incurred by killing a certain individual accidentally. Another record from Brahmadēśam (No. 158 of 1918) gives the 41st year and 294th day of the king and the astronomical details contained in it work out correct for A.D. 1111 April 25, Tuesday. It speaks of the consecration of temples, opening of irrigation works, punishment of the wicked and protection of the good and the increase of Brahmanism, in which we must trace some reference either to evil times generally or specially in that locality. In this connexion, it is perhaps worthy of note that the god at Ennāyiram, quite close to Brahmadēśam, is said to have assumed a fierce aspect (*aghōraṉāyeḷundaruḷi*) as opposed to a mild form (*iṉideḷundaruḷi*) generally met with in inscriptions. This seems to suggest some reference to the specially bad state of the locality to allay which, Chōḷa kings from the time of Rājēndra-Chōḷa I to Kulōttuṅga I and his son Vikrama-Chōḷa contributed towards building of temples, construction of tanks, opening of feeding-houses and the like in this special tract. A single inscription (No. 358 of 1917) with the introduction திருமன்னிவினங்கு is included in the list and it is dated in the 2nd year of Rājakēsarivarman Rājēndra-Chōḷa, i.e., Kulōttuṅga I who in his earlier years styled himself Rājēndra-Chōḷa (*South-Ind. Inscrs.* Vol. III, page 132). Some of the inscriptions without the characteristic historical introduction of Kulōttuṅga I can still be ascribed to him, as for instance Nos. 278, 282, 288, 297, 300, 301 and 314 of 1917 all of which come from Kūhūr

Kulōttuṅga I.

Accidental killing of a man and the punishment awarded therefor.

in the Tanjore district and have either the title Rājakēsarivarman or are signed by Nārāyaṇaṉ, the *Madhyastha* of Kūhūr who also figures in a clear record of Kulōttuṅga I. Palaeographical considerations do not militate against this view.

34. Students of Tamil literature know that at a certain time in the history of Southern India there was a strong desire to collect together the sacred utterances of the Saiva saints which were till then only preserved in parts and at different places. These utterances had, during the course of a few centuries since the authors of the hymns had passed away, acquired the sanctity of the Vēdas in the eyes of the Tamils. In the endeavour to wrest them from oblivion, in arranging them in order and in assigning to them their proper tunes the people of the Chōḷa country and their king took a keen interest. The tradition regarding the rescue of the extant *Dēvāram* hymns is what is given out by the Tamil hagiologist Sekkiḷār. According to this authority, during the reign of the Chōḷa king Rājarāja-Abhayakulaśēkhara, identifiable with Kulōttuṅga I, there was a devotee Nambi-Āṇḍār-Nambi, belonging to the class of *archakas* or temple worshippers. His devotion was considered so great, it is said, that the god yielded to his request to eat a dish of rice offered by him. Through the miraculous intervention of this devotee, they came to learn that all the songs, composed by the three authors of the Tamil Scriptures, i.e., Jñānaśambanda, Appar and Sundaramūrti were preserved on palm leaves in one of the rooms attached to the Siva temple at Chidambaram, and it was possible to open the door of it only in the presence of the three. Eventually, on opening the room there were found heaps of palm leaf manuscripts, much of which had been eaten by moths. In right oriental fashion, it is narrated that, a voice from above was heard to say that the leaves which had been destroyed by moths were superfluities. Of the three authors of the *Dēvāram* Jñānaśambanda is believed to have sung 16,000 hymns whereas there are only 384 now preserved. Similarly some of the songs of Appar and Sundarar have not seen the light of day. The belief is very strong that many more hymns were composed by the three authors than what are now printed; and there is certainly room for giving credence to it if we remember the fact that there had been more Śiva temples at the time when the authors flourished than are found in their hymns and there is not sufficient reason for their omission. The discovery (see above Part I, paragraph 18) last year of a valuable epigraph (No. 8 of 1918) which is a hymn of 11 verses in Tamil by Jñānaśambanda on Tiruvaḍavāyil, that is not traceable in the printed copy of *Dēvāram* furnishes direct evidence on the point and lends support to this belief. The script in which the epigraph is incised may be roughly assigned to the 12th century A.D., just the time when the other *Dēvāram* hymns were collected. The method adopted in the treatment of the subject-matter of the hymn is quite characteristic of the saint to whom it is attributed in the inscription, inasmuch as one half of each verse describes the god and the other half furnishes a description of the place.

The *Dēvāram* hymns, compiled in the time of Kulōttuṅga-Chōḷa I.

Eleven new verses of the *Dēvāram* in an epigraph.

35. Of the time of his successor Vikrama-Chōḷa who is indifferently styled Parakēsarivarman (No. 232 of 1917 and Nos. 12 and 160 of 1918) and Rājakēsarivarman (Nos. 6, 63 and 64 of 1918) in the present year's collection, there are eleven inscriptions (Nos. 232, 309 and 311 of 1917 and 6, 12, 20, 27, 63, 64, 160 and 182 of 1918). They begin with the introduction புகழ்மாது புணர, பூமாதுபுணர and பூமாலைபிடைந்த. One of the Brahmadēśam records (No. 160 of 1918) is similar in its contents to No. 158 of 1918 noticed above and contains certain astronomical details which are not sufficient for calculation but which must fall in A.D. 1133. It is rather strange that the times or the locality should have continued in the same bad condition during this reign as well. One of the king's ministers was Śōḷakōṉ (No. 63 of 1918). The introduction of No. 232 of 1917 is similar in its wording to No. 79 of *South-Ind. Inscrs.*, Vol. III, page 182 f. As such it might have been a record of Vikrama-Chōḷa.

Vikrama-Chōḷa.

36. Kulōttuṅga II is represented by five records surely attributable to him (Nos. 157, 169, 171, 179 and 181 of 1918) which begin with the introduction

புவனவீரன். In all of them the king gets the title *Rājakēsarivarman*. No. 157 confirms the surmise made in the *Annual Report* for 1912 (page 67) that Anapāya,

Kulōttuṅga II.

was a surname of this king, as it is stated that a village was granted under the new name Anapāyanallūr which should have been so called after the king. It may be noted that the latest regnal year found for the king is only the tenth.

37. Parakēsarivarman Rājarāja II is represented by four records in the collection under review (Nos. 315 and 336 of 1917 and Nos. 52 and 168 of 1918),

Rājarāja II.

from one of which (No. 336 of 1917) we learn that Chōlēndraśiṅgha-Mūvēndavēḷāṉ was the king's chief secretary (*tirumandira-ōlai*).

38. Only four records of Rājādhirāja II are registered in Appendices B and C. They range in date from the 6th to the 14th year of his reign and come from Korukkai and Tiruvidavāyil in the Tanjore district (Nos. 224 and 228 of 1917 and 14 of 1918). His conquests of Madura and Ceylon are mentioned. No. 224 of 1917 dated in his 6th year contains astronomical details which have been found on verification to be correct for A.D 1168, June 8, Saturday but the *tithi* was dvitīyā

Rājādhirāja II.

not *tṛtīyā* as given in the record. The object of the record is to register the fact that the assembly of Kuṟukkai, also called Vikramaśōḷa-chaturvēdimaṅgalam, made a tax-free gift of land to the temple of Tiruvīraṭṭāṇamuḍaiyār—one of the eight Vīraṭṭāṇams which had been sung by the Śaiva saints—for garlands. There was half a *vēli* of taxed land which for a period of 50 years was left uncultivated and claimed by none. The assembly paid the taxes due including the *kaḍamai* and *kuḍimai* all these years. Subsequently it was again lying fallow and the taxes, such as *kaḍamai* and *kuḍimai*, were not paid, but were left in arrears. It was therefore decided to make a gift of it to the temple, get it cultivated with paddy and the like crops, and supply from its income one hundred garlands daily of Seṅgaḻunīr (red-lotus) flowers perpetually as long as the moon and the sun endure, to the temple at the midnight service. For making the land tax-free of the village (வாகீச்சுரமுடையான்), the assembly received in lieu thereof, from the temple treasury one hundred and sixty *kāśu* which had been collected by donations and deposited in it by Tirujñānaśambanda, a devotee of the temple and agreed to pay all *kuḍimai* taxes on this land including *antarāya* and *viṇiyōga*. The assembly further agreed to pay the said taxes including *śilvari* and *peruvari* even if at any future time claimants for the land arose and disturbed its exemption from taxes. It is perhaps worthy of note that the liability of the assembly to pay the taxes even after the land had changed hands must have arisen from the fact that they had come in possession of 160 *kāśu* the capital from which the taxes on the lands had to be paid and secondly that if the transferee had been asked to pay the taxes, there would be a double payment of the same. The change of ownership intended as a hypothetical case in the inscription seems only to refer to the right of cultivation of the land which had been once for all made tax-free and given over to the temple.

Land unclaimed for 50 years now granted to the temple exempt from tax.

39. Fifteen records (Nos. 176, 93, 165, 25 of 1918, 226 of 1917, 161, 94, 189 of 1918, 252, 227 of 1917, 186 of 1918, 219, 225 of 1917, 2 of 1918 and 213 of 1917), of Kulōttuṅga III, ranging in date from his 4th to 37th year of reign, have been secured in the year under review. Some of these contain his introduction beginning with the words புவ்வாய்த்த; others mention his conquests of Madura, Īḻam (Ceylon), Karuvūr, and state that he took the crowned head of the Pāṇḍya (king). In a few records the name Tribhuvanavīradēva is substituted for Kulōttuṅga. The astronomical details furnished in the inscriptions have been verified and the results noted in Appendix E. The earliest achievement of Kulōttuṅga III is his conquest of Madura. It is interesting to note that Nos. 167 and 176 of 1918 style a certain chief named Ammaiyappaṉ *alias* Rājarājaśambuvarāyaṉ as the capturer of the Pāṇḍya country. The same chief is alluded to in No. 342 of 1917, which is dated in the reign of Tribhuvanachakravartin Rājarāja III. From this it is almost certain that the chief rendered valuable service in the expedition against the Pāṇḍyas by Kulōttuṅga III, an expedition which was attended with signal success. From No. 94 of

Kulōttuṅga III: his conquests.

1918 of the 14th year of the king whose introduction is quite similar to that of a record of his 9th year (No. 86 of *South-Ind. Inscrs.*, Vol. III, page 210 f.) we gather that there were internal dissensions in the Pāṇḍya country, that Vikrama-Pāṇḍya who was opposed by the combined forces of Vīra-Pāṇḍya or his son and his ally the king of Ceylon, sought the help of the Chōḷa sovereign and that Kulōttuṅga III espousing his cause invaded the country with a valiant army, inflicted defeat on the allied powers, killed Vīra-Pāṇḍya's son and caused the dispersed Singhalese troops to show their backs and enter the sea. Setting up a pillar of victory in Madura he conferred the kingdom on his protege Vikrama-Pāṇḍya. The title "capturer of the Pāṇḍya country" assumed by Ammaiyappaṉ Rājarāja Śambuvarāya, as early as the 4th year of the king (A.D. 1182) shows that he rendered valuable help to his Chōḷa overlord, by whom he must have been so honoured. It may be noted here that this is one of the earliest references to Śambuvarāyaṉ in inscriptions, and the chief that figures herein may be considered as an early member of that family. The record under reference gives us a clue to understand the original position held by the ancestors of the Śambuvarāya family as that of the feudatories of the waning Chōḷa power. The other title Rājarāja might indicate that he was a subordinate of Kulōttuṅga III's father Rājarāja II. During the time of Rājādhirāja II also there was a feudatory chief of the Śambuvarāya family who stood by the side of his Chōḷa overlord. Later on we meet with a member of the same line in the records of Rājarāja III. Thus during the days when the Chōḷa power was gradually sinking, i.e., in the period covered by the reigns of the four successive Chōḷa sovereigns, viz., Rājarāja II, Rājādhirāja II, Kulōttuṅga III and Rājarāja III, Śambuvarāyas held a subordinate position under the Chōḷas and rendered valuable service to them as the titles '*Pāṇḍināḍukoṇḍa*', '*veṉṟumaṅkoṇḍa*' '*taṉiṉṟuveṉṟāṉ*' which the several members of the family had assumed, clearly indicate. The weakest of the Chōḷa kings was Rājarāja III, a king who allowed himself to be taken captive by one of his own supplicants and was in such a miserable plight as to be rescued and re-established on his throne by the neighbouring kings, i.e., the Hoysaḷa Narasiṁha and the Telugu Chōḍa chief Tikka both of whom claim to be establishers of the Chōḷas. It was after Rājarāja III that the Śambuvarāyas appear as completely independent sovereigns ruling a portion of the Chōḷa dominions, i.e., a part of the ancient Toṇḍai-maṇḍalam. This attempt to gain independence seems to have been made in the latter part of the reign of Rājarāja III. It is perhaps worthy of consideration here that Chōḷa Tikka, who claims to have established the Chōḷas, claims also to have defeated the Sambuvarāya by which we might gather that on behalf of the declining Chōḷas, Tikka aimed a blow at the feudatory Śambuvarāya who attempted to throw off the Chōḷa yoke and assert his independence.

Civil war in the Pāṇḍya country.

The family of Śambuvarāyas were originally feudatories of the Chōḷas.

40. The reign of Kulōttuṅga III was noted for building activities and the Tribhuvaṇam record noticed in the *Annual Report* for 1908, p. 81, shows the interest evinced by the king himself in that direction. No. 93 of 1918 included in the present year's collection states that a chief named Iraṇaṉ Poṉparappiṇāṉ alias Rājarājakōvalarāyaṉ of Kugaiyūr in the South Arcot district built the temple of Srīkailāsam, also known as Poṉparappiṇa Īśvaramuḍaiya-Nāyaṉār, with its three pavilions the ardha-*maṇḍapa*, *snapana-maṇḍapa* and nṛitta-*maṇḍapa* together with the two enclosing walls and towers, i.e., the first *prākāra* and its *gōpura*. He also constructed a tank called Vīrabhayaṅkaram and gave extensive lands for its upkeep. The endowments to the temple were largely augmented by the gifts of another chief, perhaps of the same family, named Rājarājadēvaṉ Poṉparappiṇāṉ alias Vāṉakōvaraiyaṉ of Śirupākkam (No. 94 of 1918). The chiefs bearing the title *Poṉparappiṇa* which they assumed by virtue of some early member of the family covering the Chidambaram temple with gold were also subordinates of the Chōḷas.

Building activities during the reign of Kulōttuṅga III.

A number of inscriptions of Kulōttuṅga III state that he took Karuvūr. In No. 227 of Appendix B, this item of his achievement is substituted by the conquest of "Koṅgu alias Vīraśōḷa-maṇḍalam." That the two are not different is quite

Conquest of Koṅgu.

apparent and it may be explained by stating that in the first instance the capital is mentioned and that it stands for the territory to which it belonged in the second. Similarly also when the inscriptions merely mention the capture of places such as Madura, we have to understand that the countries in which they were situated were overcome. No. 229 of 1917 refers to his father Rājarājadēvaṇ.

Rājarāja III.

41. About 24 inscriptions of Tribhuvanachakravartin Rājarāja III have been copied in the year. The details of date given in some of these are noted in Appendix E, with their equivalents. Some of the interesting facts mentioned in a few records of this king are noted below. No. 223 of 1917 gives a list of slaves both male and female, numbering more than a hundred persons, owned by the temple of Vīraṭṭaṇēśvara, having been made over to it by an order of the king, by purchase from several people and by gifts from private individuals in the 9th and 10th years of the reign of Kulōttuṅga III (A.D. 1187-88) in the 7th year of Rājādhirāja II (A.D. 1169) and in the reign of Rājarāja III. The circumstances connected with their sale to the temple and the prices paid for them are not stated. In previous years, similar instances have been recorded (*Annual Report* for 1905, part II, p. 54 and *Annual Report* for 1913, p. 108). It is worthy of note that all these records belong to the Tanjore district. The king's officers Kāliṅgarāyaṇ and Kāḍuvetti are mentioned in Nos. 241, 250, 262 and 265 of 1917. One of these fixes *araśukūli*, and *pāḍikāval* at one *kalam* on each *mā* of land. In No. 245 of 1917 it is stated that the persons holding the lands belonging to the temple of Kōyil-Tirumālam expressed their inability to pay the taxes at the prevailing rates and requested that these might be revised and fixed for the future. Thereupon the lands were resumed and given over to the same temple perhaps on a favourable tenure or by excusing the payment of the dues altogether. The gift is expressly stated to have been made for the recovery of the king's health and for the prosperity of the village. From Nos. 246 and 247 of 1917 we learn that nearly 5 *vēli*, 3 *mā*, 1½ *kāṇi*, 1 *mundiri*, *kīḻ* 4 *mā* of land were sold for 20,700 *kāśu* and that 2 *vēli*, 8½ *mā*, ½ *kāṇi*, 1 *mundirigai*, kīḻ half and 2 *mā* for 10,000 *kāśu*.

Some administrative features of the time.

The only other record of Rājarāja III which is worthy of notice is No. 1 of 1918 from Tukkāchchi. Its date portion is much damaged but can be read as 22 + 1st to suit the details given of it in the inscription, viz., that the 12th day of the month of Vaigāśi of the year fell on Friday. We are informed that the cultivators of the lands given to the temple of Vikrama-Chōḻīśvaramuḍaiyār, for conducting worship, and offerings, for supplying unguents and garlands of *śeṅgaḻunīr* flowers and for meeting other requirements of the temple failed to pay the *kaḍamai* when demanded. Seeing this, and realizing perhaps their distressed condition also, Śīrāṇḍan alias Muṇaiyadaraiyaṇ, one of the *Kāvalkūṇiyāḻar* (i.e., the men appointed for leasing out lands and realizing assessment), prevented the defaulting tenants from absconding by giving them what was required for their maintenance and personally inquired into the daily requirements of the temple, supplemented its funds so that the fixed scale of expenses might be met; set up images of the gods Śaṇi and Bṛihaspati in order that the god might be taken in procession; appointed a person to perform a number of prostrations to the god in the temple for the welfare of the king; nominated the *nambis* to perform fire-sacrifices (*hōma*) and ministered to the wants of Brahmans and Veḷḷāḷas who had inhabited the village from outside. For all these good services he, the *kāṇiyāḻaṇ* was given the privilege of entering the temple armed with a bow, of getting one of the privileges (*nimandas*) for himself; of receiving half of the emoluments of the persons who had to carry the god in procession; of getting a house in the temple premises and to let it to any person he chooses; and to have this order engraved on stone. He is said to have reappointed the servants and to have managed the lands which were abandoned without being cultivated in previous years, in such a way as to obtain for the temple an income of 2,000 *kalam* of paddy. This inscription is of importance as it seems to show what a responsible *kāṇiyāḻaṇ* ought to do in times of distress when lands are liable to be left uncultivated and the ryots are likely to run away from villages to the detriment of the State interest.

The services rendered by a *Kāṇiyāḻaṇ* during a time of distress and the privileges he was allowed.

Rājēndra-Chōḻa III.

The latest Chōḻa records of the year (No. 10 of 1918 and Nos. 339 and 752 of 1917) belong to the reign of Tribhuvanachakravartin Rājēndra-Chōḻa III. Two of these (Nos. 10 of 1918 and 339 of 1917) furnish astronomical details whose English equivalents are given in Appendix E. No. 10 of Appendix C, refers to a monastery (*guhai*) of Tirumurai-Dēvārachchelvar, of the lineage of Naraśiṅgadēvar belonging to the *maṭha* called *Oruchchiragaṇ* situated on the northern side of the temple of Tiruttōṇippuram at Tirukkaḻumalam (i.e., Shiyali) in Tirukkaḻumala-nāḍu, a subdivision of Rājādhirāja-valanāḍu and registers a gift made by a private individual for the welfare of the officer Vānādharāyaṇ. The title *Mahāmaṇḍalēśvara* is prefixed to the name of the king for the first time in No. 339 of 1917 and if it could indicate anything, it shows that the Chōḻa king had grown so powerless at the time as to be mentioned with that degrading title.

The Pandyas.

Māṟañjaḍaiyaṇ and Śaḍaiyamāṟaṇ.

42. Two early kings of this dynasty Māṟañjaḍaiyaṇ and Śaḍaiyamāṟaṇ are represented in the year's collection. Their inscriptions (Nos. 480 and 863 and Nos. 416, 417, 418 and 440 of Appendix B) are all of them in Vaṭṭeḻuttu characters and come from the Tinnevelly district. No. 863 which is dated in the 35 + 7th year of Māṟañjaḍaiyaṇ mentions two groups of men called *Tirumalai-vīrar* and *Parāntaka-vīrar*. The latter name suggests that the inscription may probably belong to Parāntaka-Śaḍaiyaṇ the predecessor of Rājasiṁha-Pāṇḍya in whose reign the bigger Siṉṉamaṇūr plates were issued. One of the records of Śaḍaiyamāṟaṇ (No. 440 of Appendix B) which is damaged gives the name of an assembly as Pāśupatapperumakkaḷ whose function is not given in the record.

Māṟavarman Sundara-Pāṇḍya I. (A.D. 1216—1235).

43. We have 11 records of Māṟavarman Sundara-Pāṇḍya (1216–1235 A.D.) in the year's collection. Of these No. 429 of Appendix B begins with the introduction மலர்மிசையும் and three others (Nos. 390, 394 and 627 of Appendix B) give him the epithet "who having taken the Chōḻa country performed the anointment of heroes at Mudigoṇḍaśōḻapuram" thus clearly showing that they belong to Māṟavarman Sundara-Pāṇḍya I. In the first the king is stated to have been seated on his throne Maḷavarāyaṇ in his palace at Madura while issuing certain orders to the assembly of Aiññūṟṟuppaṉṉiruvar which evidently consisted of 512 members. In the *Annual Report* for 1916, page 122, he is stated to have had a throne by the same name at Poṉ-Amarāvati. Nos. 430 and 431 of 1917 are also attributable to him since a certain chief Araiyaṇ Dēvachchilaipperumāḷ alias Nuḷambādarāyaṇ who figures in these inscriptions is also mentioned in No. 429. For the same reason we may assign No. 428 of Appendix B in which the king is called Kōnēriṉmaikoṇḍāṉ to Māṟavarman Sundara-Pāṇḍya I. No. 633 of 1917 refers to a certain Śāttaṉ Nāgapperumāḷ alias Nandiyarāyaṇ who was a chief of Nāgēri in Seṅgudi-nāḍu and the liquid measure called *Dēvāśriyaṇ-nāḻi* is mentioned in No. 89 of 1918. The same measure is also mentioned in the records of Kōpperuñjiṅgadēva.

Assembly of 512 members.

It is interesting to learn from Nos. 390 and 394 of 1917 which come from Kīḻappāvūr in the Tinnevelly district of a certain class of men called Muṇai-edirōgar whose commanders (*daṇḍa-nāyakam-śeyvār*) make certain gifts to the two temples there. The term *daṇḍanāyakam* suggests that they must be a military body, and this is made clear by No. 395 of 1917 of the time of Māṟavarman Vikrama-Pāṇḍya in which their other name is given as *Teṉṉavaṉ-āpattudavigaḷ* meaning "the helpers of the Pāṇḍya (king) in times of distress" corresponding to "the King's own regiment" of the present day. This body is also mentioned in a record (No. 391 of Appendix B) of Māṟavarman Kulaśēkhara I and in No. 396 of Appendix B of the time of Māṟavarman Śrīvallabha. Since all these inscriptions come from the same village we may take it to be a sort of military institution peculiar to the Pāṇḍya country and somewhat similar to the community called *Paḍaikkāṉṟar* and *Perumpaḍaiyār* mentioned in the *Annual Report* for 1917, page 112. The mention of this military class in the records of the four kings may go to show that these kings may not be far removed from one another in point of time.

44. Twelve inscriptions of this king have been secured this year from the South Arcot and the Tinnevelly districts. No. 395 of Appendix B which begins with the historical introduction *tirumagaḷ jayamagaḷ*, etc., has already been referred to under Māṟavarman Sundara-Pāṇḍya I. The initial date of this king has been fixed by Mr. L. D. Swamikannu Pillai as A. D. 1269–70 (*Annual Report* for 1917, page 111).

Māṟavarman Vikrama-Pāṇḍya.

45. Māṟavarman Vikrama-Pāṇḍya with the introduction *tirumalar mādu*, etc., has been mentioned in the *Annual Report* for 1916, page 123, as making a gift at the request of his brother-in-law, a certain Vikrama-Chōla. No. 469 of Appendix B which is a fragmentary inscription also mentions this chief whose star of nativity as it gives was Śatabhishaj. Nos. 426 and 427 of 1917 belong to the same king. They are both dated in his 5th year and the astronomical details supplied by these epigraphs work out correctly for A. D. 1254 and thus enable us to fix his initial date at about 1249 A. D. This seems to be partly confirmed by No. 426 of 1917 where a land is assigned on lease to a certain Lakkumaṇaṉ Āṇḍa-Piḷḷai who is also an assignee of a similar lease in No. 432 of the time of Jaṭāvarman Vīra-Pāṇḍya (A.D. 1253).

Māṟavarman Vikrama-Pāṇḍya.

Two inscriptions from the South Arcot district (No. 325 of 1917 and No. 71 of 1918) begin with the introduction *Samastabhuvanaikavīra*, etc., and are therefore referable to that Māṟavarman Vikrama-Pāṇḍya who began to rule in A.D 1283 (*Ind. Ant.* Vol. XLII, page 224). He is also called Kōṉērinmaikoṇḍāṉ in No. 71 of 1918. To the same king may also be attributed Nos. 82 and 86 of Appendix C though they contain no introductions. The former is dated in his 3rd year and gives details of date which satisfy the year A. D. 1286. From the latter in which the king is styled Kōṉērinmaikoṇḍāṉ Vikrama-Pāṇḍya we learn that he instituted in the temple at Vṛiddhāchalam a service called *Rājākkaṇāyaṉ-śandi* after his own name. From previous records we have known that the surname *Rājākkaḷ-Nāyaṉ* was borne by a certain Kōṉērinmaikoṇḍāṉ Vikrama-Pāṇḍya (*Annual Report* for 1909, page 85) and Māṟavarman Vikrama-Pāṇḍya (*Annual Report* for 1914, page 94) and Māṟavarman Kōṉērinmaikoṇḍāṉ Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). By calculating the astronomical details given in two of the inscriptions Nos. 287 of 1902 and 124 of 1904 Prof. Kielhorn fixed his initial date at A.D. 1401 and I was led to believe that he must be identical with Jaṭāvarman Kōṉērinmaikoṇḍāṉ Vikrama-Pāṇḍya whose initial date also falls in A.D. 1401 (No. 124 of 1908) and since *Rāśākkaḷ-Nāyaṉ* occurs as a surname of the king in Nos. 270 and 295 of 1913 and 229 of 1916 all of which belong distinctly to a Māṟavarman, I suggested that the epithets Jaṭāvarman and Māṟavarman were indifferently applied to this Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). The alphabet employed in our present inscription (No. 86 of Appendix C) does not seem to refer to so late a period as the 15th century A.D. but is quite similar to that of No. 82 of Appendix C, which, as I have pointed out above, gives A.D. 1286 as his third year. For the same reason it is equally possible that Nos. 287 of 1902 and 124 of 1904 should be referred to about this period. In fact from Mr. Swamikannu Pillai's Ephemeris I find that the dates given in them also suit very well for A.D. 1290 and 1287, respectively. It now seems to me therefore that the Vikrama-Pāṇḍya who had the surname *Rājakkaḷ-Nāyaṉ* is distinctly a Māṟavarman and much earlier than Jaṭāvarman Vikrama-Pāṇḍya who ascended the throne in A.D. 1401.

Kōṉērinmaikoṇḍāṉ.

46. About seven inscriptions from Vriddhāchalam are dated in the reign of Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ. No. 75 of Appendix C records that a certain Maḷavarāyar established an *agrahāra* called Kulaśēkhara-chaturvēdimaṅgalam after the king. The inscription also mentions Vikrama-Pāṇḍya. The same officer or chief, is stated in No. 79 of Appendix C to have made a gift of land for a flower-garden to the temple in the name of Vikrama-Pāṇḍya. In Nos. 76, 81, 87 and 88 of 1918 provision is made for a service called *Rājākkaṇāyaṉ-śandi* and in the last two of them figures a certain officer called Vikrama-Pāṇḍyachchōḷakōṉ who also figures in No. 86 of 1918, but therein he is merely called *Śōḷakōṉ*. Hence it may not be wrong if we assign the record No. 75 of Appendix C to the reign of Māṟavarman Kulaśēkhara I (A.D. 1268-1310), and Nos. 76, 79, 81, 87 and 88 of Appendix C to Māṟavarman Vikrama-Pāṇḍya mentioned above.

47. Nos. 434 and 435 belong to Jaṭāvarman Vikrama-Pāṇḍya and both are from Kuttālam in the Tinnevelly district. It is not impossible that they belong to Jaṭāvarman Vikrama-Pāṇḍya referred to in the above paragraph.

Jaṭāvarman Vikrama-Pāṇḍya.

48. Three inscriptions of Jaṭāvarman Vīra-Pāṇḍya (Nos. 432, 437 and 665 of 1917) have been secured during the year under review. The first of these (No. 432) which begins with the historical introduction திருவளர்புகல, etc., is dated in his third year. The second (No. 437) is a record of his 15th year which gives him the attribute 'who having taken Īḻam, Koṅgu, Śōḷa-maṇḍalam and defeated Vallāṉ (*i.e.*, Vallāḷa?) anointed himself at Perumparrappuliyūr (Chidambaram)'. Both the inscriptions give astronomical details which suit the dates A.D 1256 and 1267, respectively, and thus make him identical with the king of that name who ascended the throne in A.D. 1253 (*Ep. Ind.* Vol. IX, page 227). Both these inscriptions register a transaction between the same individual and the assembly of Tirukkuttālam which is stated to have met together in Tirumukkālvattam. It is not known what it means, but it may refer to a hall where it usually held its sittings. No. 432 of 1917 records that the village assembly bought a piece of land from the people of Sundara-Pāṇḍyapuram and let a portion of it on permanent lease to a certain Āṇḍa-Piḷḷai in exchange for a fixed annual rent in paddy and money on every *mā* of cultivated land. It was also stipulated that the lessee would pay on every *mā* of waste plot that he brought under cultivation at the rate of 1 *mā* of *achchu* and 1 *kalam* of paddy for the first year, 2 *mā* of *achchu* and 2 *kalam* of paddy for the 2nd year, 3 *mā* of *achchu* and 3 *kalam* of paddy for the 3rd year and 4 *mā* of *achchu* and 4 *kalam* of paddy for the 4th and subsequent years. This kind of lease with an annually progressing rate of tax corresponds to the modern system of "*Cowle.*"

Jaṭāvarman Vīra-Pāṇḍya.

There are two inscriptions of Vīra-Pāṇḍya in the collection (Nos. 66 and 104 of Appendix C) both of them secured from the South Arcot district. But from the astronomical details given in them no suitable date could be found for him except A.D. 1296 which would make him identical with Jaṭāvarman Vīra-Pāṇḍya the natural son of Māṟavarman Kulaśēkhara who was defeated by Malik Kafur in A.D 1312 (*Annual Report* for 1900, page 6) He styles himself "*Raṇamukharāma*" in No. 104 of Appendix C which records the founding of an *agrahāra* called after his surname. The village was divided into 26 parts, 1 part each was assigned to 24 Bhattas (Brahmans), 1 part as a *Yajurvēdavritti* and 1 part as *Purāṇavritti* (see paragraph 28 above) being exempted from all kinds of obligations.

Tribhuvanachakravartin Vīra-Pāṇḍya.

49. Of Jaṭāvarman Śrīvallabha we have only one inscription this year (No. 393 of 1917). The introduction commences with words *tirumaḍandai*, etc. The king is stated to have made a grant of land to the temple of Tirukkapāliśvaramuḍaiyār at Kiḻappāvūr being seated on his throne called Kaliṅgattaraiyaṉ in the hall Aḻagiya-Pāṇḍiyaṉ in his palace at Madura east of Māḍakuḷam. Teliṅgakulakāla-chaturvēdimaṅgalam was the name of the village in which the land was situated and the land itself was re-named Sundara-Pāṇḍya-viḻāgam. It looks as though these were called after Jaṭāvarman Sundara-Pāṇḍya I (1251–71 A.D.). Jaṭāvarman Śrīvallabha may belong therefore to about the 13th century A.D. instead of the 11th century A.D. as suggested in the *Annual Report* for 1917, page 109. The characters also of this inscription do not seem to point to a period earlier than the 13th century. This must therefore be the Jaṭāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*Ind. Ant.* Vol. XLII, page 225).

Jaṭāvarman Śrīvallabha.

50. Two inscriptions of Jaṭāvarman Sundara-Pāṇḍya (Nos. 248 and 249 of 1917) are registered in Appendix B. In the former he is called Rājarājaṉ. The details of date which are given in these inscriptions make him identical with Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1276 (*Ind. Ant.* Vol. XLII,

Jaṭāvarman Sundara-Pāṇḍya II.

page 223). No. 248 of 1917 in the course of enumerating the list of lands belonging to the temple, mentions incidentally the temples of Mudubaganārtali-Mādēvar and Avaninārāyana-Vinnagar-Emberumān both of which are referred to in the Tanjore inscriptions of Rājarāja I (*South-Ind. Inscrs.*, Vol. II, page 282) as being situated at Ambar.

Muppidi-Nāyaka contemporary of Jatāvarman Sundara-Pāndya.

The conquest of the south and the defeat of the Pāndya king by Muppidi-Nāyaka, the general of Kākatīya Pratāparudra is already known to us (*Annual Report* for 1909, page 120). But it is not stated who the king was that was defeated by him. No. 72 of Appendix C from Vriddhāchalam in the South Arcot district which is dated in the 13 + 1st year of Tribhuvanachakravartin Kōnērinmaikondān Sundara-Pāndya refers to his elder brother, who made provision for a service instituted by the king in the temple called after Muppidi-Nāyaka the minister of Kākatīya Pratāparudra. In the Sanskrit verse with which this inscription opens Muppidi-Nāyaka is called "the lord of Vikramasimhapattana." (i.e., Nellore). Another inscription of the same king (No. 84 of 1918) which also comes from Vriddhāchalam provides for a service called *Kōdandarāmān-śandi* after himself. We learn that his birthday star was Pushya. This surname *Kōdandarāma* is applied to Jatāvarman Sundara-Pāndya in No. 123 of 1904 whose date of accession Mr. Swamikannu Pillai fixes as A.D. 1276 (*Ind. Ant.*, Vol. XLII, page 224). The 14th year of this king would fall in 1290 A.D. But Pratāparudra had not then ascended the throne and his southern expedition could hardly have taken place at such an early date. The details of dates given in the present inscription (No. 84 of 1918) work out almost correctly for A.D. 1315. If this is accepted, the inscription would then be referable to Jatāvarman Sundara-Pāndya IV whose initial date has been fixed at A.D. 1302 (*Ind. Ant.* Vol. XLII, pages 166 and 228). Kōnērinmaikondān mentioned in No. 175 of 1918 is said to have been born under *Pushya* and had a surname Kōdandarāma. The inscription is also dated in 13 + 1st year. Thus he is identical with the Jatāvarman Sundara-Pāndya referred to above. Another inscription of Kōnērinmaikondān (No. 102 of Appendix C) from Kugaiyūr (South Arcot) makes provision for a service Sundara-Pāndyan-*śandi* called after the king. It is possible that this may also refer to the same king, since a certain Kālingarāyan who occurs in Nos. 72 and 84 of Appendix C figures in this record as well.

Jatāvarman Kulaśēkhara I.

51. Of the three inscriptions (Nos. 637 to 639 of 1917) of Jatāvarman Kulaśēkhara, one (No. 638) begins with the introduction தென்மடந்தை, etc., and is dated in his 10 + 1 + 1st year. The other (No. 639) with no introduction mentions a certain channel called *Pāvanangakāran-vāykkāl*. '*Pāvanangakāran*' has been shown (*Annual Report* for 1916, page 123) to be a surname of a certain Parākrama-Pāndya Māvalivānādhirāya, the son of an unspecified Jatāvarman Sundara-Pāndya. It is therefore clear that the record has to be assigned to a later king of that name.

Māravarman Kulaśēkhara I.

52. To Māravarman Kulaśēkhara belong 13 inscriptions of which Nos. 260 and 263 of Appendix B from Tirumakkōttai both dated in his 22nd year, call him *Bhuvanēkavīra* and record a gift of land by a certain chief (*araśu*) of Vandāļainādu named Mēykkundēvan Śokkanāyan *alias* Vijayagandagōpāla who may be the same person as the one mentioned in Nos. 660, 662 and 663 of 1902 belonging to the time of Māravarman Kulaśēkhara and Rājarājan Sundara-Pāndya. Of Māravarman Kulaśēkhara 'who took every country' there are three inscriptions (Nos. 268, 391 and 425 of 1917). No. 391 mentions the military class Munai-edirmōgar referred to under Māravarman Sundara-Pāndya I. Nos. 483 and 636 of 1917 which are both dated in his fourth year contain astronomical details which yield A.D. 1271 and thus make him indentical with Māravarman Kulaśēkhara I.

In the *Annual Report* for 1916, page 123, paragraph 28, it was suggested that a certain Jatāvarman Sundara-Pāndya must have borne the surname Vennu-mudiśūdinān. This is confirmed by No. 415 of Appendix B dated in the 7th year of Māravarman Kulaśēkhara in which a certain transaction is made by the temple

authorities of Kuttālam with a native of Vennumudiśūdiya-Sundara-Pāndya-pattanam. On examining the date of this inscription on the spot Mr. Swamikannu Pillai has concluded (*Ind. Ant.*, Vol. XLII, page 228) that it must belong to Māravarman Kulaśēkhara II who ascended the throne in A.D. 1314. In all the inscriptions of this king (Nos. 412, 413, 414 and 415 of Appendix B) provision is made for a service called Kālāmukkal-tōlan-*śandi*.

Māravarman Parākrama-Pāndya.

53. An inscription of Māravarman Parākrama from Vriddhāchalam (No. 78 of 1918) is dated in his 14th year and the astronomical details work out correctly for A.D. 1349. This king must be the Māravarman Parākrama-Pāndya whose date of accession has been ascertained by Prof. Kielhorn to be A.D. 1335 (*Ep. Ind.*, Vol. IX, page 228).

No. 197 of 1917 which comes from Tirumukkūdal near Karūr in the Trichinopoly district belongs to one of the Kongu-Pāndyas. It is dated in the 15th year of Rājakēsarivarman *alias* Vīra-Pāndyadēva whose time is already known from No. 445 of 1905 dated in his 15th year which was equivalent to A.D. 1293 according to Prof. Kielhorn's calculation (*Ep. Ind.*, Vol. IX, page 226).

Later Pandyas.

54. The villagewar epigraphical survey of the Tenkasi taluk, Tinnevelly district this year, has been very fruitful in yielding us a large number of inscriptions of this dynasty. As many as about 190 records of the kings of this line have been secured and clearly set forth the relationship that existed between some of them. The earliest inscription of this dynasty known till now is that of Parākrama-Pāndyadēva whose record (No. 203 of 1895) dated in the 31st year and Śaka 1337 gives A.D. 1384 as his initial date. No. 408 of Appendix B which belongs to a certain Jatāvarman Parākrama-Pāndya combines his 5 + 15th year with Śaka 1309 (= A.D. 1387) thus taking the initial date of the latter further back by about seventeen years than the former. We learn from the inscription that the central shrine and the *mandapas* of the temple at Kuttālam were renovated by this king. No. 458 of Appendix B which is dated in Śaka 1333 mentions the founding of a Brahman village in the time of a certain Kulaśēkhara who may be identified with Māravarman Kulaśēkhara who rebuilt the temple at Ilañji in his 13 + 1st year corresponding to Śaka 1331 (No. 528 of 1911).

Parākrama and Kulaśēkhara.

Śrīvallabha brother of Arikēsari Parākrama.

Nos. 459 and 461 of 1917 dated respectively in Śaka 135[1] and 1355 belong to a certain Śrīvallabha. Inscriptions Nos. 457 and 460 which are both dated in the 32nd year of Māravarman Śrīvallabha may also belong to the same king. We have not till now come across any inscriptions of this Śrīvallabha with these dates. We have however an epigraph of a certain Alagan-Perumāl Śrīvallabha from Karivalamvandanallūr (No. 278 of 1908) dated in Śaka 139[3]. In No. 459 of Appendix B the king receives certain epithet, only the latter part of which is preserved in the inscription and reads . . . Rāman. It is doubtful if it could be taken as *Kaliyugarāman*. We know of a Māravarman Vīra-Pāndya of about this time who had the title *Kaliyugarāman* (*Annual Report* for 1905, page 56), and who was a co-regent of Arikēsari Parākrama (*Annual Report* for 1906, page 72 and *Annual Report* for 1910, page 100). We can hence take this Śrīvallabha who was a contemporary of Māravarman Vīra-Pāndya to be his brother and another co-regent like him with Arikēsari. And we may not also be wrong in supposing that the Śrīvallabha referred to in the Pudukkōttai grant, as an ancestor of the king who covered the Rāmēśvaram temple with copper-sheets should be no other than the Śrīvallabha of our record. In confirmation of this we have three inscriptions published in the Travancore Archæological Series (A, E and F, page 251 f.) from which we learn that Arikēsari and himself were brothers. The second record (No. 461 of Appendix B) refers to a previous gift by Kulaśēkhara who may be either his brother (another joint ruler with him and Arikēsari) or the earlier king of No. 458 of Appendix B, mentioned above.

55. Māṟavarman Vīra-Pāṇḍya is represented by two inscriptions Nos. 422 and 452 of Appendix B of which the latter is dated in Śaka 1368 and the former gives his regnal year as 23. By taking Vīra-Pāṇḍya as identical with that Kaliyugarāmaṉ Vīra-Pāṇḍya who ascended the throne in Śaka 1343 (*Annual Report* for 1905, page 56), and who was co-regent with Arikēsari Parākrama, his 23rd year would correspond to Śaka 1366 and hence out of several dates which could be obtained from the astronomical details given in the record (No. 422) we may choose Śaka 1367 as the one intended by the inscription. But the difficulty is that he refers to the rebuilder of the Kuttālanātha temple—the Jaṭilavarman Parākrama whose 5 + 15th year was Śaka 1309—as his elder brother (*aṇṇāḷvi*) which could hardly be possible. We learn that his star of nativity was Jyēsbṭhā. The signatory in this inscription is a certain Tachchanenmēṇi-uḍaiyāṉ who also figures in No. 460 of the time of Śrīvallabha mentioned above.

Māṟavarman Vīra Pāṇḍya.

56. No. 547 mentions Vīra-Pāṇḍya and a village which had been founded in his name. This village has been already referred to in a record (No. 11) of 1912. No. 641 of Appendix B is dated in the 2 + 26th year of a king whose name however is lost in the inscription. Since the details of date work out correctly for Śaka 1372 during the reign of Arikēsari Parākrama we may take this record to be his. A certain Poṉṉiṉperumāḷ Parākrama is mentioned as the king's nephew (*marumagaṇār*) in whose name a service was instituted in the temple at Kaḍayanallūr. This seems to be the same as Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇḍya *alias* Vīra-Pāṇḍya the sister's son of Arikēsari mentioned on page 251 of *Travancore Archæological Series*, volume I.

Arikēsari Parākrama.

In my *Annual Report* for 1912, page 74, paragraph 43, I said that there should have been three joint rulers with Arikēsari, viz., Aḷagaṉ-Perumāḷ Kulaśēkhara, Vīra-Pāṇḍya and Māṟavarman Vikrama-Pāṇḍya. No. 569 of Appendix B seems to give us a new king if the name given in the record be not a surname of any of those princes. It is dated in Śaka 1388 and the 2 + 41st year of Jaṭilavarman *alias* Tribhuvanachakravartin Kulōttuṅga-Pāṇḍya whose initial date will therefore be Śaka 1345. He refers to Parākrama-Pāṇḍya (Arikēsari) who established a village called Mānakavacha-chaturvēdimaṅgalam as his elder brother, (*aṇṇāḷvi*) and is said to have been born in the asterism *Jyēshṭhā* which as we have seen above was also the star of birth of Māṟavarman Vīra-Pāṇḍya. But for the fact that his initial date falls in Śaka 1345 instead of 1343 we could indentify the king with this Vīra-Pāṇḍya. We learn from the record that he had as his spiritual *guru* (*parama-āchārya*) Mahā-Gaṇapati-Nayiṉār Vāmadēvar of the family of Āmarddāśramāchārya, a native of Gauḍarāshṭra to whom he makes a gift of land. From the facts that the teacher of the king was a North Indian whose home was very near Benares and the king building the temple in the south on a grand scale as a very counterpart of the Viśvēśvara temple of the north, it would appear that there is some connexion between the two which is however inexplicable at present.

Jaṭilavarman Kulōttuṅga-Pāṇḍya.

Two inscriptions (Nos. 471 and 519 of Appendix B) of Kulaśēkhara (Śaka 1351–1395) mentioned above give both the Śaka and the regnal years for this king. The former which is dated in the 2 + 3[6]th year gives astronomical details which work out correctly for Śaka 1380 and registers a gift of land by Sundara-Pāṇḍya at the instance of Kulaśēkhara-Perumāḷ for a service in the Kuttālam temple called Sundara-Pāṇḍyaṉ-*śandi*. This Sundara it is needless to say is the same as Śaṇbaka Sundara-Pāṇḍya *alias* Vīra-Pāṇḍya of No. 10 of 1912 also noticed above. From the latter inscription which is dated in Śaka 1390 which was 2 + 37th year we learn of a land called Jayavīrarāmappērēri. The first part of this name may perhaps be taken as another surname of Kaliyugarāman Vīra-Pāṇḍya.

57. No. 541 of Appendix B combines Śaka 1390 with the 2 + 30th year of Jaṭilavarman Tribhuvanachakravartin Arikēśvara thus giving his initial date as Śaka 1358. This must be a different king from Arikēsari-Parākrama who ascended the throne in Śaka 1344. Perhaps he was a fifth coregent of Arikēsari. In the *Travancore Archæological* Series, Vol. I, we have an inscription of a certain Māṟavarman Arikēśvara (Inscription A, p. 252) dated in his 2 + 32nd year. The astronomical

Arikēśvara, a brother of Arikēsari Parākrama.

details of date which are given there work out quite correctly for Śaka 1392 thus giving his initial date Śaka 1358 mentioned in our inscription. It may also be noted that they do not satisfy the year Śaka 1378 which should be the case if we take him to be identical with Arikēsari as surmised by Mr. T. A Gopinatha Rao. Besides in that inscription he clearly calls him his elder brother (*aṇṇāḷvi*).

No. 548 of Appendix B, dated in Śaka 1402 is a record of the 13th year of king Parākra . . . Vīra-Pāṇḍya and supplements a previous gift of land in Vīra-Pāṇḍya-chaturvēdimaṅgalam for the recitation of the Vēdas in the temple. This previous gift must evidently be the one of the time of Arikēsari-Parākrama registered as No. 547 of Appendix B and engraved immediately above this.

58. We have a curious inscription of this king (No. 661 of Appendix B) which reads from bottom upwards. It is dated in Śaka 1425 and the regnal year is given as 2 + 28th. It gives his star of birth as 'Aviṭṭam'. Two other inscriptions Nos. 520 and 521 of Appendix B both dated in Śaka 1406 and 2 + 9th year of Parākrama are also of the same king. This Aḷagaṉ Perumāḷ Parākrama born in the asterism '*Dhanishṭhā*' is already known to us (Extr. 8 and 12 on p. 46 f. of *Travancore Archæological Series*). He seems to have been the sister's son of Jaṭilavarman Kulaśēkhara and Arikēsari (*Travancore Archæological Series*, p. 251). But it deserves to be noted that our present inscriptions as well as the extracts 8 and 12 give his initial date as Śaka 1395, while inscriptions E., F. and G. of the *Travancore Archæological Series* (pp. 256 ff.) which speak of him as Arikēsari's nephew, give details of date which do not yield the initial date as Śaka 1395 but are all of them correct only for Śaka 1389 which is the date given in No. 548 above for Parākra . . . Vīra-Pāṇḍya. It is not possible to account for this discrepancy at present. Reference is made in his records Nos. 520 and 521 to a previous order of Kulaśēkhara which was now formally put into writing.

Aḷagaṉ-Perumāḷ Parākrama 'born in Aviṭṭam.'

Jaṭilavarman Parākrama alias Kulaśēkhara is represented by about a dozen inscriptions ranging in date from his 11th to 28th year of reign. He is also already known to us from No. 197 of 1895 and No. 9 of 1912 as the prince born in the asterism Kṛittikā and was probably the son of Kulaśēkhara (*Travancore Archæological Series*, page 251). He is called Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva in some inscriptions (Nos. 524, 504, 510 and 505 of 1917) with the title Jaṭilavarman and Tribhuvanachakravartin added to his name in a few (Nos. 502, 503 and 618 of Appendix B) while he is merely called Kulaśēkhara in others (Nos. 508, 509 and 516 of 1917). No. 624 of 1917 calls him Māṟavarman Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Perumāḷ Kulaśēkhara. No. 503 dated in Śaka 1412 refers to two priests Taṇḍaiyuṅkāḷumaḷagiyāṉ Kumāra-svāmi and Mudaliyāṉ Parākrama-Pāṇḍya Bhaṭṭa who were well versed in the science of rituals (*tantra*) and of architecture (*māna*) and under whose direction the building operations of the temple at Teṇkāśi were carried out and the consecration ceremony from *karshaṇa* to *pratishṭhā* was performed. They also officiated on all important occasions such as festivals and special worships. After their demise their work in the temple was being done by others for some time after which their sons were appointed hereditarily to look after the service in return for the privilege of receiving the *āchārya-dakshiṇā* and other additional emoluments (*aḍhikāṁśa*) pertaining to the service. The same transaction is recorded in No. 524 with the same date where the reappointment seems to receive the royal sanction since it is made in the presence of the king. The latest date till now known for this king is 20th year. No. 618 of 1917 which is a record dated in Śaka 1429 pushes it further by 8 years. This king like his famous (paternal) uncle Arikēsari seems to have taken a delight in building temples, for we find him in this inscription making a gift of village to the Śiva and Vishṇu temples of Aḷagiya-Śokkaṇār and Varantarum-Perumāḷ both built by him at Kaḍayanallūr.

Parākrama alias Kulaśēkhara 'born in Kṛittikā.'

59. In my *Annual Report* for 1910, p. 101, I stated that "*Iṟaṇḍakāḷam eḍutta* Kulaśēkhara" and Iṟaṇḍakāḷam eḍutta Śrīvallabha were probably connected with each other. Six records in which the kings assumed the epithet "*Iṟaṇḍakāḷam eḍutta*" have been secured during the year under report. In one of these (No. 650 of 1917) dated in Śaka 1456 the king

Śrīvallabha alias Kulaśēkhara 'who revived the old times.'

calls himself Kulaśēkhara, son of Āhavarāma and in the other five which combine the Śaka with the regnal years he goes by the name of Śrīvallabha. From these five records it is clear that Śrīvallabha should have commenced to reign in Śaka 1456, the date given to Kulaśēkhara of No. 650. The absence of regnal year in the latter clearly indicates that Śaka 1456 must have been the initial date of Kulaśēkhara but that he assumed the title Śrīvallabha in the later years of his reign. That both the names refer to the same king was also surmised by Mr. T. A. Gopinatha Rao in his *Travancore Archæological Series*, Vol I, p. 54. It is curious, however, we do not find his later inscription calling him Kulaśēkhara but invariably by his other name. The earliest inscription of his reign in the collection is No. 650 of Appendix B dated in Śaka 1456 which begins with the Sanskrit introduction *Bhuvanaikavīra*, etc., which is also commonly found in the records of all the later members of the dynasty. The king calls himself Perumāḷ Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Jaṭilavarman alias Kulaśēkharadēva 'who revived the old time.' No. 631 of Appendix B dated in his 7th year also gives him all these epithets but calls him Srīvallabha.

60. In my *Annual Report* for 1916, p. 128, I mentioned two inscriptions (Nos. 582 and 567 of 1915) dated in Saka 1457 and 1463, respectively. The first belongs to Jaṭilavarman Kōnērmaikoṇḍāṉ Tirunelvēlipperumāḷ and the latter to Śrīvallabha. In the body of the records mention is made of Tirunelvēlipperumāḷ 'born in Aśvati.' I took it to refer to the king himself and concluded that Tirunelvēlipperumāḷ and Śrivallabha were identical and that the king's asterism was Aśvati though it is not definitely stated that Śrivallabha was born in that asterism. A few inscriptions of Śrīvallabha (Nos. 658, 662, 663 and 666 of Appendix B) copied this year also mention this Tirunelvēlipperumāḷ 'born in Aśvati.' In an inscription of his successor Kulaśēkhara alias Parākrama (No. 570 of 1915) prince Tirunelvēlipperumāḷ 'born in Aśvati' is referred to as Abhirāma-Parākrama's son. In several inscriptions of the same Parākrama in our present collection Tirunelvēlipperumāḷ 'born in Aśvati' who calls himself Vīraveṉbāmālai and the son of Abhirāma Parākrama (Nos. 466, 531 and 657 of Appendix B as also Nos. 386, 389, 587, 659 and 660) figures prominently issuing orders about grants etc. to, or the appointments of servants in, the temples in the name of the king. It may be noted also that in two inscriptions (513 and 512 of Appendix B) dated in the reign of Jaṭilavarman Tirunelvēlippērumāḷ Vīraveṉbāmālai Kulaśēkhara, the king clearly refers to himself as having been born in Aśvati. Thus in the light of these records it seems to me that Tirunelvēlipperumāḷ 'born in Aśvati' occurring in these inscriptions should refer to no other than the younger brother of Kulaśēkhara-Parākrama and the second son of Abhirāma-Parākrama who under the name Kulaśēkhara ascended the throne in Śaka 1474 (see No. 508 of 1909) and that till then he was a co-regent with, or rather the chief minister of, his cousin Śrīvallabha 'who revived the old times' and after him his own brother Kulaśēkhara alias Parākrama; and it is probable he issued grants even in their lifetime in his own name (vide No. 583 of 1915).

Tirunelvēlipperumāḷ 'born in Aśvati.'

61. We know from the Pudukkōṭṭai grant that after the demise of Śrīvallabha the succession passed to the Abhirāma Parākrama's line through his elder son Kulaśēkharadēva alias Parākrama above referred to who ascended the throne in Śaka 1464. Of this king there are 33 inscriptions in the collection. Some of these call him Kulaśēkhara alias Parākrama (as in Nos. 386, 475, 587, etc.), while in others he is merely called Parākrama without his other name (Nos. 583, 659, 660, etc.). A few inscriptions begin with the usual common introduction *Bhuvanaikavīra*, etc. (Nos. 586 and 583 of Appendix B). He is identical with No. 13 in the list of later Pāṇḍyas given in p. 100 of the *Annual Report* for 1910 where, however, he is wrongly supposed to have been the son of No. 11 Śrīvallabha on the score of a slight misapplication of the names in his inscription No. 271 of 1908, instead of No. 10 Parākrama who was otherwise known as Abhirāma-Parākrama.

Kulaśēkhara alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama.

Reference is made in No 531 of Appendix B, to Teṉkāśikaṇḍa-Uḍaiyavar 'the founder of Teṉkāśi,' evidently Arikēsari Parākrama, by whom tax-free gifts of land at Teṉkāśi had been made to the temple. Since his death the said lands had become

liable to taxation by the Government until Śaka 1470, when they were restored to the temple by Tirunelvēlipperumāḷ and the taxes thus remitted were to be utilized for a service called Vīraveṉbāmālai-*śandi* after the prince and for a festival in the month of Āvaṇi on the day of Aśvati, the star of his birth. But according to No. 583 of 1915 he is said to have been born in the month of Vaigāśi.

62. Nos. 465 and 389 of Appendix B (the latter of which is damaged) are dated in Śaka 1471 and Śaka 146[7] in the reign of Jaṭilavarman Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Abhirāma-Parākrama. But these dates are those of Parākrama his son. Thus it is doubtful if it belongs to the father or the son. It is more probable that it refers to the latter whose name might have been omitted by mistake. No. 465 registers a gift of land to a certain Svāmidēva alias Mahā Gaṇapati-Bhaṭṭa of the lineage of the Āchāryas of Āmarddāśrama in Irāḍhāvarēndi (Varēndra in Rāḍhā, i.e., Bengal)-grāma. This sounds very much like the name of the teacher of Kulōttuṅga-Pāṇḍya mentioned in paragraph 56 above and he might be a descendant of that teacher whose family were probably the hereditary teachers of the royal line.

No. 532 introduces us to prince Abhirāmavarman who made a gift of land to the temple. He calls himself the son of Kulaśēkharadēva-alias Parākrama-Pāṇḍya. This is no other than Varatuṅgarāma (Ins. No. XII, p. 126, *Trav. Arch. Series*), the king's younger son, who was afterwards the joint donor with Ativīrarāmaṉ Śrīvallabha of the Pudukkōṭṭai grant (see Nos. 272 and 275 of 1908, 528 of 1909 and 594 of 1915).

63. Prince Vīraveṉbāmālai Tirunelvēlipperumāḷ Kulaśēkhara ascended the throne in Śaka 1472 or 1474 (*Annual Report* for 1910, p. 102). His full name was Jaṭilavarman Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṉbāmālai alias Dharmapperumāḷ Kulaśēkhara. His records in the present collection range between Śaka 1474 (No. 513 of Appendix B) and Saka 1485 (No. 515 of Appendix B). The first inscription records the grant of some lands to the Viśvanātha temple for the sacred bath of the god every month on the day of Aśvati, the star of his birth, and for the festival of Viśākhā in the month of Vaigāśi. Mention is made in Nos. 387 and 512 of 1917 of a certain Ulagudaiyaperumāḷ Kulaśēkharakkāliṅgarāyaṉ and Tirunelvēlipperumāḷ Kulaśēkharakkāliṅgarāyaṉ, by whom we are informed, the images of the Nāyaṉārs (63 Śaiva devotees) were set up and provision made for their worship in the Viśvanātha temple at Teṉkāśi. He also figures in an inscription of Śaka 1493 (No. 500 of Appendix B) during the reign of Ativīrarāma Śrīvallabha wherein his construction of the Rāmānuja-kūḍam in the Vishnu temple at Teṉkāśi is referred to. He was evidently a chief of some position and is different from his namesake in No. 579 and other inscriptions of the same period.

Tirunelvēlipperumāḷ Kulaśēkhara.

64. Prince Guṇarāmaṉ Aḷagaṉ-Perumāḷ occurs now for the first time in the king's 5th year (Nos. 538 and 575 of Appendix B) issuing the royal order (on behalf of the king). He is the same as the nephew of the king mentioned in the Pudukkoṭṭai grant. In No. 538 he makes some gift of land for a festival called *Kuḍiraiyiḍu-Purāṇattirunāḷ* on the day of his natal asterism Mūla in the month of Āvaṇi every year. We do not meet with this prince subsequently and probably we have to assume that he died shortly after or for some reasons took no part in the administration. Prince Abhirāma-Parākramaṉ Aḷagiya-Sokkaṉār who made in No. 532 of Appendix B a gift of land to the Teṉkāśi temple in his father's time—vide paragraph 62 above—now appears as the royal secretary (Nos. 619 and 620 of Appendix B).

Prince Ativīrarāmaṉ Parākrama also called Aḷagaṉ-Perumāḷ Ativīrarāmaṉ figures as another secretary of the king Tirunelvēlipperumāḷ Kulaśēkhara (Nos. 403, 481, 511, 591, 592, etc.) and in No. 621 is stated to be his son. He was born in the asterism Punarvasu (Nos. 490, 495 and 529 of 1917) and constructed a shrine for Śokkanātha in the Viśvanāthasvāmin temple and provided for its worship (No. 530 of 1917). He is known to have built the Kulaśēkharanātha temple (No. 535 of 1909). This fact is referred to in three other inscriptions (Nos. 490, 491 and 495 of 1917) copied from the same temple. Nos. 498 and 501 of Appendix B copied from the Vishnu temple of Viṉṉavar-Embērumāṉ in the vicinity of this temple inform us of its onstruction by the same king under the name Śīvala-Viṉṉavar-Emberumāṉ. His

records copied this year—by far the largest in the collection—number about 54 which range in date between Śaka 1483 and 1527. No. 617 of Appendix B calls Aḷagaṇ-Perumāḷ Ativīrarāmaṇ Śrīvallabha, the son of Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva who was again the son of Abhirāma-Parākrama. The historical introduction of this inscription begins with the word *Bhuvanaikavīra* but is slightly different in wording from that commonly found in most of the records of these kings. In several of his inscriptions his cousin differently called Abhirāma Saundaravarman (Nos. 595, 597, 596 and 603), Abhirāma Saundara Varatuṅgarāma (Nos. 661, 582 and 584), and Perumāḷ Aḷagiya-Śokkaṇār Varatuṅgarāma (No. 604), the son of Parākrama (No. 582) or Kulaśēkhara alias Parākrama Nos. (598 and 602), figures either jointly issuing the *ōlai* with the king (Nos. 595, 597 and 482) or independently making gifts of land by himself. We know his date of accession to the throne was Śaka 1509 (*Annual Report* for 1909, p. 86). Hence we should suppose that even prior to his actual accession he was sharing the royal power with Śrīvallabha, as can be seen also from the Pudukkōṭṭai grant which was issued in Śaka 1505.

Aḷagaṇ-Perumāḷ Ativīrarāma Śrīvallabha.

In No. 484 a gift is made by Aḷagaṇ-Perumāḷ Ativīrarāmaṇ alias Abhirāma Jaṭilavarman alias . . . . . born in Śravishṭhā. This should refer to Varatuṅgarāma whose star of birth is given as Dhanishṭā in No. XIII edited in *Trav. Arch. Series*, Vol. I. There are only two inscriptions in the collection belonging to this Varatuṅga and dated in Śaka 1510 and 1512 after his succession. In one of them (No. 590 of Appendix B) he refers to himself as Abhirāma-Saundara-Varatuṅga and in No. 605 his other name is given as Vīra-Pāṇḍyadēva.

65. The last king of the dynasty represented in the collection is Varaguṇa Śrīvallabha also called Kulaśēkharadēva-*Yajvā* the latter part of which is only a synonym of the word *Dīkshitar* occurring in No. 597 of 1915 of Śivalamāraṇ Varaguṇaṇ whose 26th year is given as Śaka 1563. Hence his initial date would be Śaka 1537 in which very year his present record (No. 514 of Appendix B) is dated. It informs us that he performed a *yajña* in this year and having built a temple of Vignēśvara on the site, founded an agrahāra in front of it for the priests who took part in the functions and for whose maintenance he made rich presents of lands in addition. This sacrifice should have established for him a claim to his title *Dīkshita*. It is not known at present who ruled in the interval between Śaka 1527, the last known date of Ativīrarāmaṇ Śrīvallabha, and Śaka 1537, the initial year of this king, and what his relationship was to the former.

Varaguṇa Śrīvallabha.

The Vijayanagara Kings.

66. The earliest Vijayanagara inscription in the year's collection (No. 779 of Appendix B) belongs to the reign of Bukka I and is dated in Śaka 1289. It records the construction of a *kallumañchige* (stone-bench) by the *Mahāpradhāna* Irugappa-Voḍeya, son of Bayicheya-Daṇṇāyaka, ruling at Chelumutūru (i.e., Chelumuttūru in the Hindupur taluk of the Anantapur district). He is known to us as the 'best of Jainas' who built the Jaina temple at Vijayanagara (*South-Ind. Inscrs.*, Vol. I, page 156). Of the time of Kampaṇa II, son of Bukka I, we have a record at Vriddhāchalam dated in Śaka 1295 (No. 90 of Appendix C) and another (No. 327 of 1917) at Paṇaiyavaram in the South Arcot district. The next record in chronological order (No. 681 of 1917) belongs to the time of Siṅgaṇṇa-Voḍeyar, son of Sāvaṇṇa-Voḍeyar. The latter, we know, was the son of Kampaṇa I by Maṅgādēvī (page 86 of the *Annual Report* for 1907). Siṅgaṇṇa-Voḍeyar whose relationship to Sāvaṇṇa-Voḍeyar is now known, is perhaps identical with that Siṅgaṇṇa-Oḍeya who in Śaka 1314, was in charge of Tuḷu and Malaha-rājya with his capital at Bārakūru, as a subordinate of Harihara II (*Arch. Sur. Rep.* 1907–08, page 243). It is interesting to learn from this record that the *guru* of Siṅgaṇa was the saint Ākāsavāsi Sāmavēdi-Ayyagaḷu. The epithet *ākāsavāsi* (*ākāśavāśi*) is a rare one and may be considered as a variant of *Ākāśamukhin* by which name the Śaivas who always keep looking at the sky, i.e. (dwelling mentally in it) are known.

Bukka I.

67. Of Bukka II (son of Harihara II) there are two records, viz., No. 21 of Appendix A, dated in Śaka 1305 and No. 819 of Appendix B dated in Śaka 1309. Though the former refers to his rule (*āḷike*) and the latter mentions him as 'ruling the world' with the title *Mahāmaṇḍalēśvara*, he must have been at this time only a viceroy under his father Harihara, whose latest date is Śaka 1326, i.e., A.D. 1404 (*Arch. Surv. Rep.* for 1907–1908, page 244). No. 21 of Appendix A records in detail, the names and emoluments of the servants of certain villages including Madakaśīrya (Madakasira) and the incomes of the police officers (*kāvulu doregaḷu*) of that part of the country. The other record mentions one Pōlināyaniṅgāru, son of the *Mahānāyakāchārya* Harigi Lakiṭināyanigāru and refers to the grant of a *daśavandam* land made by him to the sons of Bayirapōju, for having dug a channel from the river Chīṟēṟu to the tank at Mēḍiṟeḍḍipalli. This Chīṟēṟu might be the river Kundēru which flows by the side of the village Mēḍireḍḍipalli (i.e, Mēḍiṟeḍḍipalli of the inscription). In the Tamil collection, we have two inscriptions, Nos. 217 and 370 of 1917, of this king dated in Śaka 1327 and 1328 respectively. From the former of these we learn that the assembly of Tiruvāṇḍārkōyil consisted of 4,000 members, a very unwieldy body for transacting business. Viruppaṇṇa II, son of Harihara, is represented by two records in the current year's collection, Nos. 328 and 375 of 1917, the first of which dated in Śaka 1312 (= A.D. 1390) registers a grant by a certain Mādappa-Uḍaiyar who must have been an officer of the king; and the second dated in Bhāva (= 1396 A.D.) mentions the king's prime minister Nāñjaṇaṅgaḷ who is said to have issued an order (*nirupam*) exempting all the *dēvadāna* lands of the temple of Tiruvāṇḍārkōyil situated in different villages from the payment of taxes such as *śūlavari*, *jōḍi*, *magamai*, *vāśalōṭṭu-kāṇikkai*, *kāṭṭigai*, *mērvai*, *kōṭṭai-kāṇikkai*, *talaiyārikkai*, *nāṭṭuviniyōgam*, *paḷavari*, *puduvari*, etc. Probably to the same king belongs also No. 34 of Appendix C. No. 803 of Appendix B relates to the time of Hiriya-Dēvarāya and No. 804 to Dēvarāya, son of Harihara-Mahārāya who was the son of Bukkarāya. The dates as given in both the records are wrong. They have however to be assigned to the time of Dēvarāya I.

Bukka II.

Viruppaṇṇa II.

Dēvarāya I.

68. No. 765 of Appendix B is dated in Śaka 1354 in the reign of Vīra-Dēvarāya, i.e., Dēvarāya II and records the remission of marriage tax on all castes at Kotipi. In the same year a similar order was passed in the village of Balāḷapura (*Ep. Carn.*, Vol. X, Gd. 17). In the Tamil collection of this year there are five records of king Dēvarāya II (Nos. 68, 91, 92, 162 of 1918 and 216 of 1917). In three of these he is called Pratāpa-Dēvarāya, son of Vīra-Vijayarāya, while the other two call him Vīrapratāpa-Dēvarāya-Mahārāya 'who instituted the elephant hunt.' These inscriptions throw some light on the state of the times to which they relate. No. 92 of 1918 from Vriddhāchalam in the South Arcot district is not in a good state of preservation; but from what remains of it it is ascertained that the members of the *Valaṅgai* and *Iḍaṅgai* sects met together in the courtyard of the temple of Tirumudukuṇṟamuḍaiya-Nāyiṇār at that village and came to the decision that, since the officers of the king (*rājanyas*) and the owners of *jīvitas* oppressed . . . and the *kāṇiyāḷaṇ* and the Brāhmaṇas took the *rājakaram* (i.e., taxes), none of the *Valaṅgai* and *Iḍaṅgai* people should give them shelter and that (none of the people of the two sects) born in the country should write accounts for them or agree to their proposals. If any one proved a traitor to the country (by acting against this settlement), he should be stabbed . . . Though the inscription is imperfect it is clear that there was oppression on the part of the officers levying and realizing tax and that the two sects of *Valaṅgai* and *Iḍaṅgai* on whom it weighed heavily formed themselves into a constitutional body to resist the exactions, vowing even to the extent of putting to death those who became renegades Another record (No. 216 of 1917) of the same king dated in the same year, but found in a different place, i.e., Korukkai in the Tanjore district, confirms the statements made already. It says that the ninety-eight sub-sects of *Valaṅgai* and the ninety-eight sub-sects of *Iḍaṅgai* joined together and . . . "because they did not tax us according to the yield

Dēvarāya II.

Coercive measures of taxation.

of the crop but levied the taxes unjustly . . . . . we were about to run away. Then we realized that because we of the whole country (*maṇḍalam*) were not united in a body, we were unjustly (dealt with) . . . Hereafter we shall but pay what is just and in accordance with the yield of the crops and we shall not pay anything levied unlawfully." The record then proceeds to give the rates of taxes to be paid on the wet and dry produce of lands; on the produce of trees such as jack, areca, palmyra, plantains, sugarcane; on red-lotuses, *artemesia*, castor-plants, sesamum, turmeric, ginger, etc.; and on professions of fishermen, potters, weavers, barbers, washermen, oil-mongers, toddy-drawers and painters. As the inscription is damaged and is built in in different places, it is not safe to extract the rates as obtaining at the time. A third record (No. 91 of 1918) of the same king from Vriddhāchalam dated in Śaka 1352, fixes the rates of taxes as settled by the *nāṭṭavar* of Iruṅgōḷa pāḍi, the *Ūrār* of Erumbūrparṟu, Vīragōmapura-parṟu and another, the people of the 18 listricts, the *kaikkōḷar*, the *tandṛimār*, the *śēṇaikkuḍaiyār*, the *maṇṛāḍis*, *kaṇmāḷar*, the San . . . . , and the six classes of *kuḍis* and the oil-mongers, who met together in the *Tirukkāvaṇam* called Vīdiviḍaṅgaṇ. They are as follows :—

On one *mā* of wet lands on which dry crops were cultivated and on one *mā* of dry land on which wet crops were raised,—including the cultivation of plantains and sugar-cane	One *kalam* of paddy on each *mā*.
For dry crops raised on wet lands	Two *tūṇi* of grain on each *mā*
. . . dry lands	One *tūṇi* and one *padakku* on each *mā*.
On each person doing *veṭṭi* service in the several countries and the 18 districts	Half *paṇam*.
On *kaikkōḷas*	Half *paṇam* on each loom (*taṭi*).
On *śēṇaikkuḍaiyār*	Half *paṇam* each.
On fishermen	Do.
On *maṇṛāḍis*	Half *paṇam* on each *kuḍi*.
On each of the six classes of *kuḍimakkaḷ*	Do.
On oil-mongers	Half *paṇam* each.
On the looms of the *paṛaiyas*	Quarter *paṇam* on each loom.
On the koṭṭil of the *veṭṭis*	One-eighth *paṇam* on each *koṭṭil*.

No. 162 of 1918 from Brahmadēśam states that the *kaikkōḷar* of the place who had not till then the privilege of using *dandu* and *conch* were allowed to have them like their caste-men of Conjeeveram and Viriñjipuram.

69. Of the Sāḷuva king Naraśiṅgarāya-Mahārāya there are two records (Nos. 710 and 719 of Appendix B) which mention his subordinates the Tuḷuva minister and general Narasā-Nāyaka, the *Mahāmaṇḍaḷēśvara* Rāyaparāja, son of Ba[yi]rayadēva-Chōḷa-Mahārāja and Immaḍi-Kāchapa-Nāyaka, son of Ādavāni Kāchapa-Nāyaka.

Sāḷuva Naraśiṅgarāya and his subordinates.

No. 143 of 1915 dated in Śaka 1420 Kālayukta, Mēsha, *śu. di.* 15, Hasta, Sunday, belongs to Dharmarāya-Mahārāya, son of Naraśiṅgarāya-Mahārāya. Naraśiṅgarāya must have therefore been dead subsequent to the date of No. 719 of Appendix B and before the above date, i.e., between A.D. 1497 March 18, Saturday and A.D. 1498 April 6, Friday. Among the several *birudas* which the last chief bore are *Gajapatigaḷamṇḍa* and *Gāyigōvāḷa*. The first title might have been conferred on him on account of his success in battle against the Gajapati kings. We know that in the time of Mallikārjunarāya the Gajapati king Kapilēśvara attacked the Vijayanagara capital but was resisted and driven back by Sāḷuva Naraśiṅga (*Arch. Sur. Rep.* for 1908-09, pages 164-5). Nos. 368 and 374 of 1917 and Nos. 166 and 172 of 1918 of the collection from the Tamil districts belong to one or the other of Sāḷuva kings bearing the name Narasiṁha. Two of these inscriptions are dated in Śaka 1392, Vikrita, while the third (No. 374 of 1917) which is in Telugu is undated and incomplete. But all the three refer to gifts made by an officer of Narasiṁha named Annamarasayya. The

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office he held is called *avataram* in Tamil and *avasyara* in Telugu. What its exact function was is not known. This must refer to the officer *avasaram* (*i.e.* king's representative ?) mentioned in No. 14 of 1915. One of the agents of this official was Timma-Nāyaka who figures in the donations made to the temple at Brahmadēśam and Tiruvāṇḍārkōyil in the South Arcot district. No. 166 of 1918 mentions a servant of this Annamarasayya by name Śevvana-Nāyaka. It is worthy of note that in all these cases Narasiṁha is not expressly stated as ruling the country and this is quite consistent with the fact that during the period he was only the generalissimo of the effeminate princes of the first Vijayanagara dynasty that lived at the time. One other record, probably of the same king, is dated in Śaka 1404 (No. 103 of 1918). It registers an order of Chikka-Parvata-Nāyaka, the king's cousin, issued to the residents (*nāṭṭavar*) of the countries situated on the southern bank (of the Penṇai). It was to this effect. The inhabitants of this country (*śīmai*) had formed themselves into a single community and two leases were imposed. The village-taxes such as *nallerudu*, *narkiḍā*, *naṛpaśu* and *oṭṭiyam* were levied at the rate of one in ten and a half in ten. *Adigāri-varttaṇai* and *nōṭṭavarttaṇai* were also taken. The price of the sheep was required to be determined by the price of ghee per measure. *Ālamaṇji* was obtained in excess of the stipulated number. Besides these, there was a rule that the juice of the sugarcanes grown in a village should be pressed out in the same place. By these and other hard conditions imposed on the people, they were forced to leave the country. It was, therefore, decided to remove all the aforesaid disabilities and to enforce only the customary ancient rights; and that with regard to *dēvadāyas* and *brahmadāyas* also, the same revision should be adopted. That the officer Chikka-Parvata-Nāyaka who, recognizing the difficulties that the people were labouring under, allowed them to have the old constitution, is not new to epigraphy. He is probably the same as Parvatarāja-Nāyaka who according to a stone inscription dated in Śaka 1387 built a *maṇḍapa* in the temple on the hill at Tirupati (*Arch. Sur. Rep.* for 1908-09, page 167).

Revision of taxes.

Here, the contents of four other inscriptions, somewhat of an earlier period, relating to taxation, similar to the one noticed above, may be considered :—

Four other inscriptions dealing with remission and revision of taxes.

(i) No. 259 of 1917 :—Seeing that according to an order engraved on stone, the fee 'for the protection of the country' was to be raised only in kind and not in money, it was decided to dispense with the money payment and to obtain only payment in kind so that the practice might be in conformity with the ancient regulations. This inscription seems to indicate that at a certain stage both kinds of payment, *i.e.*, in money and in kind were resorted to and that it was found difficult to realize the former which was accordingly given up.

(ii) No. 109 of 1918, dated in Śaka 1336, Jaya :—Rāyappa-Nāyaka issued an order stating that as the Magadai-maṇḍala was given away to the residents of the country (*nāṭṭavar*) and a certain amount of money was received as subsidy in lump sum (*kāṇikkai*) that year, it was unlawful to demand *kāṇikkai* in future years.

(iii) No. 97 of 1918, dated in Śaka 1369, Prabhava :—The settlement made by Vāsudēva-Nāyakkar-Tirumalai-Nāyakkar to the resident of Magadaimaṇḍalam :—From early times up to date lands in the Magadai-maṇḍalam were measured by a rod 18 feet in length and assessed. This procedure having affected *rājagaram* and given room for theft and ruin, it was thought that if two feet more were added to the old measuring rod, the tax would become easy of payment and the cultivators would be in a flourishing condition and be able to answer for the *rājagaram*. On this representation it was ordered that the length of the measuring rod should thereafter be fixed at 20 feet, by increasing the length of the old rod by two feet; that the lands, both wet and dry, should be measured out again by the new rod; and the changes entailed noted in the account books.

(iv) No. 96 of 1918, dated in Śaka 1336 Tārana :—The order of Immaḍi-Rāyappa-Nāyaka-Timmayya-Nāyaka to the residents (*nāṭṭavar*) of Magadaimaṇḍalam directing, that the taxes *kālvāśi* and the *kaivilai-dhāṛyam* collected in excess of the

rates that obtained till then and the dues such as *anuvarttaṇai*, *kōvai-varttaṇai*, *adigāra-varttaṇai*, and *taṭṭāyakol*, shall no more be collected that the one *kuṟuni* and four *nāḻi* shall be added for *puravaṭṭam*, that *daśavandas* shall not be demanded, that *vāraparṟu* paddy shall be measured into the granary of the villages, that *kāṇikkai* shall be obtained at the prevailing rate and that no tax (illegible) shall be demanded. At the end on oath on Varadaya-Nāyaka is made. No. 778 of Appendix B dated Śaka 1418 which belongs to this time mentions the *Mahāprādhāna* Tipparasu-Oḍaya of Penugoṇḍe who might be the same as that referred to in No. 47 of 1916.

70. A much damaged record (No. 787 of Appendix B) mentions the name of Vīra-Dammarāya-Mahārāya who is the same as Immaḍi-Nṛisiṁha or Narasiṁha, the son of Sāḷuva Naraśiṅga (vide paragraph 64 of the *Annual Report* for 1916). Two of the inscriptions of Kugaiyūr (Nos. 122 and 123 of 1918) are dated in Śaka 1424, Raudri-saṁvatsara. Though one of these omits the name of the king, the other calls him Bhujabala Tammarāya. The first part of the name was corrupted into Buzbal by Nuniz and the second was the original of his Tamarao. In the year quoted, the temple of Rājarāja-Viṇṇagar of the place, having gone out of repair, Penugoṇḍa Tammaiya-Nāyaka built the *mahāmaṇḍapa*, set up pillars and pinnacles, constructed wells, dug tanks and provided for celebrations of festivals to Rāma, Rāghava, Nārāyaṇa and Kṛishṇa. No. 368 of 1917 is dated in Śaka 1425 and the king is simply called Narasiṁha instead of Immaḍi-Narasiṁha. According to this record an agent of the Tuḷuva general Narasā-Nāyaka bestowed on the weavers of the 3 villages Tribhuvaṇamahādēviparṟu, Naḍuvukaṟaipparṟu and Neṇmalipparṟu, the right to have *daṇḍu* and *śaṅku* on all good and bad occasions as the weavers of the country situated on the bank of the Peṇṇai river were privileged to have. It is further added that those who objected to this right should undergo the punishment fixed for it in an inscription engraved at Śeḷiyaṅganallūr.

Immaḍi-Narasiṁha : His other names.

Privileges conferred on the weavers.

71. Two other records in the year's collection attributable to the time of Immaḍi-Narasiṁha's rule are Nos. 98 and 118 of 1918 which are dated in Śaka 1426 and which come from Kugaiyūr in the South Arcot district. These inscriptions speak of a chief named Eramañchi Tulukkaṇa-Nāyaka "who inspired fear in the Chēra, Chōḷa, Pāṇḍya and Vallāḷa kings, who established the Yādavarāya, who was the enemy of Śambuvarāya and who protected in advance the prestige of the Sultan of Madura." The titles *Nāyaṅkarāchārya*, *Naralōkagaṇḍa* and *Vaṅgināyaṇa* are given to him. He and another chief of the family named Eramañchi Timmappa-Nāyaka are known to us from other lithic records and from the Tamil work Kōyiloḷugu (*Annual Report* for 1914, p. 98, and *Ind. Ant.*, Vol. XL, p. 142). It is worthy of note that all the records of Tulukkaṇa-Nāyaka are dated in Śaka 1426 and do not mention his overlord. Nos. 270 and 346 of 1917 also belong to the time of Vīra-Narasiṁha.

Eramañchi Tulukkaṇa-Nāyaka.

72. No. 717 of Appendix B belongs to the time of Kṛishṇarāya and is dated in Śaka 1432, i.e., the second year of his accession which took place in Śaka 1431. It records the remission of the tax on marriages in the Ghaṇagiri-*rājya* (i.e., Penugoṇḍa-*rājya*), Kandanavōlu, Ghaṇḍikōṭa-*sthala*, Sidhavaṭṭa, Siddhāpura-*sīma*, Chandragiri-*rājya*, Nāgamaṅgila-*sīma*, Mula-*rājya* and Rāyadurga-*rājya*; other provinces which were benefitted by this order are mentioned in foot-note 5, page 181, *Arch. Sur. Rep.* for 1908–09.

Kṛishṇarāya.

Two records of the king discovered at Korukkai (No. 235 of 1917) and Perumuḷai (No. 210 of 1917) in the Tanjore district give a detailed account of his conquests and enumerate the Śiva and Vishṇu temples in whose favour he remitted taxes amounting to 10,000 *varāhas*. Both the inscriptions are dated in the cyclic year Īśvara corresponding to Śaka 1439 though in the former the Śaka date is wrongly engraved as 1409 instead of Śaka 1439. Thus to the half a dozen places in the Presidency which we have ascertained in previous years' explorations to have also

Remission of taxes in favour of temples.

enjoyed the benefice of this sovereign we have now to add Korukkai and Perumuḷai. No. 100 of 1918 mentions the account officer Timmarusayya and refers to the revival of worship for the period of 7½ days by appointing new persons. Three records of Kugaiyūr (Nos. 115, 116 and 117 of 1918) are dated in Śaka 1446 and in the reign of Tirumalaidēva-Mahārāja. This king is said to have been the son of Bhujabala Vīrapratāpa-Kṛishṇadēva-Mahārāya. I have already identified (see my *Annual Report* for 1912, p. 80) Tirumalaidēva-Mahārāja, with the prince who, according to Nuniz was nominated for succession by Krishnarāya and died soon after his accession. It is worthy of note that the year obtained for him in this year is the same as that in previous records. The surname Bhujabala given to Kṛishṇarāya has been pointed out (vide *Annual Report* for 1914, p. 98, paragraph 29) to be the equivalent of Nuniz's Busbalrao and adopted for the first time by Immaḍi Narasiṁha It now appears to have been assumed by his successor Kṛishṇarāya as well.

Prince Tirumala.

A suspicious record referrable to this king is No. 19 of Appendix A, dated in Śaka 1415. The king is mentioned by the title *Mahāmaṇḍalēśvara* and is stated to have been ruling at Penugoṇḍa. A genuine record of the king (No. 744 of 1917) coming from a village in the Madakasira taluk, in the Kanarese country, dated in Yuva (i.e., Śaka 1438) Kārttika records a grant for his merit by the Gajapati prince Vīrabhadrarāya. The capture of Koṇḍavīḍu and of the Gajapati prince Vīrabhadra which took place in June A.D. 1515 (*Arch. Sur. Rep.* 1908–09, pp. 177 and 178) was followed within four months by the appointment of Vīrabhadra to the governorship of a Kannaḍa province. The two known grants of Vīrabhadra in the Kanarese country (*Ep. Carn.*, Vol. XI, Dg. 107 and No. 74 of Appendix B) are dated in the month of Kārttika of the year Yuva corresponding to Śaka 1438, i.e., October A.D. 1515.

Vīrabhadra.

73. Of Achyutarāya, there are twelve records ranging from Śaka 1453 to 1465. Among these No. 331 of 1917 is of some special interest as it gives Sāḷuva *birudas* to Achyuta, and says that he destroyed the army of the Muhammadans, despoiled their ambition, was the Sultan of Orissa, levied tribute from Ceylon and was a Navakōṭi-Nārāyaṇa (possessor of immense wealth). In general terms it gives us an insight into the military activity of the king against perhaps the Bahmani and the Gajapati kings and against Ceylon. No. 108 of 1918 mentions one of his officers Mallappa-Nāyaka who made rich grants to the temple at Kugaiyūr in Śaka 1465. His officer Ayyaparasayya who was in charge of the Ghaṇḍikōṭa division (No. 499 of 1907) is mentioned in No. 802 of Appendix B. No. 785 of Appendix B, which was copied at Chalivendala is dated in Śaka 1453. Excepting the portion giving the boundaries of the village the whole record is written in Sanskrit verse and Kanarese characters. The introduction as well as the genealogy is almost the same as that given in the Ūṇamañjēri plates (*Ep. Ind.*, Vol. III, page 147 f). It records the gift of the village Chalivindla surnamed Achchutēndrapura in Roddanāḍu in the Ghanagiri-*rājya* (i.e., Penugoṇḍa-*rājya*) for worship and offerings to the god Pāpavināśēśvara at Lēpākshi by the king at the instance of Virupaṇṇa, son of Nandi Lakki-śeṭṭi and Muddamma. From another record copied in the same place he is known to have been the *talavāra* (*talayāri*) of Vidyānagara (*i.e.*, Vijayanagara) and the village Cheluvindla is called Komāra-Veṅkaṭādripura, evidently after prince Veṅkaṭādri or Veṅkaṭarāya, the son of Achyuta who did not survive him long (*Annual Report* for 1912 paragraph 56). No. 781 of Appendix B also refers to the same Virupaṇṇa mentioned in the other epigraphs collected at Lēpākshi (Nos. 68 to 90 of 1912). A hitherto unknown subordinate of Achyuta was Śalukarāju-Raghupatirājayyadēva-Mahārāja. He must have been a near relation of the king's minister and brother-in-law Salukarāja Tirumalarāja (*Annual Report* for 1916, page 144, paragraph 69). His subordinate was *Mahāmaṇḍalēśvara* Hanumayadēva-Mahārāja, son of Chintakuṇṭa-Śiddhayadēva-Mahārāja (No. 680 of Appendix B).

Achyutarāya's conquests and his subordinates.

74. A few inscriptions of the current year's collection (Nos. 332 and 334 of 1917 and Nos. 106, 112, 114 and 119 of 1918) which fall into the reign of Sadāśiva

introduce an official subordinate of this king, by name Sūrappa-Nāyaka. This chief is stated to be the younger brother of Aḍappa-Baiyapa-Nāyaka and is said to have repaired or re-constructed in Śaka 1465 (=A.D. 1543) the temple at Ennāyiram which had been originally built by Rājēndra-Chōḷa and had become dilapidated (No. 334 of 1917). It is worthy of note that the elder brother of the chief had served under the great Krishṇarāya and had another brother named Vīrappa-Nāyaka who also held an important position under the same king (*Annual Report* for 1916, page 142). The grant registered in No. 99 of 1918, dated in Śaka 1465 was made for the merit of a certain Viśvanātha-Nāyaka who may be identified with Viśvappa-Nāyaka, the brother of Sūrappa-Nāyaka. In Nos. 114 and 119 of 1918 mention is made of a certain Vaḍamalai-Nāyaka, the son of Śōḍi-Pāppu-Nāyaka who was an agent of Sūrappa-Nāyaka. Another agent of the same chief was Veṅkaṭappaiya noticed in No. 112 of 1918 along with his sub-agent Uṟattu-Pāppa-Nāyaka. Veṅkaṭādri-Nāyaka who made a grant for the merit of Sadāśiva-Mahārāya to the temple at Ennāyiram, according to No. 337 is still another officer of the king.

Sadāśiva.

Sūrappa-Nāyaka and his brothers Viśvappa-Nāyaka and Aḍappa Baiyapa-Nāyaka.

A Vaishnava celebrity of the time named Tirumalai Tāttayyaṅgār of Tiruppēṟṟūr who belonged to the Aghamarshaṇa-*gōtra*, Āpastamba-*sūtra* and the Yajuś-*śākhā* figures in No. 130 of 1918, dated in Śaka 1482. It is not known if he is identical with Kumāra Tirumalai Tāttāchāriyar-Ayyaṇ of Ēṭṭūr who figures with his agent Periya-Nambi-Ayyaṇ and the latter's agent Emberumāṇār-Ayyaṇ in a record of king Śrīraṅga dated in Śaka 1505. The fact that Tāttayyaṅgār was a native of Tiruppēṟṟūr while Tāttāchārya belonged to Ēṭṭūr would preclude any such possibility of identification.

Tirumalai Tāttayyaṅgār and Tāthacāray.

It has been suggested that the civil war for the Vijayanagara throne between Salakarāja China-Tirumalayyadēva-Mahārāja and his party supporting the cause of Achyuta's son and Rāmarāja who upheld the claims of Sadāśiva must have come to an end by Śaka 1465 and Sadāśiva must have been securely installed on the throne by Śaka 1466. But No. 800 of Appendix B, dated in Śaka 1465, Śōbhakṛit, Vaiśākha, *śu. di.* 15, enables us to fix the latest date for Sadāśiva's undisturbed accession of the throne. It states that Daḷavāyi Kṛishṇappa-Nāyaka, son of Daḷavāyi Chennama-Nāyaka, granted the village of Chernūru to the god Chennakēśava in discharge of a vow to the god for favouring this accession of Sadāśiva to the throne. This chief might be identical with Daḷavāyi Kṛishṇama-Nāyaka mentioned in No. 590 of 1912.

Daḷavāyi Kṛishṇappa-Nāyaka.

Rāmarāja, the chief minister of Sadāśiva, is mentioned in the stone record No. 769 of Appendix B. *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīṭi family ruling the Avuku-*sīma* (Nos. 671, 674 and 700 of Appendix B), the *Mahāmaṇḍalēśvara* Avubhalēśvaradēva-Mahārāja of the Naṇḍēla (i.e., Nandyāla) family governing the Kōvilakuṇṭla-*sīma* (No. 690 of Appendix B) and the *Mahāmaṇḍalēśvara* Naṇḍēla Timmayadēva-Mahārāja governing the Ghaṇḍikōṭa-*sīma* (No. 689 of Appendix B) were his other subordinates. Of these, *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīṭi family is the younger brother of Viṭṭhala mentioned in paragraph 50 of *Annual Report* for 1915. A copper-plate record of the king, secured in two batches (No. 24 of Appendix A to the *Annual Report* for 1917 and No. 5 of Appendix A to this report) refers to the grant of the village Marripūṇḍi in the Valanāṇḍu-*vishaya* of the Koṇḍavīḍu-*rājya* to a great scholar Sarva-Bhaṭṭa of Penumpnali (Penumnpali ?). Penumpnali must be the modern village Penumūli in the Guntūr taluk, Guntūr district, where even now exists the temple of god Gōkarṇēśvara (see No. 121 of 1917) whose devotee the donee is said to have been. Marripūṇḍi which is no other than the

Nandyāla Avubhalēśvaradēva-Mahārāja and Nandyāla Timmayadēva-Mahārāja.

modern village of that name in the Bapatla taluk of this district was granted by the king at the request made by Rāmarāja his minister, on behalf of *Mahāmaṇḍalēśvara* Raghunātharājayyadēva-Mahārāja. Raghunātharājayyadēva-Mahārāja was the nephew of Rāmarāja and the son of Tirumala I, the younger brother of Rāmarāja. He must have been now governing the Koṇḍavīḍu-*rājya*. Kaṇḍālam Śrīraṅgāchārya, referred to in No. 801 of Appendix B was the son of Bhāvanāchārya and the teacher of Rāmarāja Kōnēṭi-Timmarāja (paragraph 70 of the *Annual Report* for 1916).

Mahāmaṇḍalēśvara Raghunātharājayyadēva-Mahārāja.

75. Of Tirumala I there are two records (Nos. 698 and 699 of Appendix B) dated in Śaka 1495 and 1493 respectively. In the former his son Śrīraṅga is mentioned with the title *Mahārāya* applied generally to the ruling Vijayanagara emperor only. At the time of this grant Śrīraṅga who gave the Kōvilakuṇṭla-*sīma* as *nāyaṅkara* to the Naṇḍyāla chief *Mahāmaṇḍa ēśvara* Naraśiṅgarājadēva-Mahārāja must have been associated with Tirumala in the government as *Yuvarāja*.

Tirumala I.

Tirumala I must have been only passing for the emperor in name about this period, for Śrīraṅgadēva appears as independent in No. 823 of 1917 dated in Śaka 1494 Śrīmukha. It records the gift of a village to Tirumala Komāra-Tātāchārya by Śrīraṅgadēva-Mahārāya (i.e., Śrīraṅga II) for the merit of his mother Veṅgaḷāji-Amma. Veṅgaḷāji-Amma or Veṅgaḷāmbā was one of the wives of Tirumala I. Tirumala-Komāra Tātāchārya is the same as Ēṭṭūr Tāttāchārya or Kōṭikanyādānam Tātāchārya who was the spiritual teacher of Veṅkaṭa I and the supervisor of the Vaishnava temples at Conjeeveram in the Chingleput district (paragraph 74 of *Annual Report* for 1916). As already noticed he figures in another record of Śrīraṅga dated in Śaka 1505. It is worthy of note that No. 129 of 1918 calls him *Vēdamārgapratishṭhāchārya* and the spiritual teacher of the Vijayanagara kings. This last inscription is dated two years later.

Mahāmaṇḍalēśvara Veṅkaṭādrirāja of the Naṇḍyāla family ruling the Kovilakuṇṭla-*sīma* in Śaka 1506 was a subordinate of Śrīraṅga II (No. 697 of Appendix B). This Veṅkaṭādrirāja was the cousin brother of Naraśiṅgarāja, referred to above who was a subordinate of Tirumala I. *Mahāmaṇḍalēśvara* Naraśiṅgarājadēva-Mahārāja mentioned in Nos. 698 and 699 of Appendix B and *Mahāmaṇḍalēśvara* Veṅkaṭādrirāja mentioned in this grant are two newly known chiefs of the Naṇḍyāla family. The former is the son of Timmayyadēva of Naṇḍyāla and the latter of Kṛishṇamarāja of Naṇḍyāla (vide the genealogical table given on page 201, *Arch. Sur. Rep.* 1908–09).

76. The earliest notice of the Harati chiefs by Mr. Rice refers to them as the subordinates of the Vijayanagara king Sadāśiva (*Ep. Carn.*, Vol. XI, introduction, page 27f.). No. 721 of Appendix B informs us that these were the subordinates also of Śrīraṅga II, the predecessor of Veṅkaṭa I. The record also states that the chief belonged to the Yanumala family and the Vāmlikā (Vālmīka ?)-*gōtra*, facts not known hitherto. Elsewhere (Nos. 741 and 743 of 1917) a chief of this family is said to have belonged to the Ātrēya-gōtra. The chiefs of the Kāmagētivaṁśa (*Ep. Carn.*, Vol. XI, page 28) are stated to have belonged to the Vālmīki-gōtra. The chiefs also bear the title *Bhāshegetappuvarāyaraganḍa*, a title characteristic of the Vijayanagara kings. *Mahānāyakāchārya* Raṅgappa-Nāyaka, who was the son of Lakshmīpati-Nāyaka, the son of Harati Guṇḍappa-Nāyaka, was a subordinate of Śrīraṅga II and of Veṅkaṭa I (Nos. 721 and 728 of Appendix B). Immadi-Raṅgappa-Nāyaka of No. 736 of Appendix B was a later subordinate of Veṅkaṭa I. The Harati chiefs seem to have shaken off the Vijayanagara yoke about Śaka 1615. In a record dated in this year (No. 706 of Appendix B) the chief Harati Sarajarāyapparāja's (son) Rāyapparāja assumes the title of *Mahārāja*. The later chiefs (Nos. 737, 740, 741 and 743 of Appendix B) appear with the title *Mahāmaṇḍalēśvara* and make no mention of the ruling Vijayanagara kings as their overlords. These should have become independent not long after the Mysore Rājas who shook of Vijayanagara suzerainty about A.D. 1576 (Sewell's *List of Antiquities*, Volume II, page 194).

Harati chiefs.

77. Of the time of Śrīraṅga VI we have only one record (No. 691 of 1917) dated in Śaka 1565. He is said to have been ruling at Penugoṇḍa-*sthala*, though in fact his capital was now at Chandragiri. It records that his subordinate of the Haṇḍe family named Siddharāmappa-Nāyaka issued an order that the *kāpus* who had held any temple or Brahman lands on 'mortgage by possession' (*bhōgya-āyakam*) should restore these lands to the original owners after 12 years of enjoyment, without demanding any money from them giving them at the same time written deeds (*bhōgya-patra*) recording the reconveyance. The order was issued with the consent of the *reḍḍis*, *karaṇams* and the other people of the place (*sthala*). The defaulters were to be fined by the palace (*nagari*), i.e., king (or chief?). The legislation appears evidently to have been made as a remedy against the conveyance by the owners of these lands for long periods to the *kāpus* in consideration of the loans paid on such usufructory mortgages decidedly favourable to the mortgagee. Even now the temple lands in many cases are mortgaged under similar conditions to the great disadvantage and detriment of the charities intended by their original donors. The Haṇḍe chiefs who had for a time been hostile to the Vijayanagara king and even went to the length of combining with the Muhammadans against him about Śaka 1506 (No. 70 of 1915) seem to have been reduced to submission in later times as suggested by this inscription and as a result probably of the expedition carried against them as narrated in No. 70 of 1915.

Śrīraṅga VI.

A legislation regarding mortgaged temple and Brahman lands in Mediæval India.

Miscellaneous.

78. A line of kings with the lion for their crest who claimed descent from the quasi-historical Karikāla, were born of the Solar race and bore the title of 'the lord of Oṛeyūru' has already been noticed in paragraph 5 of the *Epigraphical Report* for 1905 and in *Ep. Ind.*, Vol. XI. Only one inscription of this dynasty (No. 792 of Appendix B) has been copied during the year in the Hindupur taluk of the Anantapur district. The ruling king is mentioned as Śōḷa-Mahārāja with the usual epithets of the kings of this dynasty, *Karikālānvaya*, *Dinakarakulanandana*, *Oṛeyūrpuravarādhīśvara*, etc. This chief might be the same as Chōḷa-Mahārāja of the Solar race, the Kāśyapa-*gotra* and the Karikāla family who was ruling the Rēṇāḍu *Seven Thousand* country, a part of which lay in the modern Cuddapah district (No. 466 of 1906). But no definite clue is furnished to help us to find out the exact period to which the record belongs. Palaeographically it may be placed in the 10th century A.D. The inscription shows that the power of these kings extended also into the modern Anantapur district.

Chōḷas.

No. 797 of Appendix B refers to a certain Dantiyamma Maṁgu-Chōḷa who was stabbed to death in the fight by a certain Arivarajama (i.e., Arivarayama, the God of Death to his enemies). In No. 798 of 1917 is mentioned a certain Aravāla-Mahēndra, a subordinate of Chōḷa-Mahārāja. Dantiyamma Maṁgu-Chōḷa and Chōḷa-Mahārāja must belong to some branch of the early Chōḷas whose inscriptions have been found in the Cuddappah district as referred to above.

Dantiyamma Maṁgu-Chōḷa and Chōḷa-Mahārāja.

79. The copper-plate record No. 4 of Appendix A received from M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur, belongs to a Chōḷa chief of the Telugu country, hitherto not known, who claims to have ruled over the country between Nellūru and Kāliṅgaka, i.e. (Kaliṅga). The record which now consists only of three copper-plates is incomplete. One or two plates appear to be missing. No seal accompanies the plates though near the centre of the proper right margin of them is the ring-hole. The plates are reported to have been found in the possession of a private person in the village Pachchala Tāḍiparru in the Bapatla taluk of the Guntur district. They are rectangular in shape with low rims and measure about $8\frac{3}{4}$ inches in length and 4 inches in breadth. On the first face of the first plate are carved two

A Chōḷa chief in the Telugu country.

padmas (lotus-designs) one above the ring-hole and the other below it. Close to the upper one of these on its proper left is cut a circle representing the sun with the inscription '*Sūryamaṇḍalam*.' The crescent is cut to the proper left of the lower *padma* with the inscription '*Sōmamaṇḍalam*,' on its proper left.

The king of this grant, Saṁbhu-Chōḍa, who was the son of Rāma-Chōḍa traces his descent from Brahma through his son Kasyapa-*Prajāpati* and his son Vivasvān (*i.e.*, the Sun). To the family of king Kuśa of this (i.e., Solar) race and to the Kāśyapa-*gōtra* is the king said to have belonged. His queen was Periyanārchchi (a Tamil name), the daughter of a certain Chit-*Chakravarti*. The king is reported to have defeated his enemies in a battle at Pīthapurī (*i.e.*, modern Pithāpuram). God Bhairava who is stated to have become almost the king's servant on account of his *mantraśakti* is reported to have been much pleased with him and appearing before him to have led him by the hand and pointed out a hidden treasure on the summit of the Kōṭyadri hill. He begot two sons after performing the *Putrā:thi-y-ĵña* (*i.e.*, sacrifice for sons) in the presence of the god Agastyēśvara at Kammēru and of the god Shaṇmukha at Tāmrapura. They were named Agastīśvara-Chōḍa (colloquial form of Agastyēśvara-Chōḍa) and Shaṇmukha-Chōḍa respectively after the two deities through whose favour they were evidently believed to have been born.

Śaṁbhu Chōḍa of the family of Kuśa and of the Kāśyapa-*gōtra*.

His queen Periyanārchchi.

His two sons Agastīśvara-Chōḍa and Shaṇmukha-Chōḍa.

In the 50th year of the king's reign in which took place the battle with the king of Kaliṅga the king installed his two sons as *Yuvarājas*. The installation most probably preceded the king's march to the battle. The battle with the king of Kaliṅga is probably the same as the one stated earlier in the inscription to have taken place at Pīthapurī. On the occasion of the said installation the king granted the village of Kummaḍūru on the bank of the Tuṅgabhadrā to the god Agastyēśvara at the village Mandara (stated in the inscription to have borne the surname Kammēru) and the god Shaṇmukha at Tāmrapura, to his *purōhita* to the servants of the two temples, etc., as detailed in Appendix A. Mandara is identical with the modern village Mandaḍam in the Guntur taluk, Guntur district, which is also mentioned in an inscription of the time of the Kākatīya queen Rudrāmbā (No. 94 of 1917). Tāmrapurī was the ancient name of the village Chēbrōlu (Chembrōlu) in the Bapatla taluk of the Guntur district which was also called Shaṇmukhapurī, i.e., 'the city of Shaṇmukha' (*Ep. Ind.*, Vol. V, page 143). This order of gift was addressed by the king to his chief provincial officers (*rāshṭrakūṭa-pramukha*) among whom are mentioned Periya-Śaṁbhurāya and Chiriya-Śaṁbhurāya. The king Saṁbhu-Chōḍa who was a Chōḷa must have got into power in the Telugu country as a result of the Chōḷa conquest of Kaliṅga in the time of Kulōttuṅga-Chōḷa I and of Vikrama-Chōḷa. They might have belonged to the family to which Rājanārāyaṇa Saṁbhuvarāya belonged (*South-Ind. Inscrs.*, Vol. I, pages 101 and 102, etc.) The Saṁbhuvarāyas must have accompanied the Chōḷa kings to the north to help them in the conquest of the Telugu country and continued to rule there subsequently as local officers. The record is not dated but it may be assigned palaeographically to about the twelfth century A.D.

His gifts.

His subordinates Periya-Śaṁbhurāya and Chiriya-Saṁbhurāya.

80. In the year's collection there are six records belonging to the reign of Ballāla III with whom the Hoysaḷa dynasty practically came to an end. The records range in date from Śaka 1238 to Śaka 1265. Ballāḷa III had a son named Vīra-Virūpāksha Ballāḷa IV, also known as Haṁpayya (Haṁpa-Voḍeya) (*Arch. Sur. Rep.* 1909–10, page 160). No. 738 of Appendix B, dated in Śaka 1238, mentions another son of Ballāḷa III named Tipparasu-Bhairavadēvarasu. Aliya Māchēya-Dannāyaka was the *Mahāpradhāni* as well as the son-in-law of the king. In Śaka

Hoysaḷas.

Vīra-Virūpāksha Ballāḷa IV *alias* Hampayya.

1243 he was the Governor of Penugonḍa which in later times under the Vijayanagara dynasty became an important seat of government. In the period following the Mussalman invasion under Malik Kafur when the power of the Hoysaḷas became weak, local chiefs seem to have taken the opportunity for attempting to shake off the central authority. From an inscription at Sirivaram in the Hindupur taluk (No. 772 of Appendix B) it is seen that there was a rising of the chiefs of [Ye]lumāvu and that the *Mahāsāmanṭādhipati* Hiriya Bommaya-Nāyaka, son of Gaṅgeya-Nāyaka of Hoḷakallu died in a battle against them. Nos. 780 and 791 of Appendix B mention Vissama-Daṇṇāyaka and Gaṅgidēva-Daṇṇāyaka, sons of Mācheya-Daṇṇāyaka noted above. In Śaka 1261 Gaṅgidēva-Daṇṇāyaka was ruling at Penugonḍa. It is interesting to learn from No. 791 that the village of Sēnagavuḍanahaḷi (i.e., the modern Śānagānapalli in the Hindupur taluk) was granted to a goldsmith Sēḍōja-Pōtōja for his having executed a bracelet set with diamonds and rubies.

Troubles in the Hoysaḷa kingdom.

The Hoysaḷa general Gaṅgidēva-Daṇṇāyaka.

81. Between Śaka 1429 and 1456 there is a break in the inscriptions of the later Pāṇḍya kings. It is exactly during this period that we get many records of the Travancore chiefs in the Tinnevelly district. We know that a major portion of the Pāṇḍyan kingdom had been occupied by them having been wrested from their hands. During this time, however, there were two kings Māṟavarman Kōṉērmaikoṇḍāṉ Parākrama whose 30th year corresponds to Śaka 1457 (No. 4 of 1916) and Māṟavarman Kōṉērmaikoṇḍāṉ Sundara whose latest inscription is dated in Śaka 1463 which was his 11th year (No. 2 of 1916). It is a significant fact that the inscriptions of these two kings till now secured are found only in Vallanāḍ, Kayattār and Gaṅgaikoṇḍāṉ, places very near Tinnevelly and far removed from Teṉkāśi, showing that they were pushed far back to the east by their conquerors and were ruling over an insignificant tract. Two kings of the Travancore family are represented in the inscriptions copied in the Tenkasi taluk this year which range in date from Śaka 1431 and 1469. Nos. 506 and 517 of 1917 dated, respectively, in Kollam 685 (Śaka 1431) and Saka 1447 register the order of Udaya-Mārttāṇḍavarman, the *mūttavar* of Śiṟaivāy and Vīra-Marttāṇḍan, the *mūttavar* of Śiṟaivāy regarding some grant of land, appointment of servants, etc., in the Teṉkāśi temple. Both these names appear to belong to the same chief. I have also pointed out (*Annual Report* for 1917, page 130) that Vīra-Mārttāṇḍa should have been a surname of Udaya-Mārttāṇḍavarman. No. 576 is another record of Vīra-Mārttāṇḍavarman, which informs us that he made some repairs to the Teṉkāśi temple and revived the festivals and other services in the temple. In No. 423 of Appendix B we meet with a certain Vīra-Mārttāṇḍaṉ Parākrama-Pāṇḍya-dēvaṉ. It is not clear to whom this refers. But we may suppose that Udaya-Mārttāṇḍa probably assumed this Pāṇḍya name after his conquest and occupation of the Pāṇḍya country.

Travancore chiefs.

Udaya- or Vīra- Mārttāṇḍavarman.

The other chief Rāmavarman (No. 518 of 1917) calls himself 'the *mūttavar* of Jayatuṅga-nāḍu' and has the titles *Śaṅkaranārāyaṇamūrtti*, *Veṉṟu-maṅkoṇḍa* and *Bhūtalavīra* which we know (*Annual Report* for 1917, page 128) were also borne by his predecessor Udaya-Mārttāṇḍa who assumed them after his conquest of Tinnevelly (*Travancore State Manual*, Vol. I, page 295). This record of the chief which is dated in Śaka 1469 is also from Teṉkāśi. It is doubtful how he could have wielded his influence there even so late as Śaka 1469, seeing that Śrīvallabha and his successors had already come into possession of their lost territory, as can be seen from the existence of their inscriptions also in the same place. Our record states that Rāmavarman being encamped at Ēṟupāḍi (Éruvāḍi) ordered the grant of some lands to the Viśvanātha temple for a service called Śeṉbagarāmaṉ-*śandi*.

82. No. 16 of Appendix A is a copper-plate record of a minor chief of the Telugu country who flourished in the 14th century A.D. This is a set of seven plates rectangular in shape, written in Telugu characters. They are hung on a ring which has a circular seal bearing no emblems or legends. The record belongs to king Uṇḍirāja of that branch of the Solar race in which Ikshvāku and Rāma had been born and of the Harita-*gōtra*. His genealogy is given as shown below:—

Uṇḍirāja of the Solar race.

Dēvarāja of the Solar race and of the Harita-*gōtra*.

|

Uṇḍīśa *m* [Bi]mmidēvī.

|

Tammarāja *m* Vīramadēvī.

|

Uṇḍirāja *m* Rudramadēvī of the Mānavyasa-*gōtra*.

The last of these (Uṇḍirāja), the king of this grant, assumes the epithets, *Rājavēśyābhujaṅga*, *Yōdhanandīmēru*, *Naḍagōṭamalla* and *Aśvadānadīkshāguru*. His capital town was Śūravaramu which may have to be identified with one of the two villages of this name in the Bhadrachalam taluk of the Godavari district. His queen who belonged to the Mānavyasa-*gōtra* was probably a princess of Chālukya blood. In the Śaka year 1304 denoted by the chronogram *aṁbōdhi* (the seas), *i.e.* 4, *viyat* (the sky) *i.e.*, 0, *guṇas* (qualities), *i.e.*, 3, and *indu* (moon), *i.e.*, 1, Dundubhi, Māgha, *śu. di. daśamī*, Thursday, (=A.D. 1383, January 28), the king granted the village Rāvulapaṛti which consisted of 80 shares to Brahmans. The village was on this occasion surnamed Uṇḍīśapuram probably after the king. More than a dozen other villages granted as *agrahāras* by the king to Brahmans and named in the record are Gōpavaram, Tvōṁkapalli, Chervukanma, Kāśapāḍu, Chintapali, Vipparṛu, Kāṭlaparṛu, Bhaṇḍārupalli, Kārikarlapalli, Uṅguṭūru, Koṁḍruprōlu, Kaḍakaṭlu, Niḍumrānūru, Pallivāḍa, Parumballi, Gūḍaparṛu, Tāṁḍiparṛu and the *khēṭaka* Tāṁḍipalli. These are mostly distributed among the Bhimavaram and Tanuku taluks of the modern Kistna district and some lie in the southern part of the Godavari district. The political relationship of king Uṇḍirāja to the contemporary Reḍḍi chief Anna-Vēma of Koṇḍavīḍu who was powerful in this part of the country about the time of this inscription is not known. It has to be noticed however that no reference is made to the Reḍḍi king in the record as the overlord. And the large number of villages granted by Uṇḍirāja suggests that he owned a large territory. The record closes with the signatures (*vrāṯu*) of Peda Uṇḍrāju and Veṅgu. The former must be the name by which the king was familiarly known.

His gifts.

83. A genealogy of the family of the Cheṁji (i.e., Gingee) chiefs is furnished by Nos. 860 and 861 of Appendix B. These are dated in Śaka 1593 (A.D. 1670-71) and belong to Varadappa-Nāyaka of this family. The lists of kings given in the two records are identical and begin with the 25th generation prior to this chief. A certain Śirigiri-Nāyaka (*i.e.*, Śrīgiri-Nāyaka) who belonged to the 12th generation prior to Varadappa-Nāyaka of the inscription is stated to have migrated from Maṇināgapura (Manikpur) in the Āryāvarta (northern India) to Vijayanagara, evidently the capital of the Vijayanagara empire. This immigration, allowing 25 years on the average for each generation, may be considered to have taken place about A.D. 1370. The migration of this family in the time of Peda Kṛishṇappa-Nāyaka from Vijayanagara to Cheṁji five generations before Varadappa-Nāyaka must have happened about the middle of the 16th century A.D.

A genealogy of the Cheṁji i.e., Ginjee chiefs.

Their immigration from Maṇināgapura in the Āryāvarta to the south.

Further emigration from Vijayanagara to Cheṁji, i.e., Ginjee.

84. No. 18 of Appendix A is a copper-plate grant of the latter part of the 17th century and belongs to the time of the Golkonda king Abdul Hassan, the last of the Kootb Shāhi line. His minister Mādanna and the latter's brother, the generalissimo of the Golkonda forces, Akkanna have already been brought to notice in the *Annual Report* for 1915 where are also given plates of the portraits of the king and these two brothers. Another copper-plate record dated in Śaka 1608, Prabhava, Vaiśākha, *śu. di.* 15 (= A.D. 1687, April 16, Saturday) referring to a grant by the two brothers

to the Śaṅkarāchārya-*maṭha* at Kāñchīpuram has been brought to notice in the same report for 1915 (No. 6 of Appendix A).

Akkanna and Mādanna.

The record under review, dated in Śaka 1602 (= A.D. 1680) happens to be the earliest epigraph referring to these two Brahman officers of the Golkonda king. Mādanna-Paṇḍita, as he is called, is stated to have been the chief officer of the king of Bhāgnagara. The reference here is to the capital of the Golkonda king at the time of the inscription. A magnificient city called 'Bhaugnuggur' (laterly called Hyderabad) had been built about A.D. 1581 eight miles from Golkonda after his favourite mistress Bhagmutty, a public singer of whom he was greatly enamoured, by king Muhamad Kooly Kootb Shah (A.D. 1581–86—*Brigg's Rise of the Muhammadan Power in India*, Vol. III, page 335). The name often assumes the Hindu form Bhāgyanagara (i.e., city of wealth) on the analogy of the second name Vidyānagara (*i.e.*, city of learning) of Vijayanagara the capital of the Vijayanagara empire. The Penugoṇḍa province which was at this time included within the Golkonda empire was under the rule of a certain Liṅgōji-Paṇḍita who calls himself a subordinate of Akhanna, the younger brother of Mādanna.

Bhāgnagar, ancient name of Hyderabad (Deccan).

The inscription also records a donation made by the several communities and contains incidentally a few interesting statements. The description of the several communities is full of social interest and its abstract appended here would be of value. The several members of the league (*samaya-pekkaṇḍru*) of the lords of Ayyāvaḷi, indigenous (*svadēśa*), foreign (*paradēśa*), both (*ubhaya*), and the itinerants (*nānādēśa*) among them, who had the *hōṁkāḷikā-praśasti*, who were the devotees of gods Gaṇēśvara and Gaurēśvara, the Vaiśyas of the 102 *gōtras* with the several *śeṭṭis* including Pṛithvi-Śeṭṭi Rāyani-Bhāskaranna (vide page 84, paragraph 60, of *Annual Report* for 1912) who had the grace of the goddess Kamala-Vāsavakanyakā of Vindhyavāsi, who obtained favours from god Nagarēśvaradēva, who were great devotees of (god) Janārdana-Perumāḷ and who were favoured with sons, grandsons, riches, gold, materials and vehicles through the blessings of Bhāskarāchārya (vide Part I, paragraph 53 of *Annual Report* for 1915), the several *maṭha-mahats*, i.e., the great men of the *maṭhas*, viz., of Gavi-*maṭha*, Halukūri-*maṭha*, etc., certain *Sāmpradāyikas*, the *Yajamānas* (i.e., Masters), the *gavuḍa* (i.e., village headman), the *karaṇams* and the *Sāmpradāyikas* of the Lēpākshi-*sthala*, the *Paṭṭaṇa-svāmi-Sāmpradāyikas* of Penugoṇḍa-*sthala*, the several *śeṭṭis* of the *fifty-six* countries including those of that *sthala* and of the other *sthalas*, the landowners (*bhūmi-prabhu*) belonging to the four *reḍḍi* families, the eighteen sects among *Brahmans*, *Kshatriyas*, *Vaiśyas* and *Śūdras* together, viz., *Vyavahārikas*, *Pāñchālas* (five sects of smiths), *Kumbhālikas* (potters), *tantuvāyins* (weavers), *vastra-bhēdakas* (cloth-dyers?), *tila-ghātakas* (oil-millers), *kuraṇṭakas* (*kuraṭakas*?: shoemakers), *vastra-rakshakas* (tailors), *dēvāṅgas*, *pa[ri]keliti* (*parikelettēvāru* (keepers of pack-bullocks?), *gōrakshakas* (cow-herds), *kirātas* (hunters), *rajakas* (washermen) and *kshaurakas* (barbers) being assembled and being seated on a diamond throne in the *mukhamaṇḍapa* made in the form of a moon (*chandra-maṇḍala*) in the presence of the deities, Pāpavināśēśvara, Vīrēśvara and Rāghavēśvara (in the temple) at Lēpakshi-*kshētra*, to the south of the capital Ghanagiri (Ghanagiri-*siṁhāsana*) called also Roddhanādu-Penugoṇḍa which was the holiest spot in the entire Jambūdvīpa and was the chief seat (*mātri-sthāna*) for the seventy-seven *siṁhāsanas*, are stated to have made the gift of certain rates to be paid on shops, looms and on occasions of auspicious ceremonies taking place in their houses. Certain rates on the pack-bullocks both of that *sthala* and of other *sthalas* (*parasthala*) passing through or from the several villages were also granted for offerings and lamps to the god Nañjuṇḍēśvara at Lēpākshi.

Prithviśeṭṭi Rāyani Bhāskaranna and Bhāskarāchārya.

The Eighteen *Phaṇas*.

A communal grant of the 17th century.

The prominent feature of this communal grant is the comprehensive character of the assembly which made it. The Ayyāvaḷe merchants, the *Vaiśyas* of the 102 *gōtras*, the representatives of the several chief Śaiva *maṭhas*, the *sāmpradāyikas* (caste

leaders?) the members of the 18 sects (*phaṇa*) the *yajamānas*, *gāvuḍas* and *karaṇams* of the Lēpākshi-*sthala* at which the gift was made, the *Paṭṭaṇasvāmi-sāmpradāyika*, the representatives of the four (chief) Reḍḍi families who were landowners (*bhūmi-prabhus*) (evidently of Lēpākshi) and the members of the eighteen professional classes are represented. In this connexion it may be pointed out that a grant made by a member of the *śeṭṭi* community to a temple at Ghaṇṭasāla in Śaka 1142 (No. 851 of Appendix B) was placed under the care of the *Nakaramu* 102 *i.e.*, the (*Vaiśya*) merchants of the 102 *gōtras*.

85. A record of the time of the Hoysala king Vīra-Ballāḷa (III?) registers a grant of land made by the *paṭṭaṇasvāmin*, the *gavuḍas* of the *nāḍu* and the 18 *samayas*. The *eighteen samayas* (leagues?) probably of the 18 *phaṇas* (sects) above mentioned figure as a recognized part in the assemblies that met to make gifts (No. 729 above noticed and No. 804 of Appendix B). The latter refers to certain privileges granted formerly to the *seventy-four* subdivisions of the *Pāñchālas* (smiths) by Harihara-Mahārāya (*i.e.*, Harihara I), Bhikshāvṛitti Tātayya, the six *darśanas* and the eighteen *samayas* for their having made the entrance-throne (*hajāra-siṁhāsana*) of the palace. A record from the Hindupur taluk of the Anantapur district (No. 814 of Appendix B) dated in Śaka 1345 refers to a member of the *Vaiśya-vaṁśa* with a *praśasti* (eulogy) which refers to its members as experts in the examination of the nine gems. It states that Agastya was their *purōhita*, Garuḍa, the favourite of Kamalāpriya, i.e., Vishṇu, was the banner (*dhvaja*) of a certain Siriyāḷa-Śeṭṭi. The title *Ayōdhyāpuravarēśvara* (lord of Ayōdhyā, the best of towns) is applied to another member of this sect who is said to belong to the Kaṇva-Ṛishi-*gōtra*.

The Eighteen *Samayas* and Seventy-four subdivisions of *Pāñchālas*.

86. We learn that Ghaṇṭasāla was called Chōḍa-Vāṇḍyavura, i.e., Chōḷa-Pāṇḍyapura, about Śaka 1061 and after (Nos. 855, 848 and 847 of Appendix B). Chōḷa-Pāṇḍya was the title of the Chōḷa princes appointed to rule over the Pāṇḍya country as viceroys (see *Ep. Ind.* Vol. XI, page 292 f). How this title appears in the surname of a village in the Telugu country remains yet to be explained.

Chōḍa-Vāṇḍyavura, i.e., Chōḍa-Pāṇḍyapura, surname of Ghaṇṭasāla.

87. Among the inscriptions copied during the year in the Madakasira and Hindupur taluks of the Anantapur district are a number of hero-stones (*vīragals*) a few of which appear also to have been set up as tomb-memorials. A number of other records of this nature from the Madakasira taluk have been noticed already on page 112 of my last *Annual Report*. In a few instances provision was made for the worship of these memorials as noted below. Some of the deaths recorded in these obituary inscriptions appear to have occurred at tanks (Nos. 805 and 806 of Appendix B). These must have been related to disputes about water (for irrigation?) as to cattle in the other cases (No. 746 of Appendix B). A few of these give us the names—and in some cases the titles too—of the heroes, from which could be learnt their connexions. No. 759 of Appendix B mentions a certain Prabhumēru Aṇṇiga Dhanañjaya. The titles and names of Bāṇa chiefs generally, ending in *Mēru*, this chief may be presumed to be one of the Bāṇa family. In the genealogy given on page 21 of the *Supplement to the Southern List of Inscriptions* by Dr. Kielhorn, Prabhumēru is mentioned as the son of the Bāṇa king Bāṇavidyādhara. Arivīramēru Ayyapaśu mentioned in No. 806 of Appendix B must also be a Bāṇa chief.

Hero-stones in the Anantapur district.

A Bāṇa chief named Prabhumēru Aṇṇiga Dhanañjaya.

Gaṅga-Triṇētra Aṇi-Bhīma (i.e., Ani-Bhīma, a Bhīma in battle) who fell in an attack against the Kuṟumas (i.e., Kurumbas?) must be of Gaṅga origin. Apimana-Gaṅgu (i.e., Abhimāna (?)-Gaṅga) Kannarāju who made a gift of a tank at Vaṇavṟōlu (No. 811 of Appendix B) (modern Vānavōlu, Hindupur taluk) must have been an early Gaṅga chief. No. 734 which comes from Madhūḍi refers to the death of a certain Mārappa in a cattle-feud at Madivāḍi (i.e., Madhūḍi) in Śaka 924 Śubhakṛit. No. 745 from Narasāmbudhi,

Gaṅga-Triṇētra Aṇi-Bhīma and Apimana-Gaṅgu.

3 miles from Iṅgalūru, refers to the death of Mādanna, the son of Keraḍara Belli-Gāvuṇḍa, and No. 746 to the death of Keraḍara Bijayi (i.e., Vijayi), son of Mayinḍa-Gāvuṇḍa, the younger brother of Belḷi-Gāvuṇḍa of Piri-Yiṅgalūru. Land is stated in the latter to have been granted for the benefit of those who put flowers (on the memorial). Similar gift of land for conducting worship to such a hero-memorial is recorded in Nos. 732 and 772 of Appendix B. The former of these in characters of the same period as No. 772 ascribes the death of the hero to the Hoysaḷa invasion (Hoysaṇa-*ḍāḷi*). The latter states that the hero of the record, Hiriya-Bommeya-Nāyaka, son of the *Mahāsāmantādhipati* Hoḷakalla Gaṅgeya-Nāyaka, met his death in the battle at Hoyikuṇṭa in Śaka 1243. It is very probable that Bommeya-Nāyaka took part in the Hoysaḷa expedition referred to in No. 732 of Appendix B.

Gift of land for flower service to a hero-stone.

Hoysaḷa invasion and the battle at Hoyikuṇṭa.

88. No. 809 of Appendix B dated in Śaka 1327 refers to the *agni-pravēśa* made by Gaṅgāsāni, the daughter of Bayiri-Seṭṭi of Pāmiḍi at Penugoṇḍe where her husband Rāmadēva-Nāyaka died. In praise of her act a *vīrakai* (hero-hand) was set up at Vānavōḷu. No. 19 of Appendix A and No. 857 of Appendix B give us the rather rare instances of sacred foundations made on divine directions given in dreams to the donors. Nos. 708, 709, and 711 give a few instances of the favourite deity manifesting Himself before His devotee.

An instance of *agni-pravēśa* (*sati*) in the 15th century.

Order—No. 1172, Home (Education), dated 6th September 1918.

Recorded.

2. The Government are glad to observe that the number of inscriptions copied and examined rose from 668 in 1916–17 to 876 during the year, under review, which is the highest on record. Besides the work of collecting copies of inscriptions, the Epigraphical department has to discharge the important duty of making the transcripts of the inscriptions copied available to students and scholars. The Government trust that under the arrangements sanctioned in G.O. No. 890, Home (Education), dated the 5th July 1918, the Assistant Archæological Superintendent for Epigraphy will make a substantial advance in the work of publication of inscriptions. The Assistant Archæological Superintendent is requested to expedite the issue of the volume of "South Indian Inscriptions" already in the Press.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the two monuments referred to in paragraph 19 of Part I of the report.

4. The programme of work for the ensuing field season is approved.

(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.

Forwarded to the

(By order)

Superintendent in charge,
Home Department.

Home (Education) Department.

NOTES CONNECTED WITH G.O. No. 1172, HOME (EDUCATION), DATED 6th SEPTEMBER 1918

[Subject.—*Annual Report on Epigraphy for* 1917–18.]

From the Assistant Archæological Superintendent for Epigraphy, dated 17th July 1918, *No.* 383.

From the Assistant Archæological Superintendent for Epigraphy, dated 31st July 1918, *D. No.* 415.

The report calls for very few remarks.

Publication of inscriptions.—The delay in the publication of inscriptions recently formed the subject of an interpellation and a resolution at the meeting of the Legislative Council: and the Government set about an inquiry as to the method of disposing of the large arrears of epigraphical collections awaiting publication. As a result, orders have, since the close of the year, been issued sanctioning the employment for a period of two years of a special publication staff to work under the supervision of Mr. Krishna Sastri—vide G.O. No. 890, Education, dated 5th July 1918. It is expected that with the aid of this special establishment it will be possible to publish transcripts of at least 2,000 inscriptions annually. The progress made in regard to the publication of the volumes of 'South Indian Inscriptions" is given in paragraph 4 of the present report. It will appear therefrom that the progress made was fair.

2. *Inscriptions examined.*—Eight hundred and seventy-six stone inscriptions were examined and transcribed and 22 copper-plate grants were examined against 668 inscriptions and 24 copper-plates respectively in the previous year (paragraphs 13 and 14 at page 4 of report; ~~paragraph 5 at pages 5 and 6 of Government Order~~). The number of stone inscriptions examined and copied during the year under review represents the highest figure on record. The outturn of work reflects credit on the Epigraphical Department.

3. *Conservation.*—The Superintendent, Archæological Survey, may be requested to offer his views on the conservation of the two temples mentioned in paragraph 19 of the report.

4. *Tours.*—The tour programme for the year under review is detailed on page 7 of G.O. No. 1035, Education, dated the 10th August 1917. The Assistant Archæological Superintendent himself undertook two tours, one to examine the *Brahmi* inscriptions in the southern districts of Madura and Tinnevelly and the other to the Uriya tracts. It is also stated that Mr. Ramaprasad Chanda, B.A., Honorary Secretary of the Varendra Research Society, who was deputed by the Director-General of Archæology to study Epigraphy in Mr. Krishna Sastri's office and who accompanied the Assistant Archæological Superintendent to examine the *Brahmi* documents proposes to publish a monograph on the inscriptions shortly and it is stated that it is expected to throw some fresh light on these hitherto obscure documents.

The tour programme for the current year's field season is set out at page 6 of the report and may be approved.

5. Part II of the report is interesting.

6. A draft order is submitted. The report is due with the Government of India by the 1st September next (G.O. No. 29, Public, dated the 6th January 1914).

E.A.V.—23–8–18.

T.K.—27–8–18.

C. Ramanuja Achariyar—31–8–18.

Draft for approval.

2. Assuming that the details in Part II are correct, a matter which I cannot judge, it shows that the compiler Venkoba Rao is certainly a competent epigraphist.

R. Ramachandra Rao—2–9–18.

P[entland]—4–9–18.

A. G. C[ardew]—5–9–18.

[G.O. No. 1172, Home (Education), dated 6th September 1918.]

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