Government of Madras

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1918–19.

ORIGINAL

INDEXED

Dis.	No.	Department / Series.	Date.	Dis.	No.	Department. / Series.	Date.

Further Papers.

Dis.	No.	Department / Series.	Date.	Dis.	No.	Department. / Series.	Date.

Government

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1918–19.

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—Fernhill, the 13th/15th July 1919.
No.—445.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for the year 1918–19.

2. A duplicate copy with the necessary corrections entered will be submitted to Government, through the Superintendent, Archæological Survey, Madras, within a week.

3. One copy each of the photographs secured during the official year is also forwarded.

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 23rd July 1919.
No.—476.

I have the honour to submit the final stitched proof of my *Annual Report* on Epigraphy for 1918–19.

2. The photographs accompanying the report have been submitted with the advance proof already.

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

III

Endorsement No. 463, dated 28th July 1919.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Department, Southern Circle.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1919.

CONTENTS.

PART I.

	PAGE
Office routine—	
Personnel	5
Publication	5
Tour of the Assistant Superintendent	6
Tours of the establishment	8
The year's work	9
Conservation	10
Expenditure	11
Return of stores	12
Places examined during the year	12
Programme for 1919–20	13
Appendix A—List of copper-plates examined during 1918–19	14
„ B— „ stone inscriptions copied in 1918	16
„ C— „ „ in 1919	48
„ D— „ photographs taken in 1918–19	78
„ E— „ dates calculated	79

PART II.

Antiquities of the Shiyali taluk—	
Śiva and Vishṇu temples	92
Paucity of architectural remains	93
Causes for the absence of early monuments	93
Reclamation of sand-silted lands	93
The Pallavas—	
A Vishṇu temple built in the time of Nandivikramavarman	93
Grant for the upkeep of a tank during the reign of Kampavarman	94
The Chōlas—	
Āḍittaṉ Kaṟṟalippirāṭṭi, a queen of Parāntaka I	94
Inscriptions of Rājakēsarivarman	94
Rājarāja's queens, elder sister and father	94
Sundara-Chōḷa; his surname Poṉmāḷigaittuñjiṉadēva	94
Princess Kundavai and her works	94
Rājarāja's surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa	94
Gifts of Śembiyaṉ-mādēvi at Tiruveṉgāḍu	94
Gaṇḍarāditya *alias* Mummuḍi-Chōḷa	95
Village assemblies summoned by blowing of trumpets	95
Inquiry into the management of temple-lands and expenses	95
A tax called *Eri-āyam*	96
Provision for Vēdic study made in the 11th century A.D.	96
Reduction of rents and *kaḍamai* during the reign of Rājādhirāja II	97
Rights of women to hold property	97
Social laws prevalent in the 12th century A.D.	97
Kulōttuṅgaśōḷaṉ-charitai—reward for composing	98
Śambuvarāyans as Chōḷa feudatories	98
Administration of criminal law in the 13th century A.D.	99
The Pāṇḍyas—	
Attestation of documents in early times	100
Vijaya-Gaṇḍagōpāḷa, surnamed Aḍaiyavaḷaindāṉ, the younger brother of Maḷavarāyar	100
Jaṭāvarman Sundara-Pāṇḍya I	100
Conflict of the Pāṇḍyas with the Hoysaḷas	100

	Date.	Dis.	PAGE
...estern Chālukyas of Kalyāṇi—			
Jagadēkamalla Jayasiṁha II and his subordinates			101
Trailōkyamalla Āhavamalla Sōmēśvara I			101
Bhūlōkamalla Sōmēśvara III and his subordinates			102
Pratāpachakravartin Jagadēkamalla II and his subordinates			102
Jagadēkamalla in 1183 A.D.			102
His Pāṇḍya subordinates			103
Vijayanagara—			103
Kampana II			103
Bukka II			103
Dēvarāya II			104
Mallikārjuna			104
Sāḷuva Narasiṅgarāya			104
Tammarāya, son of Sāḷuva Narasiṅgarāya			104
Krishnarāya			104
Viṭṭhala's genealogy			104
Sadāśiva			105
Miscellaneous—			105
Kō-Peruñjiṅgadēva			106
Gajapatis			

PART I.

Office Routine.

2. I availed myself of three months' privilege leave from 3rd April 1918 to 2nd July 1918 during which period Mr. G. Venkoba Rao was appointed to act for me [G.O. No. R. 77, Home (Education), dated 27th March 1918]. The latter also went on privilege leave for sixteen days from 17th October to 2nd November 1918 and the typist and clerk were granted privilege leave for one month and twelve days and three months respectively, the one from 11th November 1918 and the other from 24th February 1919.

Publication.

3. One of the important Government Orders that was issued during the year under review is G.O. No. 890, Home (Education), dated 5th July 1918, which has directly brought about a complete change in the system of the working of this office. So far, the main charge of my office consisted in carefully listing the large number of inscriptions collected by the department during the year and drawing up a detailed account of them in the form of a report for Government. The publication work which was necessarily slow was attended to only at the intervals of reporting, by continuing the old series of *South-Indian Inscriptions* on the lines originally laid down by Professor Hultzch. The Government had for some time under consideration the best plan for expediting publication simultaneously with collection. They found that the complete critical method of editing inscriptions with texts, translations and historical notes as in the *Epigraphia Indica* and other standard antiquarian journals and the *South-Indian Inscriptions* as published till now, was a slow and costly process and that supplied with the bare epigraphical material, viz., the transcripts of all inscriptions carefully printed, scholars and students interested in South-Indian antiquities could easily take up the work of the translation and exegesis. It was thus that the Government Order under question was issued. It lays down a minimum publication of 2,000 inscriptions each year by this department and the establishment of the office is necessarily also strengthened by sanctioning temporarily for two years a special Assistant on Rs. 200 per mensem, a proof reader on Rs. 40, and a pandit on Rs. 30. The work was taken on hand at once on the receipt of the order and in the nine months from August 1918 to April 1919, 2,121 folio-pages of manuscripts containing the texts of 1,176 inscriptions have been sent to the press. A detailed report has also been separately submitted (vide this office letter No. 230, dated 25th April 1919, on this subject). On account therefore of the heavy publication work and the greater attention paid to it both by the Collection and Publication sections, the report for the year under review has been curtailed to a certain extent in Part II. This same course has already been suggested by one of the Government Orders issued in previous years [G.O. No. 98, Home (Miscellaneous), dated 28th August 1916], when still the question of expediting publication had not been finally settled.

4. Speaking of publication work, it may be reported also that Vol. III, Part III, of *South-Indian Inscriptions* referred to on page 5 paragraph 4 of the last year's report, was read in proof. The printed pages of the 116 inscriptions mentioned

Date. | Dis.

...estern Chālukyas of Kalyāni— ...*an Inscrip-*
Jagadēkamalla Jayasiṁha II[illegible] ...een proposed to go into Part IV of
Trailōkyamalla Āhava... in Part III, thus making up nearly 190 printed pages for
this part. It was sent for final stitched proof to the Government Press on 5th March
1919 with 13 illustrative plates and is expected to be in the hands of Government
within a month. Material for Part IV which is also being got ready will consist of
the two important Pāṇḍya copper-plate inscriptions from Vēḷvikudi and Śiṉṉamanūr.
Some minor Chōḷa copper-plate grants, an index and the historical introduction to Vol.
III will close the old series of *South-Indian Inscriptions* and the continuation of that
series in the new form will henceforth be the "(Texts of) *South-Indian Inscriptions*"
now being printed to the same size and form in the Government Press.

Mr. V. Rangachariyar, Professor, Anantapur College, has also completed his laborious work in connexion with "The topographical list of inscriptions in the Madras Presidency." The Government of India have been pleased to duly award Mr. Rangachariyar an honorarium of Rs. 1,000 for his labours. This encouragement on the part of the Government is sure to be highly appreciated and should, in my opinion, attract many more scholars to volunteer their help in bringing out other such useful epitomes on South Indian Archæology and Epigraphy.

Dr. F. W. Thomas of London recently suggested to me the preparation of a quinquennial index to the Annual Reports on Epigraphy in the Madras Presidency so that the 'vast amount of useful material well digested' in them may be saved the risk of not being sufficiently used by oriental scholars. The Government while receiving this suggestion favourably, consider that the question of the preparation of a quinquennial index might be conveniently deferred till some progress has been made in regard to the publication of inscriptions ordered in G.O. No. 890, Home (Education), dated the 5th July 1918.

Assistant Superintendent's Tour.

5. My tours during the year were chiefly in connexion with the publication work of the office. I left Madras on 5th November 1918 and returned on 1st January 1919, visiting in this interval of nearly two months, Hampi (Bellary district), Tādpatri (Anantapur district), Avanigadda, Ganapēśvaram, Srīkākulam and Bezwada (Kistna district), Mukhalingam (Vizagapatam district) and Śrīkūrmam and Śālihundam (Ganjam district). Again I spent a further week at Conjeevaram from 19th March 1919 to 26th March 1919 also in connexion with the publication work.

6. Of course though the chief object of my tour was for examining and checking the readings of inscriptions directly from the stone, other items of archæological or epigraphical interest that attracted my attention in these places were also examined and noted. I beg to subjoin the results of a few of them for the information of Government for such action as they may deem necessary to take:—(1) A deserted temple situated north-east of the famous Viṭṭhala temple at Hampi was found to bear the board 'Śiva Temple' put upon it by the Archæological Department. On careful examination I saw from the distinctly numerous Vaishṇava marks depicted on the pillars, lintels and walls, that the temple must have been one dedicated to Vishṇu. Consequently the Archæological Superintendent, if he approves of the suggestion, may be requested to change the board, since it is misleading. So also is the board 'Jaina Temple' which is seen on the wall of a temple on a low rock between the Viṭṭhala and the Kōdaṇḍarāma temples. I know that Mr. Longhurst advances a number of arguments in his *Hampi Ruins*, page 121 f., in support of his contention that this temple must have been Jaina. There do exist undoubted marks of Vaishṇavism, as Mr. Longhurst also admits. Evidently the peculiar style of the *gōpura* on the central shrine—a pile of narrowing rectangles placed one over the other—must have given rise to the notion that the temple is Jaina. In Hampi such a *gōpura* is seen already on the oldest of the Hindu shrines, viz., that of Pampādēvī in the Virūpāksha temple. The so-called Jaina temples on the rock adjoining the Virūpāksha temple to the south of it, may also for the matter of that, be all of them Śaiva shrines of the

YANTRODDHARAKA HANUMAN AT HAMPI.

pre-Hoysala period. In some of these I even saw broken Nandis. It is unfortunate, however, that none of these temples in question have images in them nor bear sculptures or inscriptions on their walls that would then clearly point to the origin of these ancient monuments.

(2) Again at Hampi the photographer Mr. Visvanatha Ayyar prepared a careful sketch of a very curious mystic charm (*yantra*) which is the object of worship in the temple called Yantrōddhāraka Hanumān close behind the Kōdandarāmasvāmin temple, to which Rao Bahadur C. H. Gowd of Hospet kindly drew my attention. It consists of jumping figures of the monkey-god each holding the tail of the other and all arranged round another monkey-god seated in the centre of a hexagon. In the interspaces of the whole circle and the hexagon are inscribed letters in Grantha and Kannada characters which were not clearly visible on account of the very scanty light in the shrine where of course no brush, paper and dabber could be used. This *yantra* is supposed to be a rare one of very great sanctity by the community of the Mādhva Brahmans and is reproduced on the plate opposite to this page. Regarding its interpretation I beg to invite the help of Mādhva scholars who may be interested in the subject.

(3) The unfinished northern *gōpura* of the Rāmasvāmin temple at Tādpatri which on account of its exquisite sculptures has been already included in the list of conserved monuments in the Madras Presidency as No. 82, is in great danger of becoming disjointed by the spreading roots of two big pipul trees which now grow on it. These must be removed at once and the Archæological Superintendent may be requested to take the necessary steps. From one of the inscriptions dated in A.D. 1509 in the Rāmasvāmin temple, it is inferred that this beautiful *gōpura* was under construction in that year.

(4) The Bhīmēśvara temple at Drākshārāma which is epigraphically the most important of the temples in the Godavari district, if not in the whole of the Telugu country, is No. 14 in the *List of Conserved Monuments of the Madras Presidency* and is classed as "Private." The present trustee of the temple is the Zamindar of Ramachandrapuram who on account of certain private disputes with the servants of the temple has not been bestowing as much attention on its repairs as it really deserves. The roofs of the Nandi-*mandapa* and the Kalyāna-*mandapa* of the temple are leaky; the upper storey of the main temple also is in a similar condition and the enclosing compound wall has collapsed in two places. The grand *gōpura* at the western entrance into the temple is a huge and magnificent structure and has at its base sculptures of two royal figures who had evidently a hand in constructing it. From the inscriptions on the temple walls of the Chōla period, it is gathered that this western *gōpura* was the main entrance to the temple though now it has ceased to be so on account perhaps of Muhammadan occupation in the neighbourhood, the southern entrance being more commonly used by the people. The temple of Drākshārāma containing as it does the most representative collection of the records that go to make up the history of the Telugu country, it is highly important that no attempt should be spared in preserving this monument in perfect order and repair.

(5) Bhīmavaram near Samalkot is another such important place, with two historically interesting temples of Śiva (Bhīmēśvara) and Vishnu (Vīranārāyana) in it. These are under the direct supervision of the Zamindar of Pithāpuram and are kept in good repair. It is desirable, however, to include them in the list of conserved monuments so that further improvements, if any, made to these temples by the Zamindar, might also have the benefit of expert advice and co-operation. The Śiva temple is in a style quite similar to the one at Drākshārāma and if my inference is correct, it must, like the other temple, bear, on its walls and basement which are now covered with a thick coating of plaster throughout, inscriptions of great value and interest though not in very large numbers. I would strongly recommend therefore the removal of the plaster on the walls of this temple right up to the roof and the careful pointing of the crevices between stones with cement or other suitable material as not to interfere with the writings thereon. The peculiarly northern style of the Vishnu temple at Bhīmavaram is by itself a strong recommendation for including it in the list of conserved monuments, besides its many inscribed pillars bearing valuable historical records.

(6) Mukhaliṅgam is a village in the Zamindari of Parlakimedi. It is a very ancient place being the site of the old capital of the kings of Kaliṅga (Ganjam and Vizagapatam) as proved by Rao Saheb G. V. Ramamurthi Pantulu in *Epigraphia Indica*, Volume IV, pages 187–188. The chief temple here is that of Mukhaliṅgēśvara which is richly sculptured. There are one or two other temples which are much neglected but deserve also protection on account of their historicity and design. Mukhaliṅgam itself is surrounded by evident ruins of a great city and by numerous mounds which are suggested to be sites of buried temples. One of the sculptured lintels in the Mukhaliṅgēśvara temple is plainly Buddhistic and excavations in and around Mukhaliṅgam are expected certainly to reveal more definite evidence as to the existence of Buddhism in this ancient capital town. Again from an examination of certain other sculptured panels, statues and paintings which are preserved in the temple and in the Rāja's choultry, I am inclined to believe that Śāktaism in one or other of the debased forms of latter-day Buddhism such as the Vajrāyana, with its blood-thirsty deities and its immoral worship, must have also been once prevalent at Mukhaliṅgam. The place and its temples richly deserve to be included in the list of conserved monuments and operations for exploration may also be advantageously commenced.

7. The Śrīkūrmam temple belongs to the Vizianagram estate. It is in perfect order and requires no precautionary measures on the part of the Government to conserve its antiquities. It is, however, strongly rumoured here that the temple contains within it two strong-rooms (temple treasuries) called Śaṅkhanidhi and Padmanidhi from time immemorial and that these are now hidden by two huge statues of Dvārapālas (guardian deities) placed at the narrow entrance into them on either side of the sacred shrine. Inscriptions of Śrīkūrmam to a certain extent also support this vague tradition, when they state that Padmanidhi was actually the name of the temple treasury. Śaṅkhanidhi, however, is not mentioned in the inscriptions. The association of the two names Śaṅkhanidhi and Padmanidhi together to denote the two treasuries of the temple is peculiar and reminds us of the two famous treasuries (*nidhi*) of which the god of wealth (Kubēra) is supposed to be the overlord. These are of course mythological treasures represented even to-day in some of the South Indian temples by two dwarf statues (*not* by Dvārapālas). Still, even, for the possible little truth that may be contained in the popular tradition there appears to be no harm in shifting the Dvārapāla images from their present position and examining the contents of the two bogus *nidhis* of the temple. The Śrī-Vaishnava priests who are in charge of the institution are themselves very eager about it and do not at all seem scrupulous about the shifting of the images. Again there is an equally strong rumour in Śrīkūrmam—but in this case perhaps more reasonably—that a house-site in the main Sannidhi street opposite to the house of Mr. Tiruvenkata Ramanujacharya being dug up recently for laying foundations for a new house, people discovered the top of the *stūpi* of a buried temple. The attempt of building was at once given up, the diggings were re-filled and the site was declared unfit for a private house. No attempt, however, seems to have been made since to unearth the old building with which the *stūpi* was connected. This in my opinion should be done immediately as there is every likelihood of the rumour being proved true and of an ancient Buddhist *stūpa* being recovered. For, not far from Śrīkūrmam are a range of low hills near Sālihuṇḍam on the Amidalavalasa-Calingapatam road on which are conspicuous and extensive Buddhist remains and these are intimately connected with Śrīkūrmam by a myth in which a certain Śvētachakravarti and his fortress figure. The Superintendent, Archæological Survey, has been informed of the Buddhist remains at Sālihuṇḍam and he has promised that he will personally inspect the site in question as early as possible.

Tours of the Establishment.

8. Mr. G. Venkoba Rao the Senior Assistant of this office also toured from 1st December 1918 to 19th February 1919 in the Madura, Tanjore, Trichinopoly, South Arcot, North Arcot, Salem and the Coimbatore districts, for recopying or checking on the spot certain damaged inscriptions of earlier years, which are now in the

course of publication. He was accompanied by the Acting Tamil Assistant Mr. A. S. Ramanatha Ayyar and along with his special mission he also carried out a part of the collection programme of copying inscriptions in about a dozen villages. Mr. C. R. Krishnama Achari having accompanied me to the Telugu districts for checking the Telugu inscriptions under publication was not available for finishing the village-war survey of the Tenali taluk and a few other places in the Telugu districts which had been put down for him. Most of the responsibility therefore of carrying out the programme of last year was left solely in the hands of Messrs. K. V. Subrahmanya Ayyar, G. V. Srinivasa Rao and K. R. Srinivasa Ayyangar each of whom toured for about three months in the course of the year between August 1918 and March 1919. During this period they finished examining the villages of the Tenkasi taluk left over from the Programme of 1917–18, the village-war survey of the Shiyali taluk (Tanjore district) and of the Harpanahalli taluk (Bellary district) and examination of 24 other villages noted in the programme printed with G.O. No. 1172, Home (Education), dated 6th September 1918. They also visited a dozen other new villages not included in the programme but had been brought to the notice of this office for urgent action either by the Archæological Superintendent or by other officers. Thus the only items of the programme which had to be omitted for want of time and men were those of the Telugu taluk of Tenali in the Guntur district and some 18 other villages. These are repeated in the current programme for 1919–20 printed at page 9 below.

The Year's Work.

9. The volume of work done by the office during the year under report has surpassed all expectations. The activity in the publication section and the work in connexion with the publication of *South-Indian Inscriptions* has been already referred to in paragraph 4 above. It remains only to speak of the collection and other miscellaneous work turned out by the office during the year. The drawing up of the *Annual Report* for 1917–18 and reading of the proofs thereof occupied the whole establishment almost till the middle of July 1918 when the final copy of it was submitted to Government. In August 1918 the Government Order regarding publication came into operation and tours for collection began. The result of the latter has been the thorough examination of 398 villages and a collection of 900 new inscriptions. Of these, 200 are not included in the lists as these were copied and transcribed on the spot for the volume of South-Indian Inscription Texts now under publication (see above, paragraph 4). All the remaining 700 records have been transcribed for the report; but will have to be carefully revised once again before the end of August 1919, when they will be handed over to the publication section.

In the course of the year Mr. Longhurst, the Superintendent of Archæology, sent for examination four estampages containing 8 inscriptions from Timmalāpuram (Hospet taluk, Bellary district) which are new and historically interesting. These are retained in the office and included in Appendix B of the report as Nos. 300 to 307 of 1918. He again sent two estampages from Chejerla, Guntūr district, one of which contained a very late record of the 18th century and the other corresponded with No. 157 of 1889 which had been already examined by this office. Five photographs of inscribed antiquities from Amarāvati were also examined for Mr. Longhurst.

An inscription found on a small bell from Wesali in the Akyab district, Burma, was sent for examination by Mr. Taw Sein Ko, Archæological Superintendent, Burma. It was an inscription in Gupta characters of about the 8th century A.D. and Buddhistic. The exact nature of the gift was not ascertained on account of the damaged state of the record; but a text and translation of the inscription so far as could be made out was supplied to Mr. Taw Sein Ko. A further communication from the same officer regarding certain interesting events in the life of Kyanzittha, king of Pagan, revealed by some Telaing inscriptions intimately connecting him with Rājēndra-Chōla Kulōttuṅga I, the Chōla king of Tanjore, led to several important questions which were all duly studied with reference to Tamil inscriptions. It was found that the astounding statements of the Telaing inscriptions, that Kulōttuṅga resided at

Pegu or Kadāram, that he visited Pagan bearing tributes to Kyanzittha, that he presented the latter with a daughter and that he became himself a convert to Buddhism could none of them be corroborated. The historic and epigraphic connexion of Burma with Southern India which is thus being eagerly inquired into by Mr. Taw Sein Ko naturally led him to take up the question of the origin of the script and numerals of Burma. I have given him my opinion that these have closer relation with the Telugu and Kannada than with the Tamil. Five inscriptions in the Kanarese script and one in the Nāgarī were examined for Mr. Yazdani of the Archæological Department of Hyderabad.

Conservation.

10. Of the 22 copper-plate records noted in Appendix A of the Annual report for 1918, one set (No. 3) was kindly presented to the Museum by Mr. Muddappa, a ryot of Timmalāpuram, hamlet of Nāgalāpuram, Rayadrug taluk, and four sets were purchased for Rs. 140 by the Superintendent, Government Museum, on my recommendation. The others were returned to the owners as these were not willing to part with their documents.

Twelve copper-plate inscriptions have been secured for examination during the year. Of these three were sent to me by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, with the information that they 'were found in the soil in the field of one Gulam Husain Sahib of Udayagiri (Nellore district) when he was getting it repaired on 13th January 1919.' With the three sets of copper-plates which together contain nine copper-sheets, were also found one broken metal bell, one broken metallic kūja-pot and seven broken plates. These are of the ordinary kind and are not of much interest. The inscribed plates give an elaborate list of the lively achievements of a set of merchants of the Vīra-Balaja community whose eulogy though it may here and there smack much of the impossible and the ridiculous shows still the high ideals that guided the creed of that community. I have referred to many earlier references to the mercantile communities in my former reports. These merchants had evidently an extensively organised guild 'whose ornaments', as the record says, 'were the numerous *virtues* (acquired) under the guidance of the five hundred heroes (that controlled it), who were resplendent on account of their *truth*, *cleanliness*, *religious tradition*, *noble behaviour*, *politeness*, *humility*, *knowledge*, the vow of carrying out the high principles of Vīra-Balanja (religion) and their sacred Garuda banner.'

Six sets of copper-plates collected by Mr. Chilakuri Narayana Rao Pantulu, M.A., L.T., of Chicacole for original research and publication under the guidance of his teacher Rao Sahib G. V. Ramamurti Pantulu of Parlākimedi were very kindly placed at my disposal for preliminary study and inclusion in the Epigraphical Report. Mr. Narayana Rao takes great interest in original epigraphical work and the plates in question will be published in the *Epigraphia Indica* under the joint editorship of himself and his teacher Mr. Ramamurti Pantulu.

All the six sets of plates refer themselves to the Eastern Gaṅga kings of Kaliṅga. No. 3 which belongs to the time of Vajrahasta III corresponds in the introductory portion completely with the published inscriptions of Nadagam and Narasapatam and is dated in Śaka 971, which is the earliest date for this king known so far. The next inscription No. 4 giving the very same genealogy takes us one step further to Vajrahasta's son Rājarāja surnamed Dēvēndravarman. We are told that Vajrahasta ruled for 33 years and married queen Anaṅgamahādēvī. The date of the coronation of Rājarāja is given in ll. 43 to 46 to be 'Śaka 992, Jyaishṭha, Ashṭami, Simhalegna, Uttara-Phalguni, Thursday, and the bright fortnight.' This date of coronation given for Rājarāja fits in quite correctly with the period of rule, viz., 33 years ascribed to his father Vajrahasta III. A record of the 15th year of his reign combined with the Śaka date 976 was noticed in the last Annual Report, Part II, page 138. Still another inscription in the same series now secured (Copper-plate No. 6), gives the regular genealogy of the Gaṅgas down to Rājarāja and states that the latter ruled for 8 years and took for his chief queen Rājasundarī, a daughter of king

Rājēndra-Chōḷa. This Rājēndra-Chōḷa has already been identified by Dr. Fleet with Kulōttuṅga I, who had the other name Rājēndra-Chōḷa II. Their son was Anantavarma-Chōḍagaṅga who was crowned in Śaka 999.

The three remaining records of Mr. Chilakuri Narayana Rao's collection belong to the earlier Gaṅga period between which and the later represented by the copper-plates mentioned in the previous paragraph, no proper connexion has yet been established. These earlier ones are generally dated in the Gaṅga era whose initial year is still disputed. The two plates (Copper-plate Nos. 7 and 8) which bear no date refer to king Dēvēndravarman, son of Rājēndravarman and to Anantavarman, son of Dēvēndravarman, and perhaps supply three successive generations, though by no means certainly. In the last *Annual Report*, Part II, page 137, reference was made to the plates of Rājēndravarman, son of Mahārāja Anantavarman, which are now in the possession of Śri Raja Sahib of Mandasa. Copper-plate No. 5 is of special interest in that it belongs to the Gaṅga king Madhukāmārṇava, son of Anantavarman and bears the date 526 of 'the prosperous and victorious year of the rule of the Gaṅgas.' This is an abnormally high figure for the Gāṅgēya-Śaka the latest of which recorded in Professor Kielhorn's lists is 359. But if it is correctly given it may give us a sure date for Madhukāmārṇava, the only king of that name that figures in the later Gaṅga genealogy. But here he is not the son of Anantavarman. The Nandi seal which holds the plates together is not of the usual type. It is a negative mould which pressed on a lump of wax or other soft material gives us the recumbant bull, the *aṅkuśa*, lamp-stands and the crescent, in high relief.

The two copper-plates (Copper-plate Nos. 1 and 2) received from the District Munsif of Ambāsamudram, Tinnevelly district, are of a very late date issued in the time of the Nāyakas of Madura in Śaka 1617.

All the twelve copper-plates registered in Appendix A will be negotiated for, for deposit in the Government Museum and such of the important ones as may not be presented will be recommended for purchase.

11. One stone inscription of about the 9th century A.D. which was long lying buried outside the Bhīmēśvara temple at Bhīmavaram, was removed and planted within the compound of that temple, in order to avoid further injury being done to it by cowherd boys and cattle. With this stone which records the suicide committed by a saintly man called Kēdāra-Śakti of evidently the Pāśupata sect were also found two other stones bearing similar figures and these too were removed to the inner courtyard of the same temple. There are eight small written slabs in the store-room of the Drākshārāma temple, which bear inscriptions of the early Eastern Chālukya kings and a bronze elephant which belongs to the 14th century. They would be valuable acquisition to the archæological section of the Madras Museum if the Zamindar of Rāmachandrapuram, the present trustee, could be induced to part with these. There are also other fine images in the store-room of the Drākshārāma temple which are not used. These too may be acquired.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1918–19 :—

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,731	7	9
Permanent establishment	8,850	6	8
Temporary "	2,215	11	1
Officer's travelling	845	14	0
Establishment travelling	2,174	12	0
Contingencies	6,133	7	8
Total ..	26,951	11	2

13. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1919.

Name of articles with description.	Balance on 1st April 1918.		Received during 1918–19.		Total of 2 and 3		Written off during 1918–19.		Balance on 31st March 1919		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		Rs. a. p.				Rs. a. p.				Rs. a. p.	
Watson and Sons' Full plate Camera with six slides, one voigtlander lens with six diaphrams, one view finder, one tripod stand, and one Bush Rapid Applanet lens.	1 Set	550 0 0	..	..	1 Set	550 0 0	..	..	1 Set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	..	..	1	..	..	..	1	..	The price is not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	
Tent articles (11 bundles) ..	1 Set	..	..	..	1 Set	..	..	..	1 Set	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

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

I. *South Arcot district.*—Chidambaram, Śiṅgavaram, Śembēḍu, Avaḷūr, Dādāpuram, Markāṇam, Kandāḍu, Kūnimēḍu, Ālattūr, Muṇṇūr, Vēḷūr, Olagāpuram and Kiḷiyanūr.

II. *North Arcot district.*—Tirumālpāḍi, Madam and Āvūr.

III. *Bellary district.*—16 villages in the Harapanahalli taluk[1].

IV. *Chingleput district.*—Chūṇāmpēṭ and Villivākkam.

V. *Coimbatore district.*—Lokkanahaḷḷi, Muḍigunḍam and Tagarapura.

VI. *Ganjam district.*—Sāliḥuṇḍam.

VII. *Godavari district.*—Bhīmavaram (near Samalkot) and Drākshārāmam.

VIII. *Guntur district.*—Nāḍenḍḷa, Kōtappakoṇḍa and Nambūr.

IX. *Kistna district.*—Bezwada, Śrīkākuḷam.

X. *Madura district.*—Madura, Tirupparaṅguṇṇam, Tirumōhūr.

XI. *Salem district.*—Ḗlavampaṭṭi, Kāṭṭuvēppilaippaṭṭi,* Poṇṇēri, Pulahaḷḷi and Baiṟamaṅgalam.

XII. *Tanjore district.*—Tanjore, Tiruvārūr and 16 villages in the Shiyali taluk[2].

XIII. *Tinnevelly district.*—Six villages in the Ālaṅguḷam firka of the Teṉkāśi taluk[3].

XIV. *Trichinopoly district.*—Trichinopoly, Śrīraṅgam and Paḷuvūr.

XV. *French territory.*—Tṟibhuvaṇi, Tirukkāñji.

[1] Hundred and fifty other villages were also visited but contained no inscriptions.
[2] Eighty-five other villages were also visited but contained no inscriptions.
[3] Fifty-one do. do.
*Visited but contained no inscriptions.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1919–20.

Number.	Name of village.	District.	Remarks.
	A.—Places omitted from last report or reported to contain inscription by the Archæological Superintendent or other gentlemen.		
1	Ādigudi	Trichinopoly	Inscriptioins in a Śiva temple.
2	Ayal	North Arcot	Reported to contain inscriptions.
3	Ayyampāḷayam	Do.	Do.
4	Bhadrāchalam	Godavari	Do.
5	Bollavaram	Cuddapah	Do.
6	Chittoor	Chittoor	Rock inscription.
7	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the Gōdāvari.
8	Dēsur	North Arcot	To copy an inscription on a slab in an irrigation tank.
9	Gaṇapavaram	Kistna	Inscriptions in the Svarṇēśvara temple.
10	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
11	Kāṭṭumannārkōyil	Trichinopoly	Reported to contain inscriptions.
12	Mailavaram	Guntur	Do. do.
13	Masulipatam and surrounding villages.	Kistna	Do. do.
14	Mēlpāḍi	North Arcot	Contains many inscriptions.
15	Modamiḍipalli	Cuddapah	Do.
16	Mogallu	Kistna	Reported to contain inscriptions.
17	Muddayya	Cuddapah	Do. do.
18	Muḍuḷūru	Kistna	Do. do.
19	Nelakōṭa (Āva near Pōlavaram).	Gōdāvari	A Buddhist stūpa and inscriptions.
20	Nellore	Nellore	Inscriptions in Dharmarāja and Irukṣamma temples.
21	Nātharāmēśvaram and Juthiga ..	Kistna	Reported to contain inscriptions.
22	Nīśaṅkadurga	Chittoor	Do. do.
23	Pallichchandai	Madura	Do. do.
24	Pinnavāśal	Tanjore	Inscriptions in a dilapidated temple.
25	Pulal	Chingleput	Reported to contain inscription.
26	Salem	Salem	Inscription in a boulder in water-supply reservoir.
27	Śiṅgaperumāḷkōyil	Chingleput	Rock-cut cave with inscription.
28	Śiṅgavarapukōṭa	Vizagapatam	Inscriptions on a stone image.
29	Taḍuvāyi	Guntur	Reported to contain inscriptions.
30	Tennēri	Chingleput	Reported to contain inscriptions in an irrigation tank.
31	Tiruvārūr	Tanjore	To copy inscriptions after removing chunam plaster.
32	Tirumaḷavāḍi	Trichinopoly	Contains many inscriptions.
33	Vāsudēvapaṭṇam	Ganjām	Buddhist images.
34	Vēligoṇḍa	Nellore	Reported to contain inscriptions.
35	Veṅgaḷattūr	North Arcot	Do. do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput. | Alur—Bellary.
Dārāpuram—Coimbatore. | Tenali—Guntur.

APPENDIX.

A.—List of copper-plates examined during the year 1918-19.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The District Munsiff of Ambasamudram (Tinnevelly district).	Nayaka ..	Vijayaraṅga-Chokkanatha-Nāyaka, son of Raṅga-Kṛishṇa-Muttuvirappa-Nāyaka and grandson of Chokanātha-Nāyaka.	Śaka 1617, Kollam 871, Āḍi 11, śu. di. daśami, Thursday, Anu-ham.	Tamil ..	....	..	Records sarvamānya grants of Vagaikulam, Sengulam, Avisāgappēri, Arppanāṅgulam, belonging to the north-east hamlet of Rājarāja-chaturvēdimaṅgalam, Iluppaikkurichchi, and others, made by a Pāṇḍya king in Śaka 1408, corresponding to Kollam 661, Puraṭṭādi 20, ba. di. saptami, Tuesday, Mṛigaśīrsha and during the reigns of Mallikārjuna, Virūpākshа, Kṛishṇarāya and Vīramārtāṇḍa, for daily worship, monthly and annual festivals, offerings and other requirements, to the temple of Nayinār-Nārumpūṅkōndaraḍiya-Tambirāṉār at Dakshiṇakāśi alias Puṭārjunasthala, in Mulli-nāḍu.
2	Do.	Do. ..	Do.	Do.	Tamil and Telugu.	....	..	Relates to the grants made in No. 1 above.
3	M.R.Ry. Chilukuri Narayana Rao Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Vajrahasta III	Śaka 97[1] Karkaṭaka, Śukla-paksha Trayōdaśī, Sunday.	Sanskrit (in Nāgarī).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Sattivāḍa in Erada-vishaya, to Gaṇapati-Nāyaka, the grandson of Gaṇapati, a resident of the village Valutavūru in Kāñchichēśa.
4	Do.	Do.	Dēvēndravarmman Rājarāja-dēva, son of Vajrahasta III and Anaṅga-Mahādēvī.	Śaka 998, Chaitra, Vishu-Saṅkranti.	Do.	Do.	Do. ..	Records the gift of the village Vribat-Koḍila in Varāhavarttani, to Vāsudēvaśarman of the Vatsa-gōtra and Nārāyaṇaśarman of the Kāśyapa-gōtra, who were residents of the village Kalipura. The king was crowned in Śaka 992, on Jēshṭha, Śubhra, Ashṭamī, Simha-lagna, Thursday with Uttara-Phalguni.
5	Do.	Do.	Madhuka[m]ārṇavadēva, son of Anantavarma.	526th year of the Gaṅga rule.	Do.	Do.	Do. ..	States that the three villages Paṭugrāma, Hoṇḍaravāḍo and Morakhini were together formed into a Vaiśya-agrahāra and granted to a certain Erapa-Nāyaka, the son of Mañchi-Nāyaka of the Vaiśya caste.
6	Do.	Do.	Anantavarman-Chōḍagaṅga-dēva, son of Rājarāja and Rājasundarī.	Śaka 1006 ..	Do.	Do.	Do. ..	Registers the gift of the village of Sellada in the [Rū]pāvarttani-vishaya, to Komarachandra, son of Nannipāṅgu and grandson of Vallanapāṅgu, a resident of Talāgrāma, for worship, offerings and lamps of the goddess Bhagavatī of that (i.e., Sellada) village and for the repair of the temple.

A.—List of copper-plates examined during the year 1918-19—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.Ry. Chilukuri Narayana Rao, Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Dēvēndravarman, son of Rājēndravarman.	....	Sanskrit (in Telugu).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Virinṭika in the Pushkariṇī-vishaya to four brothers.
8	Do.	Do.	Anantavarmadēva, son of Dē[vēndravarma].	Lunar eclipse.	Do.	Do.	Do. ..	Appears to record a gift of land in Kaṇṭaka-vartani-vishaya.
9	The Collector of Nellore ..	....	....	....	Kanarese ..	Will be acquired for the Government Museum as Treasure Trove.	..	States that the five hundred Svāmis of Ayyavula granted as sarvamānya, the exemption of the tolls, sunka, magame and birana, on 50 packages on bullocks, buffaloes or asses to a certain Malli-Seṭṭi, for having constructed the temple of Gannapēśvara at Nellūripaṭṭana surnamed Abhinava-Dvāravatī and Chikk-Ayyāvoḷe.
10	Do. ..	....	....	Śaka 1225, Krōdhi, Kartika, śu. di. 10, Thursday.	Telugu ..	Do.	..	Grant of the privilege to trade in certain articles without paying duty, to a certain Puliyama-Seṭṭi for having killed Kāṟapākala Kāṭi-Nāyaka who had become a traitor to the samayas, by the merchants of the eighteen samayas of all countries (residing) in Nandyala-sthala.
11	Do. ..	Kākatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja, ruling at Oruṅgallu.	Śaka 1244, Dundubhi, Kārttika, śu. di. 5. Thursday.	Do. ..	Do.	..	Records a grant similar to the above by the same body of merchants to a certain Attena, son of Lōki-Seṭṭi for having killed Annamarāja and Siṅgarāja the sunka-karaṇas (toll-accountants) of Cheṟuṇūru in Peḍakaṇṭidēśa.
12	The Deputy Collector of Atmakur, Nellore district.	Vijayanagara.	Kṛishṇadēva-Mahārāya ..	Śaka 1448, Vyaya, Vaiśākha, śu. di. Purṇima.	Sanskrit (in Nagarī).	Returned ..	..	Only the second and last plates of the set are available. Records a grant of the village Koṇḍavāśali or Bhaṇḍāra Ponuparti surnamed Kṛishṇadēva-Mahārāyasamudra in Kāpuru-sima which belonged to the Nelluruvalita in the Udayachala-rājya to a number of Brahmans whose names are not given in the record.

B.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT, KOLLEGAL TALUK.					
196	On a slab set up near the Māramman temple at **Tagarapuram**.	Vijaya-nagara.	Krishṇavarmma-Mahādhirāya [i.e., Kṛishṇadēva-Mahārāya].	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday.	Kanarese ..	Registers the grant of the village Tagavūru to Sōmayyadēva Ōdeya, son of Balōdeya of Mōgūru by Saḷuva-Gōvindarāja with the consent of his younger brother the Mahāpradhāna (prime minister) Saḷuva Timmarasa, under the orders of the king. The king is stated to be the son of Kaṭhāri-Saḷuva Narasiṁhavarma-Mahārāja, the lord of the Southern Ocean. The donee's grandfather Sōmēśvarāchārya, also called Mallikārjuna, was the guru of Vīra-Rudra, the lord of the town of Orugallu.
197	On a stone oil-mill set up in a field near the same village.	Hoysaḷa ..	Vi[ra]-Ballāḷadēva	Bhāva, Shashṭhi, (Jyēshṭha), ba. di. 9, Jīvavāra [i.e., Friday].	Do. ..	Gives the names of several persons that set up a nandi-pillar and an oil-mill. On the reverse is given the name of Sōmaṇṇa the son of Beḷḷāḍēva (i.e., the king ?).
198	On a slab lying by the side of the road from **Kollegal** to **Mudigundam**.	....	....	....	Tamil	Fragment. Refers to a tax-free dēvadāna, to the temple of . . . ṇdīśvaramudaiyār Pe[ri]yadaṇḍa-Nāyaka (by a resident ?) of Koḷḷakk[al].
199	On a broken hero-stone lying near the Uttamamman temple at **Lokkanahalli**.	....	....	....	Kanarese ..	Records that a certain Kōḍiṇḍa knocked down his own head and died. Mention is made of a certain Rāchaṁma and his wife Ra[jabe].
200	On a stone lying near the same temple.	....	....	....	Do. ..	In archaic characters. This is the nisidhi set up by Dōramma in memory of his father Jaigevaḷe Basavayya who took the saṇyāsa and fulfilled the four vows.
	BELLARY DISTRICT, HARAPANAHALLI TALUK.					
201	On a slab set up near the Āñjanēyasvāmin temple at **Nandi-Bevuru**.	Western Chaḷukya.	Trailōkyama[lladēva]	Śaka 976, Jaya, Uttarāyaṇa-Saṅkrānti, Sunday.	Do ..	Registers that while Trailōkyamalla-Noḷamba-Pallava-Permanadi was ruling the No[lambavāḍi] 32,000, Ballakunde [300] and Kōḍumbaḷi 1,000, the 120 mahājanas of Kōchōbūru, granted for the worship of Jina, a garden, a wet field, 5 houses and one oil-mill, to a certain Ashṭōpavāsi-Bhaṭṭa of Dēsiga-Gaṇa. The record mentions Jagadēkamalla-Noḷamba-Brahmādhirāja as a subordinate of the chief mentioned above. On the back of the slab is a partly damaged record of the same period, referring to a grant made to Ashṭōpavāsi-muni at Baiḷūru. A certain Viranandi-siddhānti is mentioned.
202	On a beam of the Kalleśvarasvāmin temple in the same village.	....	....	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12.	Do. ..	Registers the grant of the village Nandiya-Bevūru for lamps to the temple of Lakshminārāyaṇa of the same village. The gift was made for the merit of Bhikshāvritti-Ayya by his agent Vīrapa-Ōdeya Immadi Ōdeya.
203	On a slab lying in a field to the north of the same village.	....	....	Nandana, Mārgaśira, ba. di. 12, Friday.	Do. ..	Registers gift of land to a private individual by the Mahājanas and others for the construction of a car to the temple of Basavaṇṇa.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On a pillar in the madhya-maṇḍapa of the Pampāpatisvāmin temple at **Bennehalli**.	....	....	....	Kanarese ..	Registers gift of lands in the villages Hoḷagundhe, Moriṅgere, and Rājana-Beṇṇevūru, by the Mahāmaṇḍalāchārya Khaḍgēśvaradēva, the rājaguru (the royal teacher) to the tammaḍis (Śiva-worshippers). The donor is said to have propagated the new Pāśupata-samaya and to have been the President of the 77 (?) (saptāhattari) sthānas and the chakravarti of the 7 crore samayas of Kōgaḷi 500.
205	On another pillar in the same temple.	Yādava ..	Yādavanārāyaṇa Bhujabaḷa Praudha-Pratāpachakravartin Vīra-Rāmachandradēva.	10th year, Pramādhi, Phāḷguṇa śu. ēkādaśi, Monday.	Do. ..	Records the gift of 18 gadyāṇas of money and 1 mattar of land by the rājaguru Vuḍhaṇa Yitavāhi (i.e., Hitavāhi ?) dēva-Rāṇeya to the 12 mahājanas of the agrahāra of Byaṁsayahaḷi for a water-shed in the santhe (i.e., market place).
206	On a pillar in the front maṇḍapa of the same temple.	....	Mahāmaṇḍalēśvara Vīra-Pāṇḍyadēva, 'ruling at Uchchaṅgi'.	Īśvara	Do. ..	Damaged. Registers the gift of the village of Bennevūru to the temple of Virūpāksha.
207	On another pillar in the same maṇḍapa.	Hoysaḷa ..	Pratāpachakravartin Vīra-Baḷḷāḷadēva ..	Piṅgaḷa, amāvāsya, Monday.	Do. ..	Registers the gift of the tax-miligadeṣe, the taxes on looms, oil mills, the five artisan classes and the taxes on the minor communities, by Uttaraka-Heggaḍe and Janayya-Heggaḍe for offerings and for feeding Brāhmaṇas in the temple of Virūpākshadēva.
208	On the same slab	Do. ..	Yādavanārāyaṇa Pratāpachakravartin Vīra-Narasiṁhadēva.	Chitrabhānu, Bhādrapada, ba. di. aṣhṭami, Thursday.	Do. ..	Registers the gift of a cow and a buffalo, for offerings and lamps and for feeding 12 mahājanas in the temple of Virūpākshadēva at Bānāvūru, by Giripayya Piriyaṇṇa, the keeper (ugrāṇi) of the good buffaloes.
209	Do.	Do. .	Do.	Chitrabhānu, Bhādrapada, amāvāsya, Monday.	Do. ..	Seems to record a gift to the temple of Virūpākeha at Bennevūru by the members of the district assembly (mahā-nāḍu) among whom were heggaḍes and sāmantas.
210	On a slab set up in the same temple.	Western Chaḷukya.	Pratāpachakravartin Jagadēkamalladēva	11th year, Śukla Chaitra, śu. amāvāse, Monday, Uttarāyaṇa-saṅkrānti.	Kanarese (prose and verse).	Records that the Mahāmaṇḍalēśvara Jagadēkamalla Vira-Paṇḍyadēva, ruling the Noṇambavāḍi 32,000 from his capital Uchchaṅgi, granted a vṛitti to the 12 Brāhmaṇas of the brahmapuri (Brahman village) of Benneganūru, to the ascetics, etc., of the temple of Svayambhudēva at the village, while over the Koṭṭūru 12 and Kōgaḷi 500, the Mahāmaṇḍalēśvara Nāchidēvarasa, lord of Banavāsi was ruling from Koṭṭūru. Mentions in succession the Abhinava-Pāśupata teachers Lakuḷīśa, Vidyārāśi-Paṇḍita, Dharmarāśi-Paṇḍita and Chandrarāśi the contemporary of the donor.
211	On a pillar lying near the Kalleśvarasvāmin temple at **Bada**, a hamlet of **Bennehalli**.	Do.	Jagadēkamalladēva	7th year, Raktākshi, Prathama Śrāvaṇa, Puṇṇime, Lunar eclipse.	Kanarese ..	Damaged. Registers the gift of a maṭha by a chief of Bāḍa to the temple of Noṇabēśvarasdēva (i.e., Noṇambēśvara or Noḷambēśvara) at Harihara-kshētra. Mentions a certain Pubbarasa.
212	On another pillar in the same place	Do.	Do.	Śaka 1 [0*] 95, Jaya, Prathamāshāḍa, Śrāvaṇa, Puṇṇime, Lunar eclipse.	Do. ..	Registers a gift of land to the same temple by a certain Noṇambachakravarti.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On a slab set up near the Kallēśvarasvāmin temple at Kuruvatti.	Western Chaḷukya.	Tribhuvanamalladēva	Ch. Vik. 24, Pramādhi, Jēshṭa, śu. Paurṇamāsi, Sunday, Lunar eclipse.	Kanarese (prose and verse).	Registers grant of land and taxes on grass, firewood, vegetables, fruits and cotton exported to and imported from Kuruvatti together with money for offerings, festivals and incense and for feeding ascetics in the temple of Ābhinava-Sōmēśvara by two hundred great men of the village and Kaḷidāsa, its chief. The village belonged to the Bennevūru 12 which was ruled by Sureśvara-Paṇḍitadēva. Lakuḷīśvara-Paṇḍita whose santana, i.e., spiritual descent is given in the record was present at the ceremony of grant
214	On a slab set up in the Mallikārjunasvāmin temple in the same village.	Do.	Tribhuvanamalladēva, 'ruling at the capital Kalyāṇapura.'	Ch. Vik. 29, Tāraṇa, Vaiśākha, śu. tadige, Sunday.	Kanarese .	States that the mahājanas of the agrahāra Gaṇḍarāḍityana-Hoḷalu, having comaplained to the emperor (chakravarti) that Manneya Boppaya who captured Hoḷalu was plundering all properties and killing the Brāhmaṇas in the village, the emperor sent for Boppaya, chastised him and took from him an undertaking that he and his successors should secede from the government of Hoḷalu. The chief did accordingly in the presence of the thirty-two thousand (representatives) of Bennevūru 12, Nṛuguṇḍa 2, Haḍaṅgili, Maṅgoḷa, Bidirahaḷḷi, Hāhanūru, Honnavatti, Kuruvatti and Baḷiguḷi and drank water at the temple of Tripurāntakadēva.
215	On a beam in the same temple ..	Gutta ..	Mahāmaṇḍaḷēśvara Vikramāḍityadēva, 'lord of Ujjenipura.'	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa.	Do.	Records that, while the chief was governing the Beḷuhuge 70 and Bennevūru 12, his minister (pradhāna) Susaga-Daṇṇāyaka, on the sanction of the Mahāmaṇḍaḷēśvara Vijaya-Pāṇḍyarasa, renewed, in the presence of the mahājanas of Kuruvatti and Bāchārasa of Bennevūru, the grant of 70 mattar of lands originally made to the temple of Āhavamallēśvara by the elder (hiriya) Vikramāḍitya.
216	On the same beam	..	....	....	Kanarese (prose and verse).	States that the five hundred svāmis of Ayyāvaḷe, the nānādēśis, the seṭṭis, etc., having assembled as mahā-nāḍu at Kuruvatti granted the Hejjuṅka tax to Lōkāḥbharaṇa-Muni for the worship of the god Āhavamallēśvara.
217	Do.	Hoysaḷa ..	Pratāpachakravartin Vira-Ballāḷadēva, 'residing at his palace at Bāguḷi.'	Śaka 1117, Ānanda, Chaitra, śu. Pāḍiva (prathama), Friday.	Do.	Gift, by the king, of the villages Bāḍsiand Mukkurahbe in Bennevūru 12, to Lōkāḥbharaṇa-Munīndra, for repairs, offerings and festivals to the temple of Āhavamallēśvara.
218	Do.	Do. ..	Pratāpachakravartin Rāyanārāyaṇa Vira-Ballāḷadēva.	....	Do.	Gift of the village Bāḍa and of lands in Bennevūru 12, for repairs to the temple of Āhavamallēśvara, by the Mahāmaṇḍaḷēśvara Vira-Gāmadēva, the subordinate of the king. The donor is described as the lord of Dvāravati and the moon of the Yādava family.
219	On another beam	..	.	....	Kanarese ..	Registers gift, by purchase, of land to the temple of Āhavamallēśvara, by two seṭṭis.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the wall to the right of the southern entrance into the same temple.	Hoysaḷa ..	Yādavanārāyaṇa Pratāpachakravartin Vira-Ballāḷadēva.	15th year, Krōdhana, Jēshṭa Paurṇami, Sunday, Lunar eclipse.	Kanarese ..	Registers gift of land to the rājaguru Lōkāḥbharaṇadēva for offerings to the temple of Āhavamalladēva at Hiriya-Kuruvatti surnamed Dakshiṇa-Vārāṇasi by Bhaṇḍāri Sōvarasa, the mahāpradhāna of the chief queen, Lādumaladēvi. The Mahāpradhāna was in charge of the Guttoḷaḷa-nāḍu. Below this, in slightly smaller characters of the same, period, is a completely worn-out record.
	On the same wall	Do. ..	Do.	7th year, Piṅgaḷa, Jēshṭa, śu. Puṇṇami, Monday, Lunar eclipse, Vyatīpaat saṅkramaṇa.	Do.	Registers the gift of taxes on looms, artizans and oil-mills, for lamp and incense to the same temple, by the Mahāprahdānas Uttarākka-Heggaḍe and Mahādēva-Daṇṇāyaka of Arasiyakere and the Heggaḍe Jannaya. The donee is the rājaguru Lōkāḥbharaṇa-garuḍēva.
222	On a slab set up in the courtyard of the Añjanēyasvāmin temple at Haluvagalu.	..	....	Śaka ..... Śobhakṛit, Āśvija, śu. di. 15, Wednesday.	Do.	Damaged. Seems to register the terms of a lease (cowl) in respect of a shop built at Haḷuvāgiḷu. Mentions Mahānāyaāchārya Basavappa-Nāyaka of Bāguḷi and his mother Nichchava (Nichchavva).
223	On another slab set up in the same place.	.. ..	....	Śaka 18 [11], Vibhava, Jēshṭa, śu. di. 1, Friday.	Do.	Registers the setting up of a Nanni-pillar in the sante-pēṭe (market place) at Haḷuvāgiḷu by the Aivoḷe [seṭṭis] and the mummuri-daṇḍas of the several places like Hastināvati, Hoḷekere, Haribara, Bāḍe, Hēmāvati, Karṇapura, Behūru, Huvina-Haḍagili, Hoḷali in the Pāṇḍu-nāḍu.
224	On a slab set up in the Kallēśvarasvāmin temple in the same village.	Yādava ..	Pratāpachakravartin Rāmachandrarāya ..	Śaka 120 [4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatīpāta-yōga.	Do.	Registers grant of land to the sthānika Jōgarāsi, for repairs and offering to the temple of Svayambhu-Kalināṭha at Haḷuvāgiḷu, by Vāsudēva, the chief of the village, under orders of Haridēva who was the adhikāri of Pāṇḍi-nāḍu and a subordinate of the commander-in-chief and Mahāpradhāna Kannaradēva.
225	On a hero-stone set up in the same temple.	Do. ..	Pratāpachakravartin Rāmachandradēva ..	14th year, Sarvajit [Āśvija], ... Monday.	Do.	Much damaged. Refers to the death of a hero in a fight.
226	On a broken slab set up in a field to the north of the same village.	..	....	..	Do	A much mutilated and damaged fragment in archaic characters of about the 8th century A.D.
227	On a slab in a private house at Teligi.	..	....	Śaka 1253, Paridhāvi (wrong) Magha, śu. di. 5.	Do.	Gift of land by two individuals of Teligi-Duggati-nāḍu to a charanti (Jaṅgama disciple). Mentions the towns Kalburigi, Nagara and Anegondi. The characters are too modern for the date given.
228	On a slab set up near the Harihardēvarasvāmin temple in the same village.	Western Chaḷukya.	Jagadēkamalladēva	Śaka 959, Pramāḍi, Uttarāyaṇa-Saṅkrānti.	Do	Damaged. Records a gift of land to a gauḍa at Teligi situated in Bikkiga 70, by Jagadēkamalla-Nōḷamba-Pallava-Permānaḍi ruling the Nōḷambavāḍi 32,000, Kōgaḷi 500, Ballakunḍe 300, Karividi 30 and Parivi 70.
229	On a slab set up near the Īśvara temple at Duggavatti.	Do.	Tribhuvanamalladēva	Śaka 1049, Parābhava, Pushya, śu. Pāḍiva, Sunday, Uttarāyaṇa-Saṅkramaṇa.	Do.	Registers gift of land and an oil-mill for a lamp and of tax on arecanut for offerings to the god Mahādēva by Bammadēva-Nāyaka, by the chief of Duggati in Bikkiga 70 near Kōgaḷi 500, Mahā-Vaḍḍavevahāri Nambiganni-seṭṭi and others. Also registers gift of money for a lamp by the Mahāpradhāna Śāvasi Indiraṇa-Baṭṭayya, the officer in charge of the land-tax and the Mahāpradhāna, Daṇḍanāyaka Chōḍhādara, the officer in charge of the hejjuṅka tax, in Kadambaḷige 1,000 and Kōgaḷi 500.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On a slab set up near the Îśvara temple at Tumbigere.	Western Chaḷukya.	....	..	Kanarese ..	Registers that while Jagadēkamalla-Nirmmadi-Noḷamba-Pallava-Permanaḍi was ruling the Koḍaḷi 500, [Balla-kundi 300] and Kariyûḍi 30 from his residence at Gaṅgaṭi, his subordinate Chandimayya-Nāyaka granted lands for offerings to the temple of Mûlasthānadēva at Tumbigere in Bikkiga 70 and to the ascetics of a maṭha in the same place. At the end is another inscription dated in the 6th year of the Chaḷukya Vikrama era, Durmati, Uttarāyaṇa-Saṅkrānti, recording a monthly grant of 1 pêṛa (bundle) of betel leaf for a lamp to the same deity by Chaṭṭayya-Nāyaka, son of Guggariya Mâchiseṭṭi in charge of the pannāya tax, Daṇḍanāyaka Môḷamayya and Nambiyaṇṇa.
231	On a hero-stone set up near the same temple.	..	....	Kalayukti, Śrāvaṇa, ba.di. 1, Wednesday.	Do. ..	Records that this hero-hand (viragal) was granted in memory of the death of a certain Kuruḷa by Saṅkarasa, an officer of the Mahāpradhāna and Sarvâdhikāri Kalidêvarasa, the headman and all the inhabitants of the village.
232	On a stone set up near the Âñjanêyasvāmin temple at Ragimasalavada.	....	....	Śaka 1649, Plavaṅga, Phâlguṇa, śu.di. 5.	Do. ..	Damaged. Mentions the Mahānāyakâchārya Bāgaḷi Basavappa-Nāyaka.
233	On a slab set up in the ruined Basavêśvara temple in the same village.	Western Chaḷukya.	Tribhuvanamalladēva	[Ch. Vik.] 10, Krôdhi, .. . [Vya]tîpāta.	Do. ..	Damaged and mutilated. Mentions the Mahāmaṇḍaḷêśvara Tribhuvanamalla-Pāṇḍyadēva, 'Lord of Kuḷuvipura' who was ruling Noḷambavāḍi 32,000 and Gaṅgavāḍi 96,000.
234	On a slab set up near the Îśvara temple in the same village.	Do.	Bhûḷôkamalladēva	Ch. Vik. 52, Plavaṅga, Âshâḍha, amāvāsya, Sunday, Dakshiṇāyana-Saṅkramaṇa, Vyatîpāta.	Do. ..	Registers the grant, of two paṇas per month out of the vaḍḍarāvuḷa tax and out of the pannāya tax in Mosaleyûḍu to the god Ratnabhâshaṇa-Vināyaka by Herggaḍe Vajjibhaṭṭayya under the orders of the Mahāprasâdha Indarāṇa-Bhaṭṭayya in charge of the vaḍḍarāvuḷa tax and land-tax of the Noḷambavāḍi 32,000 as the subordinate of the Mahāpradhāna and Kannaḍa-sandhivigrahi Bhôga-Bhaṭṭayya who was enjoying the vaḍḍarāvuḷa (tax) of the 7½ lac (country) and Bānavase 12,000. Registers also grant of money by the Mahâdaṇḍanāyaka Chôḷaṇḍadêva, the lord of the Noḷambavāḍi 32,000 and by the members of the Vîra-Baṇañja sect to the same temple.
235	On a slab set up near the Kalleśvarasvāmin temple at Satturu.	Do.	Traiḷôkyamalladēva	Śaka 966, Tāraṇa, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records that, while Jagadêkamalla-Nanni-Noḷamba-Pallava-Permmâḍidêva was ruling the Koḍaḷi 500, Kadambalike 1,000, Ballakunde 300 and Kaneyakallu 300, Sôvimayya, the chief of Sattiyûru and Kupparasa of the Yâdava family, belonging to Mâsavāḍi 140 granted land for a lamp to the temple of Mahādêva at Sattiyûru.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On a slab set up near the ruined Maṇḍli-maṭha at Kanchikere.	[Western Chaḷukya.]	....	Śaka 986, Pramâdi, Vaiśâkha, Saṅkrānti.	Kanarese ..	Records the consecration of a liṅga and the grant of land to it by a sandhivigrahi while Bachimayya was ruling Gaṅchikere under Jagadêkamalla-Nanniya-Noḷamba-Pallava-Permmâna[ḍi], the overlord of Koḍaḷi 500 and Kadambaḷi 1,000.
237	On a slab set up near the Kalleśvara temple at Alagiḷavada.	....	Vijaya-Pāṇḍyadēva	Śaka 1092, Virôdhi	Do. ..	Damaged. Mentions the king's feudatory Permmâḍi-Daṇḍanâtha, the latter's subordinate Perggaḍe Dāsiyaṇṇa and Barmadêva.
238	On a broken slab set up near the same temple.	....	....	Bhâva, [Jyêshṭha], Uttarāyaṇa-Saṅkramaṇa.	Do. ..	Damaged. Registers gift of a garden to the villagers of Aragilvâḍa by the Mahāmaṇḍaḷêśvara Vîra-Pāṇḍyadêva, ruling the Noṇambavāḍi 32,000 and his queen Vijayâdêvi.
239	On a hero-stone set up near the same place.	....	....	Śaka 1209, Sarvajit Vaiśâkha, ba. di. 7, [Sunday ?].	Do. ..	Records the death of Haripi-Seṭṭi, brother of Bunajiga Singayya of Hoḷalakere in a fight during the capture of Aragilvâḍa.
240	On a broken slab set up near the Mallikârjunasvāmin temple at Kunchuru.	....	.... śu. aṣṭami, Sunday, Uttarāyaṇa-Saṅkranti.	....	Do. ..	Mutilated and incomplete. Registers gift of garden land to [the temple] at Mattamâru by Vîra-Pāṇḍyadêva and Vijayâdêvi.
241	On another slab in the same place	Western Chaḷukya.	Tribhu[vanamalladēva]	....	Do. ..	Mutilated and incomplete. Mentions the Mahāmaṇḍaḷêśvara Tribhuvanamalla-[Vîra-Pāṇḍya].
242	On a pillar in the same temple ..	Yâdava ..	Pratâpachakravartin Vîra-Râmachandrarāya.	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday.	Do.	Registers grant of a śrôtra to Kalleya-jîya Haripa-jîya for offerings to the temple of Mallikârjuna at Mattavûru by the sarvvâdhikāri Jakkarasa under the orders of Liṅgadêva-Raṇeya, son of Jâjjigidêva.
243	On a pillar in the Âñjanêyasvāmin temple in the same village.	Do.	Do	10th year, Pramâdi, Âshâḍa, ba. di. 10, Monday.	Do.	Registers a similar grant to the temple of Svayambhu-Kalinâthadêva, by the Mahāmaṇḍaḷêśvara Manneya Nâchidêvarasa of Haluvâgilu and Mallaya, the chief of Koṅchûru.
244	On a broken slab set up near the Kalleśvarasvāmin temple in the same village.	Western Chaḷukya.	Tribhuvanamalladēva	....	Do.	Mutilated and incomplete. Mentions the Mahāmaṇḍaḷêśvara Tribhuvanamalla-Pāṇḍyadêva and his subordinate Iruṅgarasa of Koṅchâpura.
245	On a slab set up near the Kalleśvarasvāmin temple at Yarabalu.	Do. ..	Do.	Ch. Vik. 47, Śubhakrit, [Pu]shya, śu. di. 7, Saturday, Uttarāyaṇa-Saṅkrânti, Vyatîpāta.	Do.	Mutilated. Registers gift of land for offerings to the temple of Mahādêva at Erambâḷuru by Machabôva and Siṅgabôva, while the Mahāmaṇḍaḷêśvara Tribhuvanamalla Pāṇḍyadêva was ruling the Noḷambavāḍi 32,000.
246	On a hero-stone set up near the Kalleśvarasvāmin temple at Nitturu.	....	....	....	Do.	Records that the hero-stone was set up by Kallôja in memory of his father, Masanôja, the carpenter of Nâcharasa of Haluvagilu who died in the battle of Kadirimiḍi.
247	On a hero-stone set up in the Îśvara temple at Kadati.	Yâdava ..	Praṇḍhapratâpachakravartin Vîra-Râmachandradêva.	1[2]th year, Chitrabhânu, Vaiśâkha, ba. di. 2, Sunday.	Do.	Damaged. Refers to the death of a hero.
248	On another hero-stone in the same place.	Do. ..	Vîra-Râmachan[drarāya]	Śaka 1214, Nandana.	Do.	Damaged. Refers to the death of Mahāmaṇḍaḷêśvara Goḍati Chaṭṭarsa.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On a slab set up in the same place.	....	....	Śaka • • 22, Īśvara	Kanarese ..	Damaged and mutilated. Registers grant of land to a matha, temple and ascetics by a certain Chikarasa [in the presence of] Kriyāśakti-Paṇḍita.
250	On a nandi-pillar set up by the side of the road from Gundagatti to Edehalli.	....	....	Śaka 984, Vaiśakha, śu. [pañchami], [Sun]day.	Do. ..	Damaged. Records gift of lands to Śāvimayya-Nāyaka, chief of Guṇḍigavatti in Bikkiga 70 for the requirements of the temple of Āditya.
251	On a nandi-pillar lying near the Muktēśvara temple at Gundagatti.	....	....	Śaka 985, Śōbhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Seems to register a gift of land by Cheṭṭaya-Nāyaka.
252	On a broken slab lying near the Īśvara temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva	....	Do. ..	Mutilated. Mentions the Mahāmaṇḍalēśvara Vīra-Paṇḍyadēva who was ruling the Noḷambavāḍi 32,000.
253	On a slab set up near the Bhāgyēśvara temple at Talavagalu, hamlet of Gundagatti.	Do.	Do.	Śaka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers gift of land for offerings and other requirements to the temple of Bhōgēśvara at Talavage in Bikkiga 70 which was a district of Kōgali 500, by Jagadēkamalla [Uda]yadityadēva-Noḷamba-Pallava-Permāṇaḍi, who was ruling the Noḷambavāḍi 32,000, Kadambalige 1,000, Kōgali 500, Ballakunde 300, Harage 70 and Karividi 30.
254	On the same slab	....	....	Śrīmukha, Chaitra, śu. di. 8, Monday.	Do. ..	Records that the sthānika of the temple of Bhōgēśvara having died, Chikka-Gauḍa, Nēma-Gauḍa, the sixty tenants and others appointed another man in his place.
255	On a slab set up in the backyard of a house at Kallahalli.	....	....	Khara, Āśvija śu. di. 10.	Do. ..	Damaged. Mentions Basavapa-Nāyaka.
256	On a slab set up on the site of a ruined matha at Mannera-Masalavada.	Yādava ...	Pratāpachakravartin Vīra-Rāmachandradēva.	Śaka 1219, Hēmanambi (Hēvilambi), Mārgaśira, śu. di. 5, Thursday.	Do. ..	Registers gift of land to Vinayachandradēva, disciple of Nēmichandra-Rāvuḷa of the Postaka-gachchha, Dēsi-gaṇa and Mūla-saṅgha by the Mahāmaṇḍalēśvara Bhairavadēvarasa, the gauḍas and others, for offerings, etc., to the Jina temple at Mosaḷevāḍa which was repaired by Kēsava-Paṇḍita, son of Śāvanta-Paṇḍita, the prime-minister of the Mahāmaṇḍalēśvara Saḷeveya Tikamadēva Rāṇeya.
257	On a slab set up in the Kalleśvarasvāmin temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva, 'ruling from Kalyāṇa.'	....	Do. ..	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mūlasthānadēva by the Mahāmaṇḍalēśvara Vikramādityarasa in charge of Mosaḷevāḍa 12, Hoggade Āchāṇa and others while the Mahāmaṇḍalēśvara Vijaya-Paṇḍyadēva was ruling Kōgali 500 and Noḷambavāḍi 32,000. The record is dated in the 4th year corresponding to Śōbhakṛit, Jēshṭa, Pūrṇime and the lunar eclipse of Rāyanārāyaṇa Āhavamalladēva of the Kalachuri family.
258	On a slab set up near the same temple.	Do.	Jagadēkamalladēva	Śaka 958, Bhāṭu, Kārttika, śu. pāḍiva, Sunday, Solar eclipse.	Do. ..	Records that Ayyana-Bhivajigarasa, Māra-Gāvuṇḍa and others granted lands in the presence of Gurudēva who was ruling that village, to the same temple of Kalidēva at Mosaḷevāḍi in Kōgali 500, while Noḷamba-Pallava-Permāṇaḍi was ruling the [Kōgali] 500, Kadambalige 1,000 and Ballakunde 300.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On a hero-stone set up near the Kalleśvarasvāmin temple at Basarakodu, hamlet of Sivalinganahalli	Vijaya-nagara.	Bukkarāya	Śaka 1295, Paridhāvi, Prathama-Bhādrapada, ba. di. 12.	Kanarese ..	Mutilated and damaged. Mentions Kēcharidēva.
260	On a slab set up in a field near the tank bund at Hagaranuru.	Do.	Sadāśivarāya-Mahārāya	Śaka [14] 69, Plavaṅga, Kārtika, śu. di. 2, Wednesday.	Do. .	Registers gift of the village Amara [gere] in Koṭṭūru-sīme to a native of Mayiḷāra, by Chemma-Nāyaka, son of Tammarasa-Nāyaka for the merit of Kṛishṇappa-Nāyaka, son of Bayapa-Nāyaka.
261	On a hero-stone set up in the courtyard of the Rāmaliṅgasvāmin temple at Chigateri.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballaḷadēva ..	Śaka 1132, Śukla, Jēshṭa, śu. di. 5, Sunday.	Do. ..	Highly damaged.
262	On a slab set up near the Kalleśvarasvāmin temple at Musuvana-Kallahalli.	Vijaya-nagara.	Achyuta	..	Do. ..	Records gift of a part of the village of Kalahalli by Rāṇōji-Nāyaka for the merit of the king.
263	On a slab set up in the Honnattiyamman temple at Alaburu.	....	Kṛishṇadēvarāya	Bahudhanya, Āśvija, ba dasami, Monday.	Do. ..	Records gift of land to the shrine of the goddess Honnati at Alabūru by Kṛishṇappa-Nāyaka, son of Basavapa-Nāyaka, a close acquaintance of the king.
264	On a slab set up near the Rāmaliṅgasvāmin temple in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva, 'ruling from Kalyāṇapura.'	10th year, Prabhava, Paushya, śu. di. 4, Thursday, Uttarāyaṇa-Saṅkrānti, Vyatipāta.	Do. ..	Registers the grant in the presence of Vāmadēva-Paṇḍita, the disciple of Kaḷēśvara-Paṇḍitadēva, of lands for worship and offerings to the temple of Svayambhu-Mūlasthāna by the 84 mahājanas of Ālamburu while the mahāmaṇḍalēśvara Nāchidēvarasa, the subordinate of the Mahāmaṇḍalēśvara Pratāpa-Jagadēkamalla-Paṇḍyadēva who was ruling the Noḷambavāḍi 32,000, was in charge of Kōgali 500.
265	On a stone lying in a field to the north of the village of Maiduru.	Vijayana-gara.	Virapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya.	Śaka 1666, Māgha, śu. pañchami.	Do. ..	Highly damaged. Mentions Basappa-Nāyaka.
266	On a hero-stone set up in the courtyard of the Īśvara temple in the same village.	....	....	....	Do. ..	Much damaged.
267	On a slab set up on a vacant site in the same village.	Vijayana-gara.	Virapratāpa Sadāśiva-Ma[hārāja]ya ..	Śaka 1469, [Plavaṅ]ga, śu. di.	Do. ..	Records the remission of taxes on the barbers of Maiduru in Koṭṭūru-sīme.
268	On a pedestal of the god in the Kumārasvāmin temple at Muttigi.	....	....	.. ..	Do. ..	Records that the image of Kumārasvāmin was consecrated by Yarapa-gauḍa, the gauḍa of Muttage, for the prosperity of his family.
269	On a slab set up in the same temple.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballaḷadēva ..	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, solar eclipse.	Do. ..	The slab is highly worn out. Seems to register a gift of land for the maintenance of a water-shed at Muttage in Muttage 30, a subdivision of Kōgali 500 by the chief Bappaya of the village.
270	On a slab set up near the Āñjanēyasvāmin temple in the same village.	Vijayana-gara.	Sadāśivadēva-Mahārāya, 'ruling from Vidyānagara.'	Śaka 1476, Paridhāvi, Kārttika.	Do. ..	Much damaged. Mentions a certain Kṛishṇapa-Nāyaka.
271	On a hero-stone set up in a field to the west of the village of Kadabagere.	Rāshṭrakūṭa.	Nityavarsha	Śaka 844, Chitrabhānu.	Do. ..	Refers to the victorious death of Maḷeyya, son of Muḍudara Dēvayya, the gāvuṇḍa of Kalkerevāḍi, in a fight with Nanniga, son of Ereyya-Pallava of Noḷambavāḍi, while the Mahāsāvanta, Bijja[la] was ruling the Kōgali 500 and Māsiyavāḍi 140.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On another hero-stone in the same place.	Rāshṭrakūṭa	Nityavarsha	Śaka 844, Chitrabhānu.	Kanarese ..	Much damaged.
273	On a slab set up in a field to the north of **Kasavanahalli**, hamlet of **Kadabagere**.	Vijayanagara.	Viraprataṭāpa Vira-Veṅkaṭapati-Mahādēvarāya.	Śaka 1581, Vikari, Phālguṇa, śu. di. 3, Friday.	Do.	Records gift of land by Bāguli Basavappa-Nāyaka to Sibukapa son of Basavayya and grandson of Giremallappa for having renewed the village of Kasavanahalli.
274	On a slab set up in a field near the tank bund at **Arasikere**.	Do. ..	Vīraprataṭāpa Rāmadēvarāya	Śaka 1583, Plava, Margaśira, śu. di. 5, Saturday.	Do.	Registers gift of land by Bāguli Basavappa-Nāyaka to Basavayya, son of Sire-Mallaṇṇa and grandson of [Sā]nta-Rāvuta of Arasikere-Muṭṭige.
275	On a slab set up in the Āñjanēya svāmin' temple at **Nichchavvanahalli**.	..	....	Śaka 1650, Saumya, Jēshṭa, śu. di. 5.	Do.	Registers gift of the village Nichchāpura by the Mahānāyakāchārya Bāgali Basavapa-Nāyaka to Subēdar Liṅgappa for his valuable service to the state in getting the tribute paid to the Hindu king reduced from 10,000 varahas to 8,000 varahas by obtaining the consent of Abdul Nabikhān for building Hosapēṭe and causing the reduction of the rent to 6,000 varahas.
276	On a slab set up near the Āñjanēyasvāmin temple at **Hosakote**.	..	....	Śaka 1434, Prajōtpatti, Pushya, ba. di. 30, Amāvāsya.	Do.	Records the gift of the agrahāra of Bukkasāgara to Chennarasaiya, son of Viṭharasaiya, the sthānika of the temple of Hariharadēva, by Haridāsa-Rāhutta, son of Rāmappa-Rāhutta, the chief of the Toraga[lu] fort.
277	On a slab set up in the court-yard of the Īśvara temple at **Gudihalli**, hamlet of **Hosakote**.	Western Chālukya	Tribhuvanamalladēva	Ch. Vik. 36, Khara, Pushya, śu. di. 11, Sunday, Uttarāyaṇa-Saṅkrānti	Do.	Registers grant of lands by the Mahāsāvanta, Siṅgarasa, the son of Kāmanṛipa and Chaṭṭabbe, ruling Kunigal 800 while Tribhuvanamalla-Paṇḍya was in charge of the Nolambavāḍi 32,000 for offerings, etc., to the temple of Nolambēśvara, for ascetics and for education. The donor's grandfather was Narasiṁha and the grant was made in the presence of Varadēvara-Paṇḍita a disciple of Vāmaśakti-Paṇḍita whose preceptor was Divyaśakti-Paṇḍita.
278	On another slab in the same place..	Do.	Trailōkyamalladēva	Śaka 987, Viśvāvasu, Pausha, śu. saptami, Sunday, Uttarāyaṇa-Saṅkrānti	Do.	Registers grant of the village of Kadakola in the district of Murttage 30 in Kōgali 500 by Bijjaḷadēva, for worship, offerings, etc., to the temple of Nolambēśvara at Arasiyakere, for feeding ascetics and for education, while Vishṇuvarddhana-Mahārāja-Vijayādityadēva, ruling Kadambaḷi 1,000, Kōgali 500 and Ballakunde 300 was encamped at this place on his way for the conquest of the south, under the orders of the king.
279	On a third slab in the same place..	Do.	Tribhuvanamalladēva	Ch. Vik. 37 Nandana, Pushya, śu. di. 11, Monday, Uttarāyaṇa-Saṅkrānti, Vyatipāta.	Do.	Records the gift of the tax called vaddarāvuḷa and two gardens, made in the presence of Varēśvara-Paṇḍita, for festivals and offerings to the temple of Nōḷambēśvara at Arisiyakere in Muttage 30 a subdivision of Kōgali 500. States that the mahāsāmantādhipati Anantapālayya was in charge of the same tax over the 7½ lakhs (country), that his subordinate the mahāpradhāna Madirājarasa was in charge of Banavase 12,000, Halasiga 12,000 and Nōḷambavāḍi 32,000 and the latter's subordinate the Daṇḍanāyaka Pāyanmarasa was managing Nōḷambavāḍi 32,000 and that Chāmuṇḍamayya-Nāyaka was, under the orders of the last, in charge of Kadambaḷike 1,000 and Kōgali 500.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
280	On a pillar in the front maṇḍapa of the same temple.	Vijayanagara	Kṛishṇarāya-Mahārāya	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10.	Kanarese ..	Records that Timmarasa, son of Raṅgadāsa, ruling over Arasikere, repaired the sluice of the tank in the village, under the orders of Nāgarasa who was governing the Koṭṭūru-sime and was the agent of Rāyasta Nārāṇappa, son of Timmarasa of the king's gold treasury. The last was in charge of Noṇaban-Arasikere in Koṭṭūru-sime.
281	On a slab lying in a field to the south of **Anijigere**.	Hoysaḷa	Vīra-Narasiṁhadēva, 'who established the Chōḷakingdom.'	Śaka 1145, Chitrabhānu, Pushya, ba. saptami, Monday, Uttarāyaṇa-Saṅkramaṇa, Vyatipāta.	Do. ..	Gift of land for offerings and lamps to the temple of Kalidēva at Kuchegoḷa in Uchchaṅgi 30, by Pallavasāvanta of Asagōdu, a subordinate of the mahāpradhāna Ammaṇṇa-Daṇṇāyaka.
282	On a slab set up near the Īśvara temple at **Srinivasapura** hamlet of the same village.	Western Chaḷukya	Pratāpachakravartin Jagadēkamalladēva	[Pramadi], Kārtika, Amāvāse, Monday, Sōlar eclipse.	Do. ..	Much damaged. Records gift of land, for offerings and worship, to the temple of Ārtēśvara at Kuchegoḷa by Jagadēkamalla-Vīra-Paṇḍyadēva.
283	On a slab set up near the Āñjanēyasvāmin temple at **Rājabavanahalli**.	Vijayanagara.	Viraprataṭāpa Dēvarāya-Mahārāya, 'ruling at Vijayanagara.'	Śaka 1341, Vikāri, Kārtika śu. di. [1], Sunday ..	Do. ..	Records that, under the orders of the king, Hariyaṇṇa, son of Lakkappa gave rent-free lands to Siṅgaṇṇa, son of Viṭharsu and others for having constructed a tank and founded a village called Hariyasamu[dra] to the east of Noṇabana-Arasiyakere by reclaiming the forest.
284	On a hero-stone lying in a field to the north of **Uchchangidurga**.	..	....	....	Do. ..	Mutilated. Refers to the attack made on the fort of Uchchaṅgi and the death of Mādava who is said to be of the Yadava family and the mahāsāmanta of Ballaha. Kāñchipuri is mentioned.
285	On the pedestal of a *dhvajastambha* to the north of the same village.	..	....	Śaka 1630, Sarvadhāri, Śrāvaṇa, śu. di. ..	Do. ..	States that Sureraya Hiryaṇṇa of Tambarahalli set up this lamp-pillar to the goddess Uchchaṅgamma.
286	On a slab set up near the Tavakadēśvarasvāmin temple in the same village.	Western Chaḷukya.	Trailōkyamalladēva	Śaka 986, Krōdhi, Chaitra, Paurnima, Sunday.	Do. ..	Records a grant of land and tank in Uchchaṅgi fort made by Bijjaḷadēva in the presence of Kagēśvara-Paṇḍita to the temple of Gaḷagēśvara while Vishṇuvarddhana-Mahārāja-Vijayadityadēva was ruling Noḷambavāḍi 32,000. Accounts for the origins of the four names Mēghanātha, Kanakagiri, Uttuṅgaparvata and Uchchaṅgi by which the last mentioned place was called in the Kṛita, Tṛeta, Dvāpara and Kaliyugas respectively.
287	On a slab set up near the Kalleśvarasvāmin temple at **Ramaghatta**.	Do. ..	Tribhuvanamalladēva	Ch. Vik. 48, Śubhakṛiti, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Registers grant of land to the temple at Rāvaghaṭṭa by the *Mahāmaṇḍaḷēśvara* Tribhuvanamalla-Rāya-Paṇḍyadēva made at the request of the commander of the elephant forces in the presence of Harimarasa who had consecrated with his funds the temple of Rāmēśvara at Triḳuṭa. Also registers grant of money for a lamp by the Mahāmaṇḍaḷēśvara Chaṭṭarasa and others.
288	On a slab set up near the Āñjanēyasvāmin temple at **Chatnahalli**.	Vijayanagara.	Viraprataṭāpa Kṛishṇarāya-Mahārāya ..	Śaka 1446, Svabhānu, Kārtika, śu. di. 12, Monday.	Do. ..	Registers the grant made on the banks of the Tuṅgabhadra for the merit of the king, of the village of Chaṭanahaḷḷi situated in the Uchaṅgi-vēṇṭe which was a *māgaṇikara* of Visana-rāvutta, son of Murāri-rāvutta to Nārāyaṇa-Bhaṭṭa, son of Dēvaru-Bhaṭṭa.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On a slab set up near the Kalleśvaraswāmin temple in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva.	9th year, Kshaya, Jēshṭha, śu. di. 13, Monday, Lunar eclipse, Vishu-Saṅkramaṇa.	Kanarese ..	Refers to the construction of an old agrahāra, tank and the temple of Noyyēśvara and registers a gift of land made in the presence of the Śiva-Brāhmin Uyyakoṇḍa-Bhaṭṭa of Pulpaḷḷuru for bath, offerings, *yajñōpa* festivals in the month of Chaitra, lamp, worship and repairs to the temple, by the *Daṇḍanāyaka* Gajaya-Rāya-Pāṇḍyadēva, who was ruling over the Uchchaṅgi-nāḍu for his own merit and that of Jagadēkamalla-Vīra-Pāṇḍyadēva ruling Noḷambavāḍi 32,000. Records also a grant of land for feeding Brāhmaṇas in a *maṭha* for the merit of Rāya-Pāṇḍyadēva and Śōvaladēvi.
290	On a slab set up near the Kalleśvaraswāmin temple at **Punabagatta**.	Do.	Trailōkyamalladēva	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers gift of land for offerings to the temple of Mahādēva at Hosagere by Noḷamba-Mahādēvi, wife of Trailōkyamallan-Iriva-Noḷamba-Pallava-Permmānaḍi-Narasiṅghadēva.
291	On a slab set up near the Kalleśvaraswāmin temple at **Nandikamba**, hamlet of the same village.	Do.	Do.	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records grant of the village of Pulibeyaghaṭṭa made in the presence of Sōmēśvara-Paṇḍita, to the temple of Kadambēśvara, by Kaṭeya Nāgatyarasa, ruling the Kadambaḷige 1,000 and born in the family of Mayūravarmman.
292	On a slab set up in the tank-bed at **Hire-Mēgalageri**.	Do.	[Trailōkya]malladēva	Śaka 981, Vikāri, Śrāvaṇa, Punnime, Lunar eclipse, Vishu-Saṅkrānti.	Do. ..	Damaged. Gift of land to the temple of Svayambu-Ka[lidēva] at Mēganagere by the Mahāmaṇḍaḷēśvara Siṅgaṇadēva, who was ruling over Uchchaṅgi 30.
293	On the same slab	Do	Trail3[kyamalladēva]	Śaka 9[8]3, Plava, Jēshṭha, Amāvasya, Sunday, Solar eclipse.	Do.. ..	Gift of land to the temple of Svayambhu-Kalidēvasvāmi at Mēganagere situated in Kadambaḷḷige 1,000, by Pergeḍe-Daṇḍanāyaka and Kēśimayya-Daṇḍanāyaka.
294	On another slab in the same place .	Do.	Jagadēkamalladēva	Śaka 943, Durmati	Do.	Damaged. Mentions the Mahāsamantādhipati Daṇḍanāyaka Pōlamayya. Below this is a damaged record which mentions the king and the Śaka year 966, Śrīmukha, and which registers a grant of land for offerings and lamps.
295	On the same slab	....	....	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday.	Do. ..	Records a gift of land to the temple of Svayambhudēva at Mēganagere by Jagadēkamalla-Noḷamba-Brahmādhi-[rāya].
296	On a slab set up near the Basavēśvaraswāmin temple in the same village.	....	....	Khara, Chaitra, śu. bidige, Thursday.	Do ..	Damaged. Records that while the Mahāmaṇḍaḷēśvara Vijaya-Pāṇḍyadēva the younger brother of Vīra-Pāṇḍya and the son of Rāya-Pāṇḍya by his queen Sōmadēvi was ruling over the Noḷambavāḍi 32,000 from his residence at Uchchaṅgi, his subordinate Gōvindadēva-Daṇḍanāyaka made a grant of land to the temple at Mēgana [gēri]. Vijaya-Pāṇḍya's chief minister was Vānavanmūvēnda of Veḷaiyambākkam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a hero-stone set up near the Saṅkaraliṅgaswāmin temple at **Sirastahalli**.	Rāshṭrakūṭa(?)	Vallabha(?)	Śaka 8 * *.. ..	Kanarese ..	Damaged. Seems to state that Ayyapayya was ruling Māsavāḍi and Kōgaḷi.
298	On a slab set up in the same place	Western Chāḷuky	Trailōkyamalladēva	Śaka 970, Sarvadhāri, Māgha, śu. di. 5. Sunday, Uttarāyaṇa-Saṅkrānti.	Do. .	Records that while Nārasiṅghadēva was ruling the Kōgaḷi 500, Kadambaḷige 1,000, Palakunde 300 and Sindavāḍi 1,000, Nanniya Būtabbarasi, Kōkarasa and the 120 mahājanas of Sirivelḷi granted in the presence of Vidyānidhi-Paṇḍita, disciple of Tējōnidhi-Paṇḍita, land to the temple of Saṅkhavatīdēva in that village.
299	On another slab set up in the same place.	....	....	Śubhānu	Do. ..	Incomplete. Records that Aimmaḍi-Noḷamba was ruling Kōgaḷi and Kadambaḷi countries.
300	On a slab set up near the Liṅgaḷaya well in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15.	Do. ..	Registers the construction of the Liṅgaḷayya well by Bayakāra Rāmappayya for the merit of his son Liṅgaḷayya.
301	On the same slab	..	....	Śaka 1461, Vikāri, Nabhas.	Sanskrit and Kanarese.	Gives the genealogy of Rāmayamantri who obtained the government of the Kuṇḍavīḍu country from Achyutadēvarāya. His several acts of charity are enumerated such as the building of temples, construction of tanks, etc.
302	On a slab set up near the Gōpālakrishṇaswāmin temple at **Timmalapuram** (Hospet taluk, Bellary district).	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Gōpīnātha by Bayakāra Rāmappayya for the merit of his parents Hiriya Timmarasayya and Hiriya Lakkaḷāmma.
303	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
304	On a slab set up near the Mallikārjuna temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 1 [3].	Kanarese ..	Registers the construction of the temple of Mallikārjuna by Nāmaśśivaya, the officer of Bayakāra Rāmappayya, for his own merit.
305	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
306	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Bachēśvara, Ammēśvara and Krishṇēśvara by Bayakāra Rāmappayya for the merit of his uncle Bachārasayya, his aunt Ammāyamma and his brother Krishṇappa.
307	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
	TINNEVELLY DISTRICT, TENKASI TALUK.					
308	On west wall of the central shrine in the Kailāsanātha temple at **Marandai**.	Pāṇḍya ..	Jaṭāvar[man] alias Tribhuvanachakra[vartin Kulaśē[kharadēva].	13 + 10th year ..	Tamil ..	Damaged and stones missing. Registers a gift of land for offerings, to the temple of Kailāsamuḍaiya-Nāyanār at Mārantaya[naḷḷūr] alias Vikrama-Pāṇḍyapuram in Muḷḷināḍu.
309	On the same wall	Do. ..	Śrīvallabhadēva	7th ,, ...	Do. ..	Records that the temple of Śrīkayilāsamuḍaiyār at Mārantayanaḷḷūr alias Vikrama-Pāṇḍyapuram in Muḷḷināḍu, was built of stone by a certain Maḷai-Amuduñcheyda-Māni-Paguvāyan of Kiḷiyūr.
310	On the north wall of the same shrine.	Do. ..	Jaṭa[va]rman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd ,, ...	Do. ..	Registers a gift of money (4pai-achchu) for a lamp, by a merchant and a few other residents of the city of Mārantayanaḷḷūr.
311	On the same wall	Do. ..	Do. do.	[2]nd ,, ..	Do. ..	Gift of money for lamps and offerings to the same temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhu[vana]chakravartin . . . ḍyadēva.	5 + 1st ,, ..	Tamil ..	Stones out of order. Provides for lamps to the shrine of Kunṟamerinda-Piḷḷaiyār in the same temple.
313	On the same wall	Chōḷa ..	Parakēsarivarman	Lost	Vaṭṭeḻuttu ..	Registers a gift of land for offerings to the temple of Tirunāṟaṇa-Vinṇagar-Perumānaḍigal at Māṟaṇḍaṟanallūr a brahmadēya in Kaḷakkuḍi-nāḍu.
314	On the west wall of the same maṇḍapa.	Pāṇḍya ..	Sundara-Pāṇḍyadēva	8th year	Tamil ..	Stones missing. Seems to register a gift of land for a flower-garden.
315	On the north wall of the same maṇḍapa.	Do. ..	Mā[ṟavar]man alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	* + 1 + 1st ,, ..	Do. ..	Begins with the introduction ஸ்வஸ்திஶ்ரீ. Gift of land for offerings to the shrine of Vināyaka-Piḷḷaiyār at Kuṟuchchi alias Viṟakēra[ḷa]nallūr situated to the west of Māṟaṇḍaṟanallūr.
316	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country'.	2[1]st ,, ..	Do.	Seems to register the assignment of the incomes of arecanuts and betel-leaves by the mudalis and nagarattārs of Vikrama-Pāṇḍyapuram to the temple of Kailāsamuḍaiya-Nāyaṉār at that village.
317	Do.	Do. ..	Do.	22nd year	Do. ..	Gift of land for a lamp to the same temple.
318	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who took and presented the Chōḷa country.'	5 + 1st year ..	Do. ..	Stones out of order. Registers a gift of land for morning-offerings to the image of Kunṟamerinda-Piḷḷaiyār which was set up in the temple of Kailāsamuḍaiya-Nāyaṉār at Māṟaṇḍāyanallūr alias Vikrama-Pāṇḍyapuram, by Araśuśiṅgadēvaṉ.
319	Do.	Do. ..	Sundara-Pāṇḍya, 'who took and presented the Chōḷa country.'	....	Do. ..	Stones out of order. Seems to register a gift of money.
320	On a stone set up near the same village.	Do. ..	Ativi[ra *]rāman Śivalamāṟaṉ ..	....	Do. ..	Records gift of land in Māṟaṇḍaiṉallūr as a dēvadāna to the temple of Tirukkuṟṟālamuḍaiyār and Śeṇbhagādēvi-Nāchchiyār, for worship and offerings.
321	On a slab set up near the dam at Nettur.	..	....	(Kollam?) 902, Plavaṅga, Vaigāśi, 29.	Do. ..	States that the dam was constructed by a certain Nāraṇappayyaṉ a resident of Śōkkanāḍapuram which was a hamlet of Neṭṭūr.
322	On a stone set up in the Kammāḷar street in the same village.	..	....	Śaka 1[61]6 [Raudri] (wrong), Ārpaśi, 16.	Do. ..	Records certain restrictions imposed on industrial classes inhabiting the street Ativi[ra*]rāman-perunderu at Neṭṭūr, in Kuṟumaṟai-nāḍu, by those who had lent money to them.
323	On a boulder in the tank near Kaduvetti.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	11th year	Do. ..	Gift of land under Paṟāntakappēṟēri to the temples of Arikēsari-Īśvara and Iyalhaṭṭīśvara at Kaḷakkuḍi in Kaḷakkuḍi-nāḍu.
324	Fragments in the ruined Śiva temple at Kilakkalangal.	Do. ..	Māṟavarman [alias Tribhuvana]chakravartin Sundara-Pāṇḍya[dēva].	2nd ,, ...	Do. ..	Mentions Kallaga-nāḍu. Another fragment in the same temple mentions Kaḍuveṭṭiṉallūr and a third the measuring rod called Sundara-pāṇḍiyaṉ-kōl.
325	On a slab now worshipped as Maḍasāmi at Kalunirkulam.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Koṉē[rmai]koṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativirāmaṉ alias Śrīvallabhadēva.	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaṟitu, Mēsha, 7 ba. di. daśami, Sunday, Vaṇijakaraṇa, Aviṭṭam.	Do. ..	Commences with the words Bhuvanasikvira, etc., and registers a gift of land in Kaḷuṇarkulam alias Kuṟumbaḷanallūr situated in Kuṟumaṟai-nāḍu for a service called Śrīvallabhaṉ-sandi instituted in the temple of Tirukkuṟṟālamuḍaiya-Nayiṉār, by the king who is said to have been born in the asterism Punarvasu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vira-Pāṇḍēśvara temple at Surandai.	Pāndya ..	Perumāḷ Kulaśēkharadēva	Śaka 148[1], [9]th year, Siddhārthi, Tai 17.	Tamil ..	Damaged. Seems to make provision for repairs to the temple of Vira-Pāṇḍiya-Īchchuramuḍaiya-Nayiṉār at Rājaśiriyanallūr in Kuṟumaṟai-nāḍu.
327	On the same wall	..	....	Śaka 1480, Kālayukti, Kārttigai.	Do. ..	Records that a merchant constructed the ardha-maṇḍapa and the Kapōḍakavari.
328	On a stone set up in front of the same temple.	Pandya ..	Aḻagaṉ Perumāḷ Ativirāmaṉ alias Śrīvallabhadēva.	Śaka 1[4]9[2], 8th year, Pramōdūta, Tai 10.	Do. ..	Damaged. Seems to provide for repairs to the temple.
329	On the south wall (inside) of the first prākāra of the Kaḷamēgha-Perumāḷ temple at Tirumōhur, (Madura taluk, Madura district).	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kōṉēṟinmaikoṇḍāṉ.	....	Do. ..	Unfinished. Registers the gift of the village of Śiṟukuṉṟattūr in Śeṅgudi-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr in Teṉ-Paṟappu-nāḍu.
330	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7 + 1st year, Vaigāśi, 21.	Do. ..	Damaged. Gift of land to the shrine of Tiruvāḻi-Āḻvāṉ set up in the same temple, by a certain Gāṅgēya. Part of the inscription is peeled off at the right side.
331	Do.	..	Tribhuvanachakravartin Kōṉēṟiṉmaikoṇḍāṉ.	8th year	Do. ..	Registers the gift of the village of Kumārapavitra-chaturvēdimaṅgalam which was a brahmadēya in Veṇbil-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr.
332	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year and 287th day.	Do. ..	Registers a gift, for the same purpose, of the village of Vīranārāyaṇa-chaturvēdimaṅgalam separated from Tēṉār-Tiruvēḍagam in Pāgaṉūr kūṟam.
333	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	40th year and 131st day.	Do. ..	Gift of the village of Pannāṭṭaṅkōṭṭai for offerings to the shrine of Vēḷanātha, built by Sundarapāṇḍiyachchōḷakōṉār in the name of the king.
334	On the north wall of the Palli-koṇḍa-Perumāḷ shrine in the same temple.	..	....	..	Do. ..	Records that the Brahmans of Kuṇḍavai-chaturvēdimaṅgalam should provide for the offerings of the god when taken in procession for marriage in the month of Mārgaḻi and during the hunting festival, according to the scale fixed for daily offerings in the temple.
335	On a pillar in a maṇḍapa in front of an empty shrine in the same temple.	Pāndya ..	Kulaśēkharadēva	13 + 5th year ..	Do. ..	Gift of money for service in connexion with the temple.
336	At the entrance into the maṇḍapa in front of the central shrine in the Subrahmaṇya temple at Tirupparaṅkuṇram, same taluk and district.	Do. ..	Tribhuvanachakravartin Sundara-Paṇ-[ḍyadēva], 'who took the Chōḷa country.'	..	Do. ..	Consists of four fragmentary inscriptions which appear to register a gift of land. Mentions the king's officer Maḻavarāyaṉ.
337	On the east wall of the first prākara (inside) of the Gōvardhani-Ammaṉ shrine, in the same temple.	..	Tribhuvanachakravartin Kōṉē[riṉ]maikoṇḍāṉ.	42 + 1st year ..	Do. ..	Gift of land as a dēvadāna to the shrine of Tirukkāmakkōṭṭam, constructed in the temple of Tirupparaṅguṇramuḍaiya-Nāyaṉār, by Śāṇḍappiḷḷai.
338	On the same wall	..	....	Do. ..	Do. ..	Records a similar grant of one vēḷi of land to the same shrine, by the king (Ulagudaiya-Nāyiṉār).
339	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who took every country.'	42nd year, Karkaṭaka, śu. di. shashṭhi, Sunday Hasta.	Do. ..	Gift of land to the shrine of Tirukkāmakkōṭṭattu-Āḻudaiya-Nachchiyār in the temple of Tirupparaṅguṇramuḍaiya-Nāyaṉār, by the assembly of Śrīvallabha-chaturvēdimaṅgalam.

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

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
340	On the gōpura near the Pudu-maṇḍapa at Madura, same district and taluk.	Nāyaka ..	Virappa-Nāyaka, son of Viśvanātha-Nāyaka.	Śaka 1663, Vikrama, Āḍi, 2.	Tamil ..	Damaged. The income in the shape of taxes received in the treasuries of the Nāyaka and Sokkanātha, on account of the Rāmēśvaram temple, having been previously distributed between the temple of Rāmanāthadēva and the Ariyar-Pañchadēśiyar in the proportion of 2 to 3, it was now decided on the representation of Sandirasēgara-gurukkal and his disciple to give 700 pon to the temple.
341	On the west wall of the shrine attached to the Uñjal-maṇḍapa in the Raṅganātha temple at Srirangam (Trichinopoly taluk and district).	Chōḷa ..	[Rājar]ājadēva (I)	24th year	Do. ..	Fragment. Mentions Vēmbaṟṟūr alias Avaniṇār[āya*]na-chaturvēdimaṅgalam and seems to register a gift of 14 *kalañju* of gold, by the assembly of Tiruvaraṅgam, for offerings to the temple.
342	On the same wall	Do. ..	Rājarājakē[śarivarman] [Rājarāja I] ..	....	Do. ..	Fragment. Seems to register a gift of gold for offerings.
343	Do.	Do. ..	Rājarāja (I)	....	Do. ..	Do. Seems to register a gift of gold by one of the generals of the king.
344	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa..	....	Do. ..	Do. do.
345	On a stone built into the floor near the same shrine.	Do. ..	Parakēsarivarman, 'who took Madura and Ilam (Ceylon).'	[40]th year ..	Do. ..	Much damaged and worn out.
346	On the north wall of the central shrine in the Sundarēśvara temple at Palur (same district and taluk).	Do. ..	Rājakēsarivarman	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Registers a gift of land for offerings to the temple of Paramēśvara at Tiruppaḷuvūr in Viḷattūr-nāḍu, by the chief Mahimālaya-Irukkuvēḷ alias Parāntakaṉ Virasōḷaṉ.
347	On the same wall	Do. ..	Do.	8th year	Do. ..	Gift of land by a native of Adsvattūr in Uraiyūr-kūṟṟam for the bathing of the god in the same temple.
348	Do.	Do. ..	Do.	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Gift of land by the chief mentioned in No. 346, for offerings to the same temple.
349	Do.	Do. ..	Do.	6th year	Do. ..	Gift of land by a native of Karaikkuḍi in Viḷattūr-nāḍu for singing *tiruppadiyam* in the same temple.
350	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman [alias Tri]bhuvana-chakravartin Kuḷōt[tuṅga-Chōḷadēva.	39th ,, . ..	Do. ..	Unfinished and stones missing. Seems to register the gift of the villages of Paḷuvūr alias Rājēndra-sōḷanallūr in Viḷattūr-nāḍu and Enādimaṅgalam alias Kaṇavadinallūr, under the orders of Śēkkirājar, as a *brahmadēya* to 108 Brahmans. Mentions Ayirattaḷi in Pāṇḍyakulāsani-vaḷanāḍu.
351	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōṉērimēl-koṇḍaṉ.	21st ,, ...	Do. ..	Damaged. Seems to register a gift of land as a *janmakkāṇi* to the headman of Paḷuvūr in Viḷa-nāḍu, a subdivision of Rājagambīra-vaḷanāḍu.
352	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman	3rd ,, ...	Do. ..	Gives a list of lands presented for offerings, to the temple of Nakkar-Paraṉ-ēśvarar at Paḷuvūr in Viḷattūr-nāḍu.
353	Do. do.	Do. ..	Parakēsarivarman, 'who took Madura and Ceylon.'	40th ,, ...	Do. ..	Gift of gold for a lamp to the temple of Paramēśvara[r at Paḷuvūr, by the queen Āditaṉ Kaṟpi-piāṭṭi. Mentions the gold weight called *Viśēśiṉugu-kal*.
354	Do. do.	Do. ..	Rājakēsarivarman	....	Do. ..	Gift of land for worship to the same temple by Mādaṉ Aṟiñjigai, a native of Tiruvellaṟai.
355	Do. do.	Do. .	Parakēsarivarman	3rd year	Do. ..	Gift of land for worship in the same temple.
356	Do. do.	Do. .	Rājakēsarivarman	10th ,, ...	Do. ..	Gift of land to the same temple.
357	Do. do.	Do. .	Do.	6th ,, ...	Do. ..	Do.

No.	Place of inscription.	Dynasty.	King	Date	Languag e and alphabet.	Remarks.
256.	On a slab set up on the site of a ruined natha at Mannera Masalavada.	Yadava	Pratapachakravartin Vi Vira-Ramachandradeva.	Saka 1219. Homanambi (Hevilambi) Margasira, su.di 5, Thursday.	Manarese.	Register gift of land to vinayachandradeva, disciple of Nemichandra-Ravula of the Postaka-Gachchha, Desi-gana and Mula-sangha by the Mahamandalesvara Bhairavade-varasa, the gaudas and others for offerings, etc., to the Jina temple at Mosalevada which was repaired by Kesava-Pandita, son of Savamta-Pandita, the primte-minister of the Mahamandalesvara Saleveya Tikamadeva Raneya.
257.	On a slab set up in the Kallesvarasvamin temple in the same village.	Western Chalukya.	Jagadekamalladeva, ruling from Kalyana.	.....	do	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mulasthanadeva by the Maha-mandalesvara Vikramadityarasa in charge of Mosalevada 12, Heggde Aichana and others while the Mahamandalesvara Vijaya-Pandyadeva was ruling Kogali 500 and Nonambavadi 32,000. The record is dated in the 4th year corresponding to Sobhakript Jeshta, Pnnnime and the lunar eclipse of Rayanarayana Ahava-malladeva of the Kalachuri family.
258.	On a slab set up near the same temple.	Do.	Jagadekamalladeva	Saka 958, Dhatu, Karttika, su padiva, Sunday, Solar eclipse.	do.	Records that Ayyana-Bhivajigarasa Mara-Gavunda and others granted lands in the presence of Guru-deva who was ruling that village to the same temple of Kalideva at Mosalevadi in Kogali 500 while Nolamba-Pallava Permaanadi,

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

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
358	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman	3rd year	Tamil ..	Registers a gift of land for offerings to the same temple, by a native of Kāraikkuḍi in Viḷattūr-nāḍu.
359	On the same wall	Do. ..	Rājakēsarivarman	6th ,, ...	Do. .	Gift of land for making flower-garlands to the same temple.
	Tanjore district, Shiyali taluk.					
360	On the south wall of the central shrine in the Brahmapurīśvara temple at **Shiyali**.	Chōḷa ..	Tribhuvanachakravartin Vīrarājēndradēva.	7th year	Tamil ..	Gift of land in Kiḍāraṅgoṇḍaśōḷanallūr, the southern hamlet of Śiṟpādaḍūḷi-chaturvēdimaṅgalam, for offerings to the temple of Tiruttōṇiyuramuḍaiyār and Periyanāchchiyār at Tirukkaḷumalam, a brahmadēya in Rājarāja-vaḷanāḍu, by Uḍaiyaṉōcheyḍaṉ Ṭāḷi alias Chōḷēndraśiṅga-viḷuppaṟaiyaṉ of Karuppūr.
361	On the same wall	.. ..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	6th year and 193rd day.	Do. ..	Registers a gift of land situated in Māttūr, a village of Māttūr-nāḍu which was a subdivision of Uyyakkoṇḍār-vaḷanāḍu, for worship to the image of Āḷuḍaiya-Piḷḷaiyār set up in the temple by Uyyavandāṉ Rājavichchādiri, one of the servants of the king. Mentions Tirukkaḷatti-Uḍaiyāṉ of Jayaṅgoṇḍachōḷa-maṇḍalam and states that Chōḷēndraśiṅga-Mūvēndavēḷāṉ was the Royal Secretary.
362	Do.	Chōḷa ..	Tribhuvanachakravartin [Rājarā]jadēva.	17th year and 458th day.	Do. ..	Gift of a gold vessel (vaṭṭil) for drinking, to the temple of Tiruttōṇipuram at Tirukkaḷumalam, in Tirukkaḷumala-nāḍu, a subdivision of Rājādirāja-vaḷanāḍu.
363	Do.	Do. ..	Tribhuva[nachakra]vartin Vīrarā[jēndra-dē]va.	6th year	Do. ..	Built in at the right side. Gift of land for two lamps by a native of Paḷaiyaṉūr in Jayaṅgoṇḍaśōḷa-maṇḍalam to the same temple.
364	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, and the crowned head of the Pāṇḍya.'	14th ,, .. .	Do. ..	Registers a gift of land by purchase for a flower-garden, to the temple of Tiruttōṇipuramuḍaiya-Nāyaṉār at Tiruk-kaḷumalam which was a brahmadēya in Tirukkaḷumala-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu by two ladies who were the daughter and grand-daughter of Kuṉṟaṅgiḷāṉ, a resident of Āṉaṅgūr in Naḍuvil-nāḍu alias Rājarāja-vaḷanāḍu, for their own merit and for the merit of their husbands and descendants. Mentions Paḷaiyaṉūr in Mēṉmalai-Paḷaiyaṉūr-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. Perumūr in Venni kūṟṟam, a subdivision of Śuttamaḷi-vaḷanāḍu and Oḷugarai alias Kulōttuṅgaśōḷanallūr in Māttūr-nāḍu, a sub-division of Rājarāja-vaḷanāḍu.
365	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who took Madura.'	9th year and 176th day.	Do. ..	Gift of land for lamps to the same temple. Refers to the revenue survey conducted in the 16th year of the reign of Kulōttuṅga-Chōḷadēva 'who abolished tolls.'
366	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	....	Do. ..	Gift of land in Rājēndraśōḷanallūr and Tirukkaḷumalam, for the service of Rājakkaṇāyaṉ-śandi instituted in the name of the king by the chief of Poṉṉaṟṟi in Naḍuvil-kūṟṟu, a subdivision of Miḻalai-kūṟṟam, a district of Pāṇḍi-maṇḍalam. Provides also for offerings to the images of Rājākkaṇāyaṉār and Maṟaṟakaṉchokkiyāṉ, 'set up by the chief. Refers to the 18th year of Sundara-Pāṇḍya, the elder brother of the king.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab built into the floor of the inner circuit in the same temple.	Pallava ..	[Saka]labhuvanachakravartin Perunjiṅgadēva.	....	Tamil ..	Fragment. Gift of land for the recitation of the tiruppadiyam.
368	On another slab built into the same floor.	Chōḷa ..	Tribhuvanachakravartin Raja[rājadeva ?]	2nd year	Do. ..	Refers to the 35th year of the reign of Kulōttuṅga-Chōḷadēva, the temple of Rājarājēśvaramuḍaiya-Nāyanār and Tirukkaḷumalam in Rājādhirāja-vaḷanāḍu.
369	On six other slabs in the same place.	....	....	....	Do. ..	One of them refers to Tiruvāḷi alias Mummuḍiśōḷa-[chaturvēdimangalam]. Others refer to gifts of land.
370	On the north wall of the platform round the Brahmapurīśvara temple.	....	....	Śaka 1313, Prajāpati, Makara, śu. di. tritīya Friday, Śadaiyam.	Do. ..	Gift of land for the Tirujñānasambandan-maḍam in the same temple.
371	On the same wall	....	....	Śaka 1300 (mistake for 1306) Rudhirōdgāri, Kārttigai, 16.	Do. ..	Damaged and built in. Seems to register a gift of land.
372	On the west wall of the same platform.	....	....	Siddhārthi, Tula, ba. di. Thursday.	Do. ..	Built in, in the middle. Registers a gift of land as a dēvadāna.
373	On the same wall	Vijayanagara.	Viruppaṇa, son of Harihara	Śaka 1315, Śrīmukha, Mārgaśira, śu. di. pañchami, Kārttigai, 25, Friday.	Do. ..	Allotment of 240 mā of land belonging to Tillaividaṅgaṉallūr and situated between the Koḷḷiḍam and the Kāvēri, for various temple purposes.
374	On the north wall of the Jñānasambanda shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Māsi, śu. di. 5, Wednesday, Mṛigaśīrsha.	Do. ..	Records that the assembly of Talaichchaṅgāḍu, in Ākkūrnāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu having assembled in the Mummuḍiśōḷaṉ-pērambalam of this village, sold land for offerings to the temple of Aḷuḍaiya-Piḷḷaiyār.
375	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	12th year, Mēsha, ba. di. Monday, Uttiraḍam.	Do. ..	Records a sale of land by the members of Virāśōḷanallūrparigraha, for offerings to the shrine [of Maṅgaiyarkkarasi-Nāchchiyār, in the shrine of Aḷuḍaiya-Piḷḷaiyār at Tirukkaḷumalam.
376	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	6th year, Mīna, ba. di. tṛitīyā, Thursday, Śittirai.	Do. ..	Relates to the exchange of land made by the devakanmis of Aḷuḍaiya-Piḷḷaiyār at Tirukkaḷumalam, a brahmadēya of Tirukkaḷumaiś-nāḍu, a subdivision of Rājadhirājavaḷanāḍu, with a native of Vēḷūr in Tirunaṟaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu.
377	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year	Do. ..	Records a similar exchange of land.
378	Do.	Do. ..	Do. do.	17th ,, ...	Do. ..	Gift of land by the assembly of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam for offerings and a flower-garden, to the shrine of Aḷuḍaiya-Piḷḷaiyār.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
379	On the south wall of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva.	11th year	Tamil ..	Registers a gift of land for offerings to the shrine of Aḷuḍaiya-Piḷḷaiyār, by Aṭṭkoṇḍaṇāyaṉaṉ Naṭṭapperum[ā] the headman of Veṇmaḷi.
380	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year, Siṁha, ba. di. Navami, Monday, Pūrāḍam.	Do. ..	Records a sale of land by the assembly of Tirukkaḷumalam, for offerings to the same shrine.
381	Do.	Do. ..	Do.	4th year	Do. ..	Gift of land for setting up images (?) and restoring those that had been already set up and had suffered damage.
382	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Gives a list of lands granted to the temple at Tirukkaḷumalam.
383	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya'.	27th year	Do. ..	Gives a list of lands in Tirumullaivāyil, a hamlet of Tiruvāḷi alias Ediriliśōḷa-chaturvēdimaṅgalam, in Rājādhirāja-vaḷanāḍu, which were purchased at various times for the temple of Aḷuḍaiya-Piḷḷaiyār.
384	On the north wall of the same maṇḍapa.	....	....	....	Do. ..	Fragment. Seems to register a gift of land for offerings to the same shrine.
385	On three pillars in front of the same maṇḍapa.	....	....	....	Do. ..	Records the names of the donors of these pillars. They are Āraṇūr Iṉaichchayappaṉ and Ākāravallavaṉ.
386	Right of entrance into the east prākāra of the same shrine.	....	....	....	Do. ..	Registers a gift of land at Tiruvākkūr, for offerings, repairs and a flower-garden, to the same shrine.
387	On the east wall of the same prākāra.	....	....	3rd year, Kumbha, ba. di. saptami, Monday, Aniḷam.	Do. ..	Stones out of order. Seems to register a gift of land for the teachers who gave instruction in tiruviśai (music).
388	On the south wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year and 219th day.	Do ..	Fragments. Gift of money for repairs to the first prākāra of Aḷuḍaiya-Piḷḷaiyār, by a native of Gaṅgaikoṇḍaśōḷapuram.
389	On the north wall of the first prākāra of the Brahmapurīśvara temple.	Do. ..	Do.	24th year, [Kumbha, śu. di. pañchami, Monday, Aḥ[ṉiḷam].	Do. ..	Gift of land by purchase for a flower-garden by a native of Ānaṅgūr in Naḍuvil-nāḍu.
390	On the same wall	Do. ..	Do.	18th year, Makara, śu. di. daśami Wednesday, [Rōhiṇi].	Do. ..	Gift of land for a flower-garden by a native of Nālūr.
391	On the south wall of the same prākāra.	Pallava ..	Chakravartin Perunjiṅgadēva	. . śu. di. pratha[mai] Saturday.	Do. ..	Stones out of order and damaged. Seems to register a gift of land to the temple of [Tiruttoṇi]puramuḍaiyār.
392	On the east wall of the same prākāra.	Chōḷa ..	Rājakēsarivarman alias [Rajarājadēva] ..	7+ 1st year ..	Do. ..	Much damaged and stones out of order. The introduction commences with the words *Svasti śrī*, etc. Seems to record a sale in public auction of a land situated in Paṇaṅguḍi a hamlet of Tiruvāḷi alias Mummuḍiśōḷachaturvēdimaṅgalam, in Rājādhirāja-vaḷanāḍu, to the temple of Tiruttoṇipuramuḍaiyār and the shrine of Tiruvenkāḍuḍaiyār set up in it by a certain Kaliṅgarāyaṉ. Mentions the Royal Secretary (*Śrī Śrīkaraṇa*) Neṟiyuḍaicheḷa-Muvēndavēḷāṉ.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the same wall	Chōḷa ..	Tribhuvanachakravartin [Rāja]rājadēva	7 + 1st year and 317th day.	Tamil ..	Damaged. Records sales, in public auction to the temple, of lands belonging to certain persons who proved themselves to be traitors. Mentions the Royal Secretary Neriyudaṇchchōḷa-Muvēndavēḷān.
394	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgudēva.	19th year, Makara, śu. di. Chaturdaśī, Wednesday.	Do. ..	Damaged. Built in at the end and stones missing. Seems to register a gift of land by purchase, by a native of Kuḍalūr in Jayaṅgoṇḍachōḷa-vaḷanāḍu. Mentions Olaiyanaṅgalam in Ven[psiyūr]-nāḍu.
395	Do.	Do. ..	Do. do.	19th year	Do. ..	Built in at the end and damaged. Refers to the transaction mentioned in No. 394 above.
396	Right of entrance into the inner eastern gōpura of the same temple.	....	....	Śaka 1410, Kīlaka, Tulā, ba. di. Wednesday, Makha.	Do. ..	Records that Kōnēridēva-Mahārāja made the villages belonging to the temple at Sigāḷi, as sarvamānya-grants in order that worship and offerings may be conducted.
397	Left of entrance into the same gōpura.	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahārāja ..	Śaka 1433, Prajāpati, Mēsha, śu. di. Tṛitīyā, Friday, Aśvati.	Do ..	Damaged. Seems to record a sale (i.e., lease) of a certain land and houses, on an annual payment of 10 pon (by the tenants?), to the temple.
398	On the right and left sides of the same entrance.	Do.	Veṅkaṭadēva-Mahārāya	Śaka 1520, Vilambi, Siṁha, śu. di. Saptamī, Monday, Anūrādha.	Do. ..	Built in at the beginning and middle. Seems to register a gift of land to the temple on the occasion of the abhishēka of Āpaddharaṇa.
399	In the same place	....	....	Sittirai-Vishu ..	Do. ..	Records a grant made by Rāmappa-Nāyaka, son of Kōḍal Vasavaṇa-Nāyaka.
400	On the south wall of the platform round the central shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar	Śaka 1319, Īśvara, Paṅguni 11.	Do. ..	Built in at the beginning. Seems to register a gift of land to a private individual for building a maṇḍapa.
401	In the same place	....	....	....	Do. ..	Records the birudas of Viṭṭhaladēva-Mahārāja. Traces the genealogy of Viṭṭhala from certain mythical kings through the Western Chalukyas, etc., and mentions the conquests of some of his ancestors.
402	On the south wall of the central shrine in the Aṇḍanāthar temple at Talaraṅkoil.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do. ..	Gift of money for a lamp and a lamp-stand, to the temple of Vibhīshaṇīśvaramuḍaiyār at Tirukkaḷumalam in Tirukkaḷumala-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu.
403	On the north wall of the central shrine in the Kēdārēśvara temple at Puduttural.	....	....	15th ,, ..	Do. ..	Registers a tax-free gift of land in Śivapādaśēkharanallūr for the requirements of the temple of Tirukkēdārēśvaramuḍaiyār constructed in Vikkiramaśōḷanallūr a hamlet of Ediriliśōḷa-chaturvēdimaṅgalam in Tiruvāli-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu, by a certain Gaṅgēyarāja of Aṇṇavāyil in Śeṟṟūr-kuṟṟam a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu.
404	On the west wall of the same shrine.	....	....	15th year and 122nd day.	Do. ..	Relates to the transactions recorded in No. 403, above.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same shrine and maṇḍapa in front of it.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Tamil	Records that the assembly of Tiruvali alias Ediriliśōḷa-chaturvēdimaṅgalam acquired by purchase and made tax-free certain lands, required for various purposes connected with the temple of Tirukkēdāramuḍaiyār.
406	On the north wall of the central shrine in the Raṅganātha-Perumāḷ temple at Tirunāgari.	Vijayanagara.	Kṛishṇadēvarāya-Mahārāya	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇami.	Do.	Refers to the king's conquests and the remission of taxes made by him in favour of a number of Vishṇu and Śiva temples in the Chōḷa country.
407	On the same wall	....	....	....	Do.	Gives a list of Brahmans who recited the Vēda in the temple of Ulaguyyavirrirundaruliya-Nāyaṉār Vaiyāḷāḷi-maṇavāḷa, and the shares of lands given them.
408	Do.	....	....	....	Do.	Gift of land, cows and vessels for offerings to, and a special service conducted in, the temple of Vayāḷāḷi-maṇvāḷa-Perumāḷ.
409	Do.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Hariharārāya-Mahārāya,	Śaka 1[3]08, Kshaya, Karttigai, śu. di. prathamai, Sunday.	Do.	Registers a list of sarvamānya grants made to the temple of Vayaḷāḷi alias Maṇavāḷar at Tirunagar alias Vighnēśvaranallūr in Rājadhirāja-vaḷanāḍu which comprised the tract of land between the Kāvēri and the Koḷḷidam.
410	On the south wall of the central shrine in the Tiruttaḷamuḍaiyār temple at Tirukkolakkal.	Chōḷa ..	Tribhuvanachakravartin Tirubhuvanaviradēva, 'who having taken Madura and Īḷam (Ceylon), ... ,' was pleased to perform the anointment of heroes and victors.	3[5]th year.. ..	Do.	Built in at the end. Seems to record that owing to the default made by a person who held the land belonging to the temple of Tirukkōḷakkāvudaiya-Nāyaṉār in Tirukkaḷumaḷa-nāḍu, the income was found to be insufficient to meet the expenses of the temple for the second half-year and that the land was re-sold in favour of a fresh tenant for an increased rate of rent.
411	On the east wall of the first prākāra in the Śivalōkanāthasvāmin temple at Tiruppungur.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	2nd year, Makara, ba. di. Chaturdaśī, Thursday, Hasta.	Do.	Unfinished. Registers a gift of land by a native of Kuṟuchchi in Kiḷiyūr-nāḍu, a sub-division of Paṇḍikulaśani-vaḷanāḍu, for offerings, bathing, garlands, etc., to the temple of Śivalōkamudaiya-Nāyaṉār at Tiruppuṅkūr in Tiruvāli-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu.
412	On the same wall	Chōḷa ..	[Tribhu]vanachakravartin [Rāja]rājadēva.	11th year	Do.	Stones out of order. Registers a gift of land to the shrine of Vikkiramaśōḷi[śvara]muḍaiya-Nāyaṉār built on the northern side of the second prākāra of the same temple, by a certain Vikkiramaśōḷaṉ alias Vayaṉaṭṭaraiyaṉ of Maruṇḍūr.
413	Do.	....	....	....	Do.	Built in at the end and stones out of order. Gift of land by purchase for lamps to the same temple.
414	Do.	....	Tribhuvanacha[kravartin]..... ..	Vṛiśchika, ba. di. Ashṭamī, Wednesday.	Do.	Built in at the end and stones out of order. Gift of land to the same temple.
415	Do.	Chōḷa ..	Tribhuvanachak[ravartin] Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura'.	Ashṭamī, Wednesday.	Do.	Fragment. Seems to register a gift of land.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On a slab in the Aiyanār-kuḷam at **Perumangalam**.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505 Subhānu, Māsi 8.	Tamil .. .	Registers a gift of land and taxes accruing from the village of Perumangalam for the bathing of the god Chidambaresvara, by Aḷagapperumaḷ-Piḷḷai for the merit of the king.
417	On a slab built into the north wall of the Marudappar temple at **Maruvattur**.	....	....	....	Do.	Mentions the extent of wet, dry and garden lands belonging to the temple of Marudūruramuḍaiyār.
418	On two pillars in the same temple..	....	....	....	Do.	One of them states that the reconstruction and consecration (kumbhabhishēka) of the god was made by a certain Sōmasundra-Tambirāṉ belonging to the temple of Veḷḷūr, on Monday Āvaṇi 12, Āṅgirasa. The other mentions Sachchudānandadēśigar, the 16th disciple of the Dharmapuram (matt).
419	On the steps in front of the Subrahmaṇya shrine in the Vaidyanāthasvāmin temple at **Vaidīsvarankoyil**.	....	....	....	Do.	Records that shutter of the sluice at Śaṭṭainādapuram measured 35 inches in length and 8 inches in breadth.
420	Right of entrance into the Tirukkuḷam, in the same temple.	....	....	Śaka 1692, Kali 4871, Vikṛita, Vaigāsi.	Do. .. .	Records that the tank, Nāchchiyār shrine and its maṇḍapa, were completely renovated when Kaḍēraṟar was governing the Śigāḷi-śīrmai, and during the management of the Vaidyanāthasvāmin temple by Muṭṭukkumārasvāmitambirāṉ, a desciple of Śivajñānadēśika-Śambandar of the Dharmapuram matt.
421	In the same place, left side ..	....	..	....	Do.	States that the wall of the second prākāra, the tirumaḷigaippaṭṭi, the court-yard of the Amman shrine and the taṭṭiśurṟi-maṇḍapa were repaired and completed in the month Āvaṇi of the year. Śaka 1689, corresponding to Kali 4868 and Sarvasidhi.
422	On a slab built into the floor near the accountant's seat in the same temple.	....	....	Piṅgala, Vaigāsi, 4, Monday, Chaitradasi, Svāti, Simha-lagna.	Do.	Registers a deed granted to Śaṅkarabāragiri Reṅgōpanḍitar by Ambalavāṇa-tambirāṉ, the agent of the temple of Vaidyanāthasvāmin.
423	On the east gōpura (inside) of the same temple.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505, Subhānu, Māsi 3.	Do.	Similar to No. 416, above. Registers the gift of taxes accruing from Maḷaṇippaḷḷam in Tiruvālipparru.
424	On the north wall of the central shrine in the Veḷvidaināṭha temple at **Tirukkurugavur**.	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	16th year ..	Do.	Gift of land for offerings to the image of Chandraśēkharadēva set up in the temple of Tirukkurugāvūr-Mahādēva in Tiruvāli-nāḍu, a sub-division of Rājādhirāja-valanāḍu, by a certain Śāttaṉ Maṇḍai one of the paṭṭiṇavar of Maṇṇaikoṇḍaśōḷa-paṭṭiṇam.
425	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	38th ,, ..	Do	Records the gift of a lamp to the temple of Tiruveḷḷaḍai-Mahādēva at Tirukkurugāvūr in Tiruvāli-nāḍu, a subdivision of Rājādhirāja-valanāḍu.
426	Do.	Do. ..	Vikrama-Chōḷadēva	10th ,, ..	Do.	Gift of a lamp to the same temple by a native of Kiḻanūr.
427	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	38rd ,, ..	Do	Gift of sheep for lamps to the same temple.
428	On the north and west walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	24th ,, ..	Do.	Do. Do.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the same walls	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Madura and Iḷam (Ceylon).'	14th year ..	Tamil ..	Registers an order of the assembly of Tiruvāli alias Edirilisōḷa-chaturvēdimaṅgalam, reducing the rent, both in kind and in money, to be paid by persons holding temple lands.
430	On the west wall of the same shrine.	Do. ..	Rājakēsarivarman	4th ,, ..	Do. ..	Records remission by the assembly of Poygaikuḍi, of the taxes due on the lands granted to the same temple.
431	On the same wall	Do. ..	. . . sarivarman	10th ,, ..	Do. ..	Damaged. Seems to register a gift of land.
432	On the south wall of the same shrine.	Do. ..	Parakēsarivarman	1*th ,, ..	Do. ..	Registers gift of lamps to the temple of Tiruveḷḷaḍai-Āṇḍar at Tirukkurugāvūr.
433	On the same wall	Do. ..	Do.	15th ,, ..	Do. ..	Registers gift of lands at Kaḍalvāyil to the same temple, by Śembaṉ Āruḷaṉ Uttamanīdi *alias* Uttamaśōḷa-Mūvēndavēḷar.
434	Do.	Do. ..	Do.	13th ,, ..	Do. ..	Registers a gift of land by the donor of No. 433 above, to nine persons for beating drums in the temple of Tiruveḷḷaḍai-Mahādēva at Tirukkurugāvūr in Tiruvāli-nāḍu. Mentions Kaḷaniyāyil in Tiruvaḷandūr-nāḍu.
435	Do.	Do. ..	Parakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	44th ,, ..	Do. ..	Gift of paddy by a native of Ilavanteṟṟi *alias* Śivachsraṇaśēkharamaṅgalam in Veṇṇaiyūr-nāḍu, for offerings to the same temple.
436	Do.	Do. ..	Uḍaiyār Rājēndra-Chōḷadēva .. .	10th ,, ..	Do. ..	Registers gift of lamps to the same temple.
437	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva	13th ,, ..	Do. ..	Gift of land for offerings and lamps, to (the images of) the three maḍalis set up in the prākāra of the same temple.
438	On the same wall	Do. ..	Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva.	5th year Karkāṭaka, śu di. Wednesday, Trayōdaśi, Uttiraṭṭādi.	Do. ..	Incomplete. Registers a gift of land for feeding Śrīmāhēśvaras (who are apūrvins) in the Tiruchchirrambalamuḍaiyān-Maṭha, by Tiruchchirrambalamuḍaiyaṉ alias Viḻuppāḍirāja, a resident of Perumbōr in Veḷḷa-nāḍu a sub-division of Kulōttuṅgaśōḷa-valanāḍu. The Assembly met together in the hall called Rājēndraśōḷaṉ-Pērambalam in Mummuḍiśōḷa-chaturvēdimaṅgalam, a village in Rājādhirāja-valanāḍu.
439	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarājadēva.	19th year ..	Do. ..	Fragments. Mention the temple at Tirukkurugāvūr in Tiruvāli-nāḍu, a sub-division of Rājādhirāja-valanāḍu.
440	Below an image on the same wall..	....	....	..	Do. ..	Records the name Tapasi Veṇṇaiuḍaiyaṉ Iḷataṅgilai Āṟṟaṉ
441	On a slab in the house of Mr. Vijayaraghavalu Naidu at **Edamanal**.	....	....	Kilaka, Vaigāsi, 28.	Do. ..	Gift of land for the midday festival in the temple of Veḷvidaiyappar at Tirukkurugāvūr.
442	On the north wall of the central shrine in the Svētāraṇyēśvara temple at **Tiruvenkadu**.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	[2]5th year ..	Do. ..	Built in at the beginning and middle. Gift of 30 kāśu for a lamp by queen Vānavan-Mahādēviyār alias Tribhuvanamahādēviyār.
443	On the same wall	Do. ..	Rājarāja-Rājakēsarivarman	15th ,, ..	Do. ..	Built in at the beginning. Registers a gift of gold to the temple of Śrī-Tiruveṇkāḍudēva at Naṅgūr in Vaḍakarai-Naṅgūr-nāḍu.
444	Do.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Mentions the images made and jewels and vessels presented by Paraṇṭakaṉ Maḍēviyār alias Śembiyaṉ-Maḍēviyār, the daughter of Maḷavarāyar, the mother of Uttama-Chōḷa and queen of Gaṇḍarāditya, in the fourth and sixth years of Uttama-Chōḷa, in the fourth year of the reign of Rājakēsarivarman, in the third and tenth years of Parakēsarivarman and in the second year of Gaṇḍarādityadēva alias Mummuḍichōḷadēva.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the same wall	Chōḷa ..	Rāja[rāja]dēva	[3]rd year ..	Tamil ..	Damaged and built in in the middle. Seems to record a gift of money by a native of Kuṉṟam in [Veṇṇi]-kuṟṟam, for the requirements of the temple.
446	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	[8] 4th ,, ..	Do. ..	Gift of sheep for two lamps to the temple of Tiruveṉkāḍuḍaiyār by Araiyaṉ Nambaṉaṅgai, the mother of queen Trailōkyamuḍaiyār.
447	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	28th ,, ..	Do. ..	Built in at the beginning. Gift of gold for a lamp to the same temple by Nakkaṉ Lōkaśchintāmaṇiyār, the mother of queen Villavaṉ-Mahādēviyār. Naṅgūr-[nāḍu] is stated to be a sub-division of Vaḍagarai-Rājēndrasiṁha-vaḷanāḍu.
448	Do.	Do. ..	[Rājēndra-Chōḷa I]	4th ,, ..	Do. ..	Gift of sheep for lamps to the same temple by Rājarāja's queen Vānavaṉmādēviyār alias Tribhuvanamādēviyār, the mother of Rājēndra-Chōḷa.
449	Do	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	28th ,, ..	Do. ..	Gift of gold for offerings to the image of Aḍavallār in the temple of Tiruveṉkāḍuḍaiyār, at Naṅgūr in Naṅgūr-nāḍu, a sub-division of Rājēndrasiṁha-vaḷanāḍu, by Kuttaṉ Vīrāiyār, a queen of the king.
450	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	30th ,, ..	Do. ..	Built in at the end. Records that Amalaṉ Śeyyavāyār set up the image of Pichchadēvar, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, 'who was pleased to take Purvadēśam, Gaṅgai and Kiḍāram.'
451	Do.	Do. ..	Do. do. ..	2[7]th ,, ..	Do. ..	Gift of gold and silver ornaments to the image of Pichchadēvar by the donorimentioned in No. 450, above.
452	On the west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Vīrarājēndradēva.	2+1st ,, ..	Do. ..	Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruveṉkāḍuḍaiyār at Naṅgūr in Naṅgūr-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, to be conducted on the birthday asterism Āḷēsha of the king. The regnal year "2+1" is repeated as "second year and the 234th day" in the body of the inscription.
453	On the same walls	Do. ..	Do. do. ..	3rd ,, ..	Do. ..	Gift of gold to the same temple for worship, offerings, festivals and feeding.
454	On the south wall of the same shrine.	Do. ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	[24]th ,, ..	Do. ..	Registers a gift of gold for śeṅgaluṉir-tiruvāśigai (an areca-la of red-lilies) and gold-flowers to the temple of Tiruveṉkāḍuḍēva, by the servants (mūlaparivāra and mūlaparivāravitīrgu) of the king.
455	On the same wall	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	1[3]th ,, ..	Do. ..	Gift of money by the officers of the king for festivals in the month of Mārgaḷi.
456	Do.	Do. ..	[Rājakēsarivarman alias Rājarājadēva] ..	26th ,, ..	Do. ..	Gift of money for offerings and jewels to the image of Vṛishbhavāhanadēva set up in the same temple by Kōlakkāvaṉ.
457	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	27th ,, ..	Do. ..	Records the setting up of a copper-image of the goddess to Rishabhavāhanadēva, by certain persons belonging to the Rājarāja-jananātha-teriñja-parivāra.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the same wall	Chōḷa ..	[Rājādhirāja I]	29th year ..	Tamil ..	Gift of sheep for a lamp to the temple of Tiruveṉkāḍuḍaiyār.
459	Do.	Do.	[Parakēsarivarman alias] Rajēndra-Chōḷadēva.	[3]rd ,, ..	Do. ..	Gift of money for offerings, bathing, feeding etc., to the temple of Tiruveṉkāḍuḍēva, by a cavalier of the king's troop who was a native of Aṭṭuppaḷḷi-Niyamam.
460	Do.	Do.	[Parakēsari]varman alias Rajēndra-Chōḷadēva.	....	Do. ..	Built in. Seems to register a gift of gold by Uḍaiyapirāṭṭiyār Tribhuvana-Mahādēviyār, the mother of the king.
461	Do.	Do.	Parakēsarivarman alias [Rā]jēndra-Chōḷadē[va].	....	Do. ..	Gift of sheep for a lamp.
462	Do.	Do.	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[3]rd year ..	Do. ..	Do.
463	Do.	Do.	Do. ..	4th ,, ..	Do. ..	Gift of sheep for a lamp to the temple of Tiruveṉkāḍudēva, by a servant of the queen.
464	Do.	Do.	Do. ..	....	Do. ..	Damaged. Gift of money for incense etc., by queen Nakkaṉ Karukkamandal alias Paṅchavaṉ-Mādēviyār.
465	On a pillar near the north wall of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarman	8 + 37th year ..	Do. ..	Gift of land for offerings to the temple of Tiruveṉkāṭṭu-Perumāḷ, by a native of Koḍuṅgōḷūr in Malai-nāḍu. Mentions the gōśālai.
466	On the same pillar	Do.	Rājakēsarivarman	2nd ,, ..	Do. ..	Gift of sheep for a lamp.
467	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanachakravartin Koṉēriṇmaikoṇḍaṉ.	5th ,, ..	Do. ..	Gift of land for offerings in connection with a service instituted by a certain Vāṇādarāyar in the temple of Tiruveṉkāḍuḍaiyār.
468	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	45th ,, ..	Do. ..	Records a sale of land by the assembly of Kaliyugakaṇṇa-chaturvēdimaṅgalam, in Adiyaṉmaṅgai-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu, to the same temple. The assembly met in the hall called Rājadhirāja-chatuśśālai in the same village.
469	Do.	....	Rājakēsarivarman alias Tribhuvanachakravartin [Kulōttuṅga-Chōḷadēva].	....	Do. ..	Fragmentary. Contains only a portion of the historical introduction of the king and the names of the signatories.
470	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year ..	Do. ..	Gift of land for offerings, flower-gardens etc., to the image of Dēvargaṇāyakadēva in the temple at Tiruveṉkāḍu by the assembly of Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṅgai-nāḍu.
471	On the same wall	Do.	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	34th ,, ..	Do. ..	Fragment. Fixes the amount of taxes that must be realised from certain temple lands.
472	Do.	....	....	33rd ,, ..	Grantha and Sanskṛit.	Fragment.
473	On the east wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ..	Tamil ..	Gift of land by purchase in Perundoṭṭam alias Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṅgai-nāḍu, a sub-division of Rājādhiraja-vaḷanāḍu, for a maṭha established in the street called Vikramaśōḷan-tiruvīdi. The king was seated on the steps in the south side of the pavilion called Vikramaśōḷan-tirumaṇḍapa in the temple of Tiruveṉkāḍuḍaiyār in Naṅgūr-nāḍu, a sub-division of Rājādhiraja-vaḷanāḍu. Refers to the 44th year of the king's father Kulōttuṅga-Chōḷadēva.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the west wall of the Dakshiṇa-mūrti shrine in the same temple.	..	....	Āṅgirasa, Vaigāsi 24.	Tamil ..	Registers a sarvamānya grant for expenses connected with the service called Nāgarasan-śandi instituted by a certain Manumidikaṇḍaṉ Akaḷaṅkaṉ Nagarasar.
475	On the same wall	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷa	32nd year	Grantha ..	Mutilated. Registers the gift of a perpetual lamp to Śvētā-raṇyēśvara by a Brahman named Vyāsa.
476	On the north wall of the Chandra-śēkhara shrine in the same temple.	Vijayana-gara.	Vīra-Viruppaṇa-Uḍaiyar, son of Hari-hararāya.	Śaka 1315, Śrīmukha, Mithuna, śu. di. dvitīya, Thursday, Pushya.	Tamil	Records that the village of Tiruvambalanallūr once granted to the temple of Tiruveṇkāḍuḍaiya-Nāyaṉār was in ruins and that Mallarasa, son of Annamarasa rehabilitated it under the name Viruppaṟaiyaṉ-paṭṭiṇam and set apart the monthly income from it, to the temple.
477	On the north wall of the Gaṇēśa shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do.	Gift of money for a lamp to the shrine of Periyapillaiyār by a native of Iḷaṅśū[r] in Vēḷā-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu.
478	On the west wall of the same shrine	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ...	Do.	Gift of land by purchase for offerings to the same shrine, by a native of Ulaguyyakkoṇḍaśōḷa-chaturvēdiṉaṅgalam.
479	On the east inner gōpura of the same temple, right of entrance.	Do. ..	Rājarāja-Rājakēsarivarman	11th ,, ...	Do.	Registers a gift of gold by a native of Nāṅgūr.
480	In the same place	Do. ..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍaṉ.	2nd ,, ...	Do.	Damaged. Seems to register the gift of the village of Vīrasōḷanallūr in Rājādhirāja-vaḷanāḍu for the service of Aḍaiyavaḷaindaṉ-śandi instituted in the temple at Tiru-veṇkāḍu. Mentions Vijaya-Gaṇḍagōpāla, the younger brother of Maḷavarāyar.
481	Do.	Paṇḍya ..	Jaṭāvarman alias Tribhuvanachakravar-tin Ellārkku-Nāyiṉār Sundara-Paṇḍya-dēva.	7 + 25th ,, ..	Do.	Gift of land in Tiruveṇkāḍu, for service, festivals, etc., instituted in the name of the king in the same temple.
482	Do.	Chōḷa ..	Parakēsarivarman	10th ,, ...	Do.	Registers a gift of 25 kaḻañju of gold for a lamp to the temple of Tiruveṇkāḍudēva, by Śadirāyaṉ Uttamaśīliyār, wife of Vaṇṇāḍuḍaiyār.
483	Do.	Do. ..	Do.	Do.	Do.	Registers a similar gift of 25 kaḻañju of gold for a lamp.
484	Do.	Do. ..	Do.	[10]th year ..	Do.	Much damaged. Seems to register gift of a lamp.
485	Do.	Do. ..	Do.	....	Do.	Much damaged. Gift of 90 sheep for a lamp to the same temple by a lady called Āruṇaṉ Ambalattāṭṭigal.
486	Do.	Do. ..	Do.	8th year	Do.	Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chōḷa.
487	On the same gōpura left side ..	Paṇḍya ..	[Tribhuvaṇa]chakravartin Kōṉēriṉmai-koṇḍaṉ Śrīvalla[bha*]dēva.	Damaged	Do.	Gift of land in Vīranārāyaṇanallūr and other places for the service of Māṇaṅgāttāṉ śandi instituted in the temple of Tiruveṇkāḍuḍaiyār, by Pichchaṉ Maḷavarāyar.
488	In the same place	Paṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva.	19th year and 267th day, śu. di. dvitīya, Wednes-day, Aśvati.	Do.	Registers a gift of two veḷi of land and certain taxes, for conducting the service of Vaḷattuvāḻvittāṉ-śandi insti-tuted in the same temple by Toṇḍaimāṉār, after his own name.
489	Do.	Chōḷa ..	Rājarāja-Rājakēsarivarman	14th year, Āni, Monday, Tiruvōṇam.	Do. ..	Gift of land for drummers.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	In the same place	Chōḷa ..	Parakēsarivarman..	10th year, Vaigāsi	Tamil ..	Gift of 30 kaḻañju of gold for offerings to the temple of Tiruveṇkāḍudēva, by a merchant of Ādirāyamaṅgalyapura in Mōṟkā-nāḍu.
491	Do.	Do. ..	Rājakēsarivarman	2nd year	Do. ..	Gift of land by purchase for offerings, to the temple of Tiruveṇkāḍudēva, by a member of the community of Pārthivaśēgarattōriṉja-Kaikkōlar.
492	On the outer east gōpura of the same temple, right of entrance.	Paṇḍya ..	Vikrama-Paṇḍya	....	Do. ..	States that the entrance was called Vikkirama-Paṇḍiyaṉ-tiruvāsal.
493	In the same place	Vijayana-gara.	Vīrapratāpā-Kṛishṇadēva-Mahārāya ..	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī Monday, Rēvati.	Sanskrit in Grantha and Tamil.	Records the assignment of certain revenues to the temple of Śvētāraṇyanātha, by the king.
494	On the west inner gōpura in the same temple, right of entrance.	Paṇḍya ..	. . . . . [Kō]ne[riṉmaikoṇḍaṉ] Śrīvalla[bhadēva].	28th + 2nd year ..	Tamil	Much damaged. Seems to register a gift of land.
495	On the same gōpura, left side ..	Chōḷa ..	Parakēsarivarman	4th ,, ...	Do. ..	Seems to register gift of gold ornaments by a Kaikkōḷaṉ. Below this is engraved the latter portion of an inscription which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.
496	In the same place	..	....	....	Sanskrit in Grantha.	Gift of sheep for four lamps to the temple at Śvētavana.
497	Do.	Chōḷa ..	Parakēsarivarman, 'who took the head of the Pāṇḍya (king).'	4th year	Tamil	Seems to provide for the maintenance of a flower-garden to the temple of Tiruveṇkāḍudēva.
498	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇ-ḍaṉ.	7th ,, ...	Do. ..	Gift of land for conducting a service instituted in the temple by Kulaśēkhara Toṇḍaimāṉār.
499	Do.	Chōḷa ..	Rājarājake[śarivarman] (i.e., Rājarāja I)	....	Do. ..	Fragment. Seems to register a gift of sheep for a lamp.
500	On the outer west gōpura in the same temple; right side.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th year	Do. ..	Fragment. Gift of land for a lamp.
501	On the same gōpura; left side ..	..	....	....	Sanskrit in Grantha.	Records that Sētu, Vadavūr, Chidambaram, Gōkarṇam, Pampāpuri, Śvētāraṇyam, Vaṭṭāṭavi, Śōṇādri, Kāñchi, Śṛṅgiri, Kālahasti, Nagari, Kēdāri, Varāṇāsi and Kailāsa are Mukti-sthalas
502	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva	8th year	Tamil	Registers gifts of money by several individuals for bringing under cultivation certain temple lands which had been lying waste, the donees agreeing to meet certain items of expenses such as burning lamps, reciting Vēdas during the processions of the god Dēvagaṇāyaṉ and feeding Apūrvins in the temple of Tiruveṇkāḍuḍaiyār in Nāṅgūr-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu and also to pay the taxes on the lands.
503	On the same wall	Do. ..	Do. do. ..	Do.	Do. ..	Gift of land by purchase, in Tirunāḷaivāyil for lamps to the same temple by a native of Vāgūr alias Aḷagiyaśōḷa-chaturvēdimaṅgalam which was a taṉiyūr in Vaḍagarai-Vēśaḷippāḍi, a subdivision of Naḍuvil-nāḍu alias Rāja-rāja-vaḷanāḍa.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	4th year, Vṛischika, śu. di. daśami, Monday, Rōvati.	Tamil.. ..	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ etc. Registers a gift of land by purchase at Tiruppanaṅgāḍu for lamps to the same temple for the merit of Tiruvenkāṭṭunāchchiyār, daughter of Araiyan Udaiyañcheydān alias Sōḷakōnār, the headman of Mattūr and wife of Tayilunallaperumāḷ alias Iḷaṅgōvēḷār of Sendamaṅgalam in Rājendrasōḷa-valanāḍu.
505	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Karkaṭaka, śu. di. Trayōdaśi, Wednesday, Uttirāḍam.	Do.	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ. Registers a gift of land by purchase, for lamps to the same temple by a native of Kuṉṟattūr in Kuṉṟattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam alias Kulōttuṅgaśōḷa-valanāḍu which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
506	On the west wall of the same prākāra.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	18th year and 207th day.	Do.	Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neṟiyuḍaichchōḷa-Mūvēndavēḷāṉ.
507	On the same wall	..	Do. do.	36th year, Āvaṇi 24, Mūla.	Do.	Gift of land in Rājarājanallūr, a hamlet of Talaichchaṅgāḍu which was a brahmadēya in the Eastern division of Jayaṅgoṇḍaśōḷa-valanāḍu, for offerings, festivals, processions etc., to the same temple.
508	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	4th year .. .	Do.	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ. Records remission of taxes by the assembly of Iruṅkaiyūr, a brahmadēya in Nāṉ[gūr-nāḍu], a sub-division of Rājādhirāja-valanāḍu, on certain lands which were given for a flower-garden to the temple of Tiruchchiṟṟambalamuḍaiyār at Perumbaṟṟapuliyūr. The inscription was ordered to be engraved in the temple of Tiruvenkāḍuḍaiyār.
509	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5th year, Siṁha, ba. di. Navami, Friday, Rōhiṇi.	Do.	The inscription stops with the details of date.
510	Do.	Do. ..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	5th year and 334th day.	Do.	Gift of land and house sites to certain Brahmans for reciting the Vēdas, for making a flower-garden and for providing offerings to the temple of Virapāṇḍīsvaramuḍaiya-Nāyaṉār built in the name of the king by a certain Vaidyachakravarti. The goddess is called Vēyaṉatōḷi-Nāchchiyār.
511	Do.	Do. ..	Do. do.	6th year and 200th day.	Do.	Gift of land for offerings, etc., in connexion with the service of Kaliyugarāmaṉ-śāṇḍi instituted in the temple, in the name of the king and for the bathing of the god and the Nāyaṉmārs at the mouth of the river (Kāvēri).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Tribhuvanavīradēva 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	37th year, Mēsha, ba. di. Tṛitiya, Sunday, Mūla.	Tamil ..	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ. Registers a gift of land by purchase, by a native of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Puṟaṅgarambai-nāḍu, a sub-division of Rājēndraśōḷa-valanāḍu, for lamps to the temple of Tiruvenkāḍuḍaiyār.
513	On the south wall of the same prākāra.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	2nd year	Do. ..	Damaged. Seems to register the gift of the village of Abhimukti śuramaṅgalam, made at the instance of the king's officer Pallavarāyar, to the same temple. Mentions the Royal Secretary Neṟiyuḍaichchōḷa-Mūvēndavēḷāṉ.
514	On the same wall	Pāṇḍya ..	Perumāḷ Śrīvallabhadēva	33rd ,, ...	Do. ..	Unfinished. Records that up to the 32nd year of the king (i.e., Śrīvallabha) commencing from the time when Kōpperuñjiṅgadēva was fighting against the Kaṇṇadiyas who were building fortresses on the north bank of the river Kāvēri, the festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Tondaimaṉār is stated to be an officer of this king and of Sundara-Pāṇḍyadēva.
515	On the east wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Riśabha, Monday, Mūla.	Do. ..	Gift of land under the name Kulōttuṅgaśōḷaṉ-Pāśāli, in Tiruvāli-nāḍu, for lamps to the same temple by a native of Pāśāli in Pāśālināḍu, a sub-division of Maṇavil-kōṭṭam which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
516	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year	Do. ..	Damaged. The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ. Seems to register a gift of land for lamps, to the same temple.
517	Do.	Do ..	Vikrama-Chōḷadēva	6th ,, ...	Do. ..	Gift of land for a lamp to the same temple by a Brāhmaṇa lady of Vijayarājēndra-chaturvēdimaṅgalam.
518	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year, Makara, śu. di. Trayōdaśi, Friday, Mṛigaśīrsha.	Do. ..	Gift of land by purchase, for a lamp to the temple of Tiruvenkāḍuḍaiyār in Rājādhirāja-valanāḍu, by a native of Poruvaṉūr in Paṭṭiṉa-kūṟṟam a sub-division of Gōyamaṇikka-valanāḍu. Refers to a breach in the Kāvēri at Tiruppattūr and the consequent silting up of the surrounding fields.
519	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	27th year, Siṁha ba. di. Trayōdaśi Tuesday, Āyilyam.	Do. ..	Gift of land by purchase to the same temple for lamps, by a native of Kuṉṟattūr in Kuṉṟattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam alias Kulōttuṅgaśōḷa-valanāḍu which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. As the land was lying fallow for many years, the donor paid money for bringing it under cultivation.
520	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin [Kulō]ttuṅga-Chōḷadēva, '[who was pleased to take] Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Mēsha, śu. di. Pañchami, Wednesday, Punarvasu.	Do. ..	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ. Gift of land by purchase in Nelvāyil, by a native of Ālamppakkam in Puliyūr-kōṭṭam alias Kulōttuṅgaśōḷa-valanāḍu which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam for lamps to the temple of Tiruvenkāḍuḍaiyār. The donor also gave money for reclaiming the land.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the west wall of the first prākāra of the shrine of the goddess Brahmavidhe.	Mahrāṭha (of Tanjore).	Tukkōji-Mahārāja	Śaka 1652, Saumya, Vaigāsi 17, Friday.	Tamil ..	Records that the walls of the shrine of the goddess Periyanāyaki-Ammaṇ were constructed by Daṇḍāyudapaṇḍāram.
522	On the north and west walls of the central shrine in the Sivalōkatyagar temple at Achchapuram.	..	Tribhuvanachakravartin Kōnerinmaikoṇḍaṇ.	10th year and 184th day.	Do. ..	Records the assignment of a fixed quantity of salt from the salt-pans at Mahīpālakulakāla-pēralam for the requirements of salt, sandal-paste, incense etc., to the temple of Tirupperumanamuḍaiya-Mahādēva at Nallūr in Vennaiyūrnāḍu, a sub-division of Rājadhirāja-vaḷanāḍu. Mentions the Royal Secretary Malaiyappiriyar.
523	On the west and south walls of the same shrine.	Chōḷa ..	Ra[jakēsarivarman]	....	Do.	Damaged. The introduction commences with the words ಸ್ವಸ್ತಿ. Seems to register a gift of land for the expenses of the same temple.
524	On the south wall of the same shrine.	..	....	2nd year and 85th day.	Do.	Much damaged. Seems to register a gift of land formed into the new village called Ēdirilisōḷanallūr, to the same temple for the maintenance of a maṭha.
525	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	[Mā]ravarman [Tribhuvanachakravartin] Parākrama-Pāṇḍya.	8th year, śu. di. pañchami, Wednesday, Pushya.	Do.	Built in at the beginning. Refers to the 10th year of Kulōttuṅga-Chōḷadēva and to a land gift.
526	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarajadēva ..	16+1st year, Rishabha, śu. di. Chaturthi, Saturday, Punarvasu.	Do.	Registers an order of the Mahājanas, exempting the temple lands from the payment of sabhāviniyōga.
527	On the same wall	Do. ..	Do. do. ..	2nd year and 45th day.	Do.	Registers a gift of land by the assembly of Pañchvanmādēvi alias Kulōttuṅgasōḷa-chaturvēdimaṅgalam in Vennaiyūrnāḍu a sub-division of Rājādhirāja-vaḷanāḍu, for offerings to Āḷuḍaiyāpiḷḷai and Śokkiyār and for feeding Apūrvins during the service of Āyiraṭṭeṇṇūṟuvar-śandi instituted in the temple of Śrī-Kayilāsamuḍaiyār of the same place. Refers to the 12th year of Karikāla-Chōḷa and the 30th year of the reign of Tribhuvanaviradēva.
528	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Makara, śu. di. Navami, Monday, Viśākha.	Do.	Registers an order of the king making the lands belonging to the temple of Tiramallūr-Perumanamuḍaiyār, tax-free as previously held. The sabhā met in the treasury-hall of Śrī-Kayilāsamuḍaiyār at Pañchavanmahādēvi alias Kulōttuṅgasōḷa-chaturvēdimaṅgalam in Vennaiyūr-nāḍu a sub-division of Vaḍagarai Rājadhirāja-vaḷanāḍu.
529	Do	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do.	Gives a detailed list of lands comprising the villages of Tirupperumanallūr and Tribhuvanaviramaṅgalam, which were given to the temple of Tirupperumanamuḍaiya-Nāyanār. The former village was constituted out of lands separated from Śāttamaṅgalam alias Śivacharanaśēkharanallūr, a hamlet of Pañchavanmahādēvi and the latter was formed from the lands attached to the same village, in the 30th year of the reign of the king's father (periyadēvar) Tribhuvanaviradēva.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the west wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd year and 327th day.	Tamil ..	Registers a gift of land to the shrine of Tirukkāmakkōṭṭamuḍaiya-Nāchchiyār constructed in the temple of Tiruppērumaṇamuḍaiyār, by Chandrasēgaran Pañchanedivāgan, the headman of Neṭṭungram in Puliyur-kōṭṭam alias Kulōttuṅgasōḷa-vaḷanāḍu, a sub-division of Jayaṅgoṇḍa-Chōḷa-maṇḍalam. Mentions the Royal Secretary (ಶ್ರೀಕರಣ) Neṟiyuḍaichchōḷa-Muvēndavēḷan.
531	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	13th year, Vṛiśchika, ba. di. 26, Wednesday, Pushya.	Do. ..	Registers a gift of land by purchase in Śāttamaṅgalam alias Śivacharanaśēkharanallūr, a hamlet of Pañchavanmādēvi, for a flower-garden, to the shrine of Āḷuḍaiya-Piḷḷaiyār in the same temple, by a resident of Abhaiyamāṇikkachchēri in the same village.
532	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, [Iḷam] (Ceylon) . . . and the crowned head of the Pāṇḍya.'	24th year ..	Do. ..	Records an order of Pirudigaṅgaraiyan of Puṟakkuḍi presenting lands (purchased) from the inhabitants of Nallūr alias Nagarīśurappēralam to the shrine of Panpadaikka-Āḍuvār in the temple of Tirupperumaṇamuḍaiyār.
533	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	36th year, Makara, śu. di. Navami, Tuesday, Kārttigai.	Do. ..	Registers a gift of land by purchase for feeding the spūrvins who come to worship in the same temple.
534	Do.	Do. ..	Vikrama-Chōḷadēva	3rd year	Do. ..	Records a gift of land by purchase, by the assembly of Parākramasōḷa-chaturvēdimaṅgalam in Vennaiyūr-nāḍu, for feeding the mahēśvaras in the maṭha called Parasamayaśōḷari-mudam.
535	Do.	..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned of the Pāṇḍya.'	24th ,, . ..	Do. ..	Registers a copy of an order issued by Pirudigaṅgaraiyar presenting lands for offerings and worship, to the shrine of Panpadaikka-Āḍuvār in the same temple.
536	On the south wall of the same prākāra	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year, Tulā, śu. di. Chaturthi Monday, Makha.	Do. ..	Records sale of land to a certain Kandan Śōḷan Śōḷiyadarāiyan of Taṇḍalai in the eastern division of Miḻalai-kūṟram which was a district of Pāṇḍi-maṇḍalam, by two residents of Rājasūrya-chaturvēdimaṅgalam in Vennaiyūr-nāḍu.
537	On the same wall	Do. ..	Do. do.	9th year, Tulā, ba. di. Chaturthi, Monday, Makha.	Do. ..	Relates to the same transaction as is contained in No. 536, above.
538	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Madura and Iḷam (Ceylon).'	14th year	Do. ..	Commences with the words ಸ್ವಸ್ತಿಶ್ರೀಮತ್ತ್ರಿಭುವನ. Records an order of the assembly of Pañchavanmahādēvi alias Kulōttuṅgasōḷa-chaturvēdimaṅgalam reducing the rate of vāram and kaḍamai to be paid on lands by the cultivator and fixing the duties and privileges to be enjoyed by certain classes of persons.
539	On the east wall of the same prākāra	Do. ..	Rājakēsarivarman [Rājādhirāja II] ..	....	Do. ..	Unfinished and built in.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On a slab near the dhvajastambha of the same temple.	Mahratha (of Tanjore).	Ekoji-Maharaja	Saka 1605, Kali 4784, Dundubhi, Sittirai 8, Thursday, su. di. Saptami, Pushya.	Tamil ..	Gift of land to the temple of Sivalokatyagar by private individuals.
541	On a slab near the village of **Pulichchakkadu**.	..	....	Saka 1659, Pingala, Masi 5.	Do. ..	Records that the Poligars and others decided that the village of Pulichchakkadu was not required to be held by the Mahajanas but must be enjoyed by the temple of Sattainadapuram.
542	On the north and south walls of the Arunajatesvara temple at **Olaiyamputtur**.	..	....	Saka 1505, Tarana, Vaigasi 15.	Do. ..	Stones out of order. Records that the repairs in the temple of Tiru-Arunisaramudaiyar were executed by Nallasevagupperumal, son of Kaliyugarama Ilattaraiyar Inakkunalla-Perumal.
543	On a slab in the tank at the same village.	..	....	Sarvadhari, Avani, 30.	Do. ..	Damaged. Records a parivartana given by Vaittiyanada-Annaga], the agent of Vijayaraghava-Nayakkaraiyan to the Mahajanas of Olaiyamangalam.
544	At the entrance into the Sundaresvara temple at **Tirumailadi**.	..	....	10th year	Do. ..	Fragment. Seems to register a gift of land for conducting the service called Vikkiramasolan-sandi instituted in the temple of [Trai] lokkiya-Mahadevisvaramudaiyar.
545	On nine fragmentary stones the east wall of the first prakara of the Nataraja temple at **Chidambaram** (Chidambaram taluk, South Arcot district); left of entrance.	..	....	....	Do. ..	One of the fragments mentions the name of the king Tribhuvanachakravartin Kulottu[nga-Choladeva], two others contain part of the historical introduction of Kulottunga-Chola I.; and the rest provide for offerings to the temple.
546	On the same wall	Pandya ..	Jata[varman]	....	Do. ..	Stones missing in the middle. Registers a gift of land as jivita to a number of persons who had to look after the garden called Sundarapandiyan-tiruttoppu and the street called Sundarapandiyan-tengu-tiruvidi. Mentions the king's officers Tennavan-Brahmarayar, Vikramasola-Brahmarayar, Vikrama-Pandya-Brahmarayar, Jayatunga-pallavaraiyar, Villavarayar and Kurukulattaraiyar.
547	Do.	Do.	Maravarman Tribhuvanachak[ravartin Kula]sekaradeva.	28th year and 190th day.	Do. ..	Stones missing in the middle. Registers an order of Kalingarayan granting lands for the maintenance of certain flower-gardens one of which was called Aiyyanagakaran-tirunandavanam.
548	Do., on the left and right sides ..	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	10th year and 122nd day.	Do. ..	Gift of land for supplying pomegranates and offerings to the gods and goddesses in the temple.
549	Do., on the right side	Pandya ..	[Maravarman] Tribhuvanachakravartin Vikrama-[Pandyadeva].	6 + 1st year ..	Do. ..	Registers an order of Vangattaraiyan. Gift of land for supplying plantain fruits.
550	On six fragments built into the platform forming steps in front of the entrance.	..	....	....	Do. ..	One of the fragments bears the regnal year 48. The others refer to gift of lands.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
551	On two other fragments collected from the same place.	..	....	. . .	Tamil ..	One of the fragments refers to the 8th year of Parakesarivarman Tribhuva[nachakravartin Vikrama-Choladeva (12th century) and mentions Nangur in Nangur-nadu and another contains a portion of the historical introduction of Rajaraja I, (A. D. 985–1013).
552	On a slab kept in the compound of the Union Club at Tanjore and presented by Mr. N. K. Ramaswami Ayyar.	..	...	....	Do. ..	In archaic characters. Mentions Killikudi in Kilenkilinadu and seems to register a gift of gold.
553	On fragments in the Nagaraja temple in the Kamalalayam-tank, at **Tiruvarur**, (Negapatam taluk, Tanjore district).	..	....	....	Do. ..	Some of the fragments seem to register a gift of land. One of them mentions the name Agaravallaban who was probably the donor of the stone.

C.—Stone inscriptions copied in 1919.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Sundarēśvarasvāmin temple at **Sembedu** (Gingee taluk, South Arcot district).	Vijayanagara.	Sadāśivadēva-Mahārāya, son of Raṅgappa-Nāyaka-Uḍaiyar 'who had received tribute from Ceylon.'	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday.	Tamil ..	Records gift of the village of Sirrāmūr for offerings, lamps and daily worship to the temple of Tiru-Aḷagiya-Pumbirāṉār at Viramkāmanallūr, a hamlet of Pākkam in Pākkapparru on the north side of the Peṇṇai (river), in Palakuṉṟa-kōṭṭam, a subdivision of Jayaṅgoṇḍa hōḷa-maṇḍalam, by Sārappa-Nāyaka and Vaiyappa-Nāyaka, the sons of Poḍḍu Nāyaka.
2	On the same wall	Do.	Viraprataṗa Krishṇadēva-Mahāraya, 'who instituted the elephant hunt.'	Śaka 1493 (mistake for Śaka 1443), Vṛisha, Kumbha, śu. di. (Tṛitīya), Wednesday, Uttiraṭṭādi.	Do. ..	Records the lease of certain temple lands to Timmappa-Nāyaka, son of Obaṇa-Nāyaka who had repaired breaches in the tank at Śiḍampaṭṭu and constructed shrines for Aḷagiya-Āṇaṇappilliyār, Vairava and Chaṇḍēśvara.
3	On the south wall of the same temple.	Do.	Do. do. ..	Śaka 1401 (mistake for 1441), Mēsha, śu. di. pañchami, Monday, Mṛigaśiraha.	Do. ..	Records a transaction similar to No. 2 above.
4	On the same wall	Saḷuva ..	Narasiṅgayadēva-Mahāraja	Vikṛiti, Māsi 21 ..	Do. ..	Registers gift of taxes by Āvasaram Aṇṇamarasaiyar for worship and repairs to the same temple.
5	On the south and east walls of the same temple.	Vijayanagara.	Sadaśiva-Mahāraya	Śaka 1497, Yuva Rishabha, ba. di. Newmoon, Monday.	Do. ..	Registers a gift of taxes and land for lamps to the same temple by Krishṇama-Nāyaka.
6	On the west and south walls of the Agastyēśvara temple at **Avalur** (same district and taluk).	Do.	Achyuṭaiyadēva-Mahāraya	Vikṛiti, Tai 13 ..	Do. ..	Seems to register a gift of house-sites and money, for the merit of the king, by the agents of Tiruveṅgaḍa-Aṇṇayaṉ, to certain private individuals in order to form a maḍaviḷāgam and for doing service in the temple of Agastyēśvara at Aviri-ūr.
7	On a boulder near a tank at **Singavaram** (same taluk and district).	..	....	Virōdhi, Āḍi 30 ..	Do. ..	Seems to register a gift of land for a garden to the temple at Siṅgapuram.
8	On the north and west walls of the central shrine in the Vishṇu temple at **Dadapuram** (Tindivanam taluk, same district).	Chōḷa ..	Rājakēsarivarman alias Rajarājadēva ..	21st year	Do. ..	Gives a list of vessels and ornaments made of gold, silver and pearls and presented to the temples of Kundavai-Vinnagar, Iravikulamāṇikka-Īśvara and Kundavai-Jinālaya, built by the princess Paraṇtakaṉ Kundavai-piraṭṭiyār, daughter of Poṉmaḷigaittuñjiṉadēvar, in the city of Rājarājapuram in Naḷḷūr-nāḍu, a sub-division of Veṇkuṉṟa-kōṭṭam. Mentions the office Parākramaśōḷa-Mūvēndaveḷār.
9	On the west wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	11th year	Do. ..	Stops with the mention of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south wall of the same shrine.	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva	25th year	Tamil	Gift of sheep for lamps to the temple of Kundavi-Vinnagar-Āḻvār by princess Paraṇtakaṉ Kundavai-Piraṭṭiyār. Mentions the sēnāpati Mummuḍiśōḷa Brahmamahārāyar, who was in charge of the management of the temple.
11	On the same wall	Do. ..	Do. do.	28rd ,, ...	Do.	Gift of 90 sheep for a lamp by a maid-servant of the king.
12	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Kundavai-Vinṇagar-Āḻvār by princess Kundavai-Piraṭṭiyār.
13	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	7th ,, ...	Do.	Built in. Registers a gift of 5 cows for a lamp.
14	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājarājadēva.	23rd ,, ...	Do. .. .	Records that the dancing girls attached to the temples of Iravikulamāṇikka-Īśvara and Kundavai-Vinnagar-Āḻvār should accompany the god in processions and sing and dance during the hunting festival.
15	On the east wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rajēndradēva.	5th ,, ...	Do.	The inscription commences with the introduction ಶ್ರೀಗುರುಭ್ಯೋ ನಮಃ, etc., and is left unfinished.
16	On the north wall of the same maṇḍapa.	..	....	Do.	Do.	Gift of vessels by a dancing girl to the temple of Kundavai-Vinnagar-Āḻvār for the sacred bath of the god. Mentions Irāvaṇ Sivaśaraṇaṇ alias Sō[la*] purandara Mūvēndaveḷaṉ, the headman of Mīrai.
17	On the north and west walls of the central shrine in the Maṇikyēśvarasvāmin temple in the same village.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	21st year	Do.	Refers to the construction of the 3 temples at Rājarājapuram mentioned in No. 8 above, by princess Piraṇtakaṉ Kundavi-Piraṭṭiyār and records that on receipt of the royal writ the officer Arūraṉ Aravaṇaiyāṉ alias Parākramaśōḷa-Mūvēndaveḷaṉ of Paṇaiyūr, in Īḻaiyūr-nāḍu a sub-division of Vēḷaḷippāḍi, ordered the temple treasury to be examined and the presents made engraved on stone in the respective temples. The presents consisted of vessels and ornaments of various descriptions, made of gold, silver and pearl.
18	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	25th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Śrī-Iravikulamāṇikka-Īśvaramudaiyār by the same princess. Refers also to the construction of the temple by her.
19	On the same wall	Do. ..	Parakēsarivarman alias Rajēndra-Chōḷadēva.	4th ,, ...	Do.	Refers to the gift mentioned in No. 18 above.
20	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Raja[rājaḍēva ..	19th ,, ...	Do.	Built in in the middle. Gift of sheep for a lamp to the same temple, by Aiyyāṟaṉ Dēviyaṉār, one of the maid-servants of the princess.
21	At the top of the entrance into the central shrine of the deserted temple called Āñjaṇēyaṇkōyil in the same village.	..	....	....	Do.	Records that the temple of Śrī-Lakshmī-Nārāyaṇa-Perumaḷ was constructed by a certain Eḷumbōḍaḷagiyāṉ, the headman of Poḍaṉūr.
22	On a rock behind the Gaṅgaiyammaṉ temple in the same village.	..	....	Tāraṇa, Āḍi ..	Do.	In modern characters. Records that the water of the tirukkuḷam should not be baled out in baskets.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmīśvarasvāmin temple at **Markanam** (same taluk and district).	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Śrī-Bhūmīśvarattāḷvār at Rājarājappēraḷam in Maṇakkāṇam (which was) a dēvadāna in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu.
24	On the same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tiruppūmīchchuvaramuḍaiyār at Maṇakkāṇam alias Rājarājappēraḷam. Refers to the gift mentioned in No. 23 above.
25	Do.	Saḷuva ..	Tammayadēva-Mahārāya, son of Bhujabalarāya-Virapratāpa Saḷuva Narasiṅgayadēva-Mahārāya.	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, dvādaśi.	Do.	Gift of a salt-pan to the temple at Marakkāṇam alias Kaṇḍarāditanallūr, in Paṭṭiṇanāḍu, a subdivision of Ōymā-nāḍu alias Viśaiyarāśēndirasōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
26	On the west wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do.	Damaged. The introduction begins with the words ಶ್ರೀ ಕೇಸರಿ etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmīśvaramuḍaiyār. Mentions Eyirppaṭṭiṇam alias Vikkiramaśōḷa-chaturvēdimaṅgalam.
27	On the same wall	..	....	Khara, Puraṭṭāḍi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Ālattūr.
28	On the west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rājakēsarivarman	17th year	Do.	Records that the officer Āṟṟūṟan Udaiyadivākaran Arumoḷi-Mūvēndavēḷān of Araiśūr while stationed at Paṭṭaṇam in Paṭṭaṇa-nāḍu, a subdivision of Ōymā-nāḍu, received a complaint that the expenses of the temple of Bhumīśvara-dēva were not conducted since the grant of the dēvadāna of Maṇakkāṇam and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (ಜನ್ಮ ನಕ್ಷತ್ರ) of king Rājarājadēva was Śadaiyan.
29	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	8th ,, ...	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Perūr on the north bank (?) in Vēṣalipāḍi to the temple of Bhumīśvara-muḍaiya-Mahādēva at Paṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu.
30	On the same wall	Do. ..	Rājakēsarivarman Uḍaiyar śrī-Vijayarājēndradēva.	35th ,, ...	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyirpaṭṭiṇam which was a brahmadēya in Paṭṭiṇa-nāḍu as a subdivision of Tambituṇaichchōḷa-vaḷanāḍu in Jayaṅgoṇḍa-chōḷa-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Vīra-Ariyaṇa-Uḍaiyar.	Raktākshi, Margaḻi.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkāṇam alias Kaṇḍarāditanallūr in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu alias Vijayarājēndrasōḷa-vaḷanāḍu. Mentions the pradhāṇi Vaṅgappa-Uḍaiyar and the officers Muttarāśar and Śaṇḍarāśar.
32	On the north wall of the same maṇḍapa.	Do.	Viruppaṇa-Uḍaiyar	.... śu. di. daśami, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.	16th year ..	Tamil ..	Records that a resident of Arampondai having accidentally shot a person, was required by the nāḍu and the brahmans to give 12 sheep for burning a lamp in the temple of Tiruppūmīśvaramudaiya-Nāyaṉār.
34	On the south wall of the same maṇḍapa.	Vijayanagara.	Vira-Kampaṇṇa-Uḍaiyar, son of Vira-Bukkaṇa-Uḍaiyar.	Kīlaka, Aippaśi 12	Do. ..	Records an order of the pradhāni Sōmaiya-Daṇṇāyaka, remitting the taxes in money due by certain classes of people inhabiting the tirumadaivīḷāgam and a new street in Marakkāṇam, in favour of the temple of Tiruppūmīśvaramuḍaiyār, for worship, lamps and repairs.
35	On the same wall	....	....	Vijaya, Tai 1 ..	Do. ..	Registers a gift made by Erama-Reḍḍi for the merit of Rāmabaṭṭar-Ayyaṉ, to the temple of Tiruppūmīśu-ramuḍaiya-Tambiraṉār, for worship and lamps.
36	Do.	....	....	Kīlaka, Āḍi 1[4] ..	Do. ..	Damaged and built in. Registers the gift of a lamp. Mentions a certain Meyyōga-Nāyakkar-Ayyaṉ.
37	On the east and north walls of the Śaṇār-maṇḍapa in the same temple.	....	....	Bahudhānya, Pūrṭṭāḍi 20.	Do. ..	Built in in the middle. Gift of a portion of a salt-pan to a matha, by the Mudaliś of Marakkāṇam, for the merit of Tirumaḷai-Nāyaka.
38	At the entrance into the same temple; left side.	....	....	Tāraṇa, Aippaśi 20.	Do. ..	Stones missing. Registers a gift of land to the temple of Tiruppūmiyappar-Tambiraṉār by the Mudaliś of Marakkāṇam, for the merit of Kumāra-Kaḷattīśuraiyaṉ.
39	In the same place	Saḷuva ..	Narasiṅgadēva	Chitrabhānu (expired) Svabhānu (current), Āni 15.	Do. ..	Gift of taxes for worship etc. to the temple by Echchappa-Nāyakkar, the agent of the king.
40	Do.	Vijayanagara.	Immaḍi-Achyutarāya	Vilambi, Tai 7, Ardhōdaya.	Do. ..	Damaged. Registers a sarvamānya gift of land made for the merit of Tirtthārappar, to the same temple.
41	At the entrance; right side ..	Do.	Achyutaiyadēva-Mahārāya	Nandana, Āni 4.	Do. ..	Damaged. Gift of a salt-pan to the temple of Tiruvakkīśu-ramuḍaiya-Nāyaṉār at Vēḷūr and another at Kūnimēḍu, by a certain Pōtti-Reḍḍi and the Mudaliś of Marakkāṇam, for the merit of Rāmabaṭṭaraiyaṉ.
42	In the same place	Do.	Mallikārjunarāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1384, Tāraṇa, Kumbha śu. di. Paurṇami, Monday, Makha.	Do. ..	Registers the gift of Vijayarāyanallūr as a dēvadāna to the temple of Tiruppūmīśvaramuḍaiya-Nāyaṉār in Muṉṉūrru-pparru, by the residents of Oḷugarai alias Kulōttuṅga-śōḷanallūr in Maṭṭūr-nāḍu.
43	Do.	Do.	Immaḍi-Achyutadēva-Mahā[rāya] ..	[Vila]mbi, Tai 5, Ardhōdaya.	Do. ..	Damaged and built in. Registers the gift of the village Puḍuppaṭṭu, to the same temple, for worship and repairs, by Tittaraiyaṉ for the merit of Rāmabaṭṭar-Ayyaṉ.
44	On the east wall of the ruined Śiva temple near **Kandadu** (same and district).	Do.	Kṛishṇadēva-Mahārāya	Śaka 1445, Tāraṇa, Tai 15, Monday, Pushya.	Do. ..	Gift of Kāvaṇippākkam, a hamlet of Kaṇḍāḍu as a dēvadāna to the temple of Ēkāmranātha by Kaḷattīśuraiyar, son of Tirumalai-Nāyakkar.
45	On the north wall of the same taluk temple.	....	....	Saumya	Do. ..	Registers an order of Kākkai Nāyaka of Kaṇḍāḍu to a Kaikkōḷa to set up an image of Piḷḷaiyār called Tirukkāra-[vē]-Piḷḷaiyār and to receive certain privileges.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the south wall of the same temple.	..	....	[Vil]ambi, Mārgaḻi 20,	Tamil ..	Built in at the beginning. Seems to register the gift of a portion of a salt-pan by the residents [of Kaṇḍaḍu] to the temple of Tiruvakkiśura[muḍaiya]-Tambirāṉār at Vēḷḷr.
47	On the same wall	..	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	18th year, śu. di. prathamā, Śadaiyam.	Do. ..	Built in in the middle. Records a gift of land in Vāṇiyapaṭṭu alias Śembiyaṉ-Karappūr in Muṉṉūṟṟuppaṟṟu by the residents of Kaṇḍaḍu alias Tiruchchiṟṟambalanallūr in Oymā-nāḍa alias Vijaiyarājendira-valanāḍu, as a dēvadāna to the temple of Kakkaṇaṅ[ḷ]śuramuḍaiyār.
48	On a granite slab laying in a field at Nochchikulam, hamlet of Kunimedu (same taluk and district).	..	....	....	Dutch ..	The grave of Maria De Wisser "wife of Gerrit Westrenen, book-keeper in the Company, who died in [A.D.] 1703;" (see Gazetteer of the South Arcot District, Volume I, page 262.) Above the inscription is engraved a circular seal-like figure.
49	On a slab set up in front of the inner gōpura in the Vēṭṭaṟāyaperumaḷ temple at Alattur (same taluk and district).	Vijayanagara.	Sadāśivaiyadēva-Chōḷa-Mahārāya ..	Śaka, 1470, Kīlaka, Śittirai 10, Uttiram, śu. di. daśami Sitthalagna, Friday.	Tam il ..	Damaged. Gift of the right of Kāval of Alattūr and other villages to the temple of Vēṭṭaṟiyrāyaṉ, by a certain Uyyālanallaṉ Timmaiyaṉ.
50	On the east wall of the central shrine in the Āḍavallēśvara temple at Munnur (same taluk, and district).	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva.	38th year and 251st day.	Do. ..	Records a gift of land at Vanniyanallūr by the king, at the request of a certain Vattarāyaṉ, for a festival in Āvani named after the king and for repairs, to the temple of Āḍavalla-Nāyaṉār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Oymā-nāḍu alias Vijaiyarājēndravaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. The Royal Secretary (tirumandiravōlai) was Rājanārāyaṇa-Muvēndavēḷāṉ.
51	On the same wall	Gajapati ..	Dakshiṇa Kapilēśvarakumāra-Mahāpātra, son of Ambīra (Hamvīradēva).	Śaka 1386, Taraṇa, Mithuna, śu. di. tritīyā, Thursday, Pushya.	Do. ..	Registers a gift of land for "Ahamvirabhōga" festival (?) and repairs to the temples of Tirumūlattāṉamuḍaiya-Mahādēva and Perumaḷ Purushōttama in the same village.
52	On the east, north and west walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year	Do. ..	Records a tax-free gift of land by purchase, at Viḻuvūr, by Ammaiyappaṉ Śīyaṉ Pallavaṉḍāṉ alias Rājanārāyaṇa Śambuvarāyaṉ to the temple of Āḍavalla-Nāyaṉār, for celebrating the hunting festival of the god in the month of Śittirai.
53	On the north and west walls of the same shrine.	Saḷuva ..	Narasingarāya-Uḍaiyar	Śaka 1388, Vyaya, Mārgaḻi 9.	Do. ..	Gift of land for offerings, festivals and a flower-garden, to the temple of Mūlattāṉamuḍaiya-Nayiṉār at Muṉṉūru, by Tammarasar the agent of Annamarasar, who was the avatāram of the king.
54	On the same walls	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th year	Do. ..	Gift of the village of Viḻuvūr surnamed Āḍavallakōṭṭanallūr with all its taxes, for a festival in the month of Māśi and for worship and repairs, to the temple of Āḍavalla-Nayanār at Muṉṉūr by the people of the nāḍu.

C. -Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Tamil ..	Gift of three lamps by a lady and her two daughters living in Śilachintāmaṇi-parigiraha in Naḍuvil-nāḍu, to the temple of Uḍaiyār Śrī-Mūlasthāṉamuḍaiyār.
56	On the same wall	Do. ..	Do. ..	....	Do. ..	Built in at the right end. Seems to record a gift of land by purchase, by an oilmonger of [Muḍigoṇḍaśōḻapuram for forming a street.
57	Do.	Do. ..	Do. ..	13th year ..	Do. ..	Gift of certain taxes for a flower-garden and other requirements, to the temple of Mūlasthāṉamuḍaiyār by Seṅgēṇi Ammaiyappaṉ Rājaraja-Śambuvarāyaṉ.
58	Do.	Do. ..	Do. ..	17th ,, ...	Do. ..	Built in at the bottom. Gift of land for a lamp to the same temple by a certain Tiruvaraṅgadēvaṉ, the headman of Kiṟṟūr.
59	Do.	Do. ..	Tribhuvana. . . . . rājadēva.	8th ,, ...	Do. ..	Built in. Gift of land by purchase for worship on Amāvāsyā days, to the same temple by a native of Tiṭṭaichchēri.
60	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	5th ,, ...	Do ..	Gift of Koḍukkanpaṭṭu and Naḷḷaṇji, hamlets of Kiḻiṇaḷūr, with their names changed into Śistiramoḻinallūr, for worship and repairs to the temple of Āḍavalla-Nayanār by the people of Nagaraikkaṭṭu-nāḍu.
61	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th ,, ...	Do. ..	Gift of four cows for a lamp to the temple of Mūlasthāṉamuḍaiyār, by a native of Pērūr in Puḻiyūr-kōṭṭam.
62	On the east wall of the same maṇḍapa.	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅgadēva.	3rd ,, ...	Do. ..	Records the confirmation by Aḷagiya Pallavaṉ Vīrarāyaṉ alias Kachchiyarāyaṉ, of gifts made by Aiyadēvar for worship and repairs to the temple.
63	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and of victors'.	33rd ,, ...	Do. ..	A similar confirmation by Kōḍal-Āḷappiṟandāṉ Aḷagiya Pallavaṉ alias Kāḍavarāyaṉ, of gifts made by his grandfather.
64	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvūr and [the crowned head of the] Pāṇḍya'.	....	Do. ..	Built in in the middle. Records that a native of Kiranūr constructed the walls of the maṇḍapa called Mādavanārāyaṇamaṇḍapa in the second prākara of the temple and gave lands [for a flower-garden].
65	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Begins with the introduction ụ̄ṛṛṛṛṛṛṛ etc. Gift of land by purchase, to the temple of Mūlasthāṉamuḍaiya-Mahādēva, by a certain Palakaṇṇaṉ Kāmaṇ Tiruvagattīśvaramuḍaiyāṉ, a native of Iṟaiyūr in Kuṉṟa-nāḍu, a subdivision of Uṟṟukkāṭṭu-kōṭṭam, for offerings to the image of Uḍaiya-Piḷḷaiyār which he had set up in the temple.
66	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	20th ,, ...	Do ..	Records a gift by the individual mentioned in No. 65 to the assembly of Muṉṉūr alias Rājanārāyaṇa-chaturvēdimaṅgalam for strengthening the bund of the big tank of the village wherever necessary.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarā[ja*]dēva.	7th year	Tamil ..	Gift of land in Ēmappērūr alias Madhurāntakanallūr in Kaḍaiyūr-nāḍu, for a lamp to the temple of Mūlasthānamuḍaiya-Mahādēva, by a certain Mummiyan Mūkkamappallavaraiyan, a resident of Tirukkōvalūr in Kurukkai-kūrram, a subdivision of Miḻalai alias Jananātha-vaḷanāḍu, in expiation of the sin of an accidental death of a native of Māmbakkam, in Viḷuppaṟaiya-nāḍu through the donor's nephew.
68	Do.	....	Naḷa, Arpasi 10 ..	Do ..	Modern. Gift of land by a certain Tirumalai-Nāyaka.
69	On the north wall of the same maṇḍapa.	Chōḷa ..	Kulōttuṅga-Chōḷadēva	11th year	Do. ..	Records a sale of land for 8 kāśu by Yajña-Bhaṭṭa of Paśupatipuram, one of the members of the aḷuṅgaṇa of Muṉṉūr, to certain Brahmans for maintaining half a lamp, which was presented by a shepherd to the temple of Mūlasthānamuḍaiya Mahādēva.
70	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do. ..	Gift of 16 cows for another half lamp by the grandson of the donor mentioned in No. 69. Refers to Kulōttuṅga-Chōḷa by the name 'Śokkaperumāl.'
71	On the north and west walls of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva.	11th ,, ...	Do. ..	Gift of taxes for repairing the "Ēḍiraṇāyaṇ-tirumāḷigai" and other structures in the temple and for repairs by Śeṅgēṇi-Ammai-Appaṉ Śiyaṉ Pallavaṉḍaṉ alias Rājanārāyaṇa-Sambuvarāyaṉ mentioned in No. 52 above.
72	On the same walls	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rāja[rāja*]dēva.	15th year, Siṁha, ba. di. ēkādaśi, Monday, Tiruvādirai.	Do. ..	The introduction begins with the words ஸ்வஸ்திஸ்ரீ etc. Gift of 9 kāśu by Āriyaṉ Aṇḍaṉ Kamalākara-Bhaṭṭaṉ for a lamp to the shrine of Viśvēśvaradēva built by him in the western prākāra (tiruchchuṟṟu) of the temple of Aḷudaiyār Śrī-Mūlasthānamuḍaiyār.
73	Do.	....	5th year	Do. ..	Gift of land made tax-free, in Śiṟupāḍi alias Kulōttuṅgaśōḷanallūr by Śiyaṉ Pallavaṉḍaṉ Ēdiriliśōḷa-Sambuvarāyaṉ, under the orders issued by the king at the instance of Gaṅgōyarāyaṉ and others, to the temple of Āḍavallār. Mentions the Royal Secretary Mīnavaṉ-Mūvēndavēḷaṉ.
74	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th ,, ...	Do. ..	Gift of land by purchase for offerings and lamps to the image of Viśvēśvaradēva set up in the temple of Mūlasthānamuḍaiyār, by Āriyaṉ Kamalakara-Bhaṭṭa; See No. 72 above.
75	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year and 130th day.	Do. ..	The introduction begins with the words ஸ்வஸ்தி, etc. Records a royal gift of lands at Nagar alias Dinachintāmaṇinallūr constituting them into a new village under the name Kulōttuṅgaśōḷanallūr. Mentions the Royal Secretary Aśaṅchōḷa Mūvēndavēḷaṉ.
76	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year ..	Do. ..	The introduction begins with the words ஸ்வஸ்தி ஸ்ரீ, etc. Gift of money for a lamp to the temple of Mūlasthānamuḍaiyār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Oymā-nāḍu alias Vijaiyarājēndravaḷanāḍu which was a subdivision of Jayaṅgoṇḍachōḷamaṇḍalam, by a native of Rājasiṁhapuram in Tirumuṇaippāḍi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva.	*4th year ..	Tamil ..	Built in. Seems to record a gift of land for a lamp to the temple of Āḍavallaṉ-Nāyaṉār, by a native of Puṭṭūr in Paṭṭiṉa-nāḍu.
78	At the top of the entrance into a vacant shrine in the west prākāra of the same temple.	..	....	..	Do. ..	Records that Āriyaṉ Aṇḍaṉ Kamalākarabhaṭṭaṉ set up the image of Viśvēśvaradēva and repaired the temple.
79	On the west wall of the same prākāra (inside).	Vijayanagara.	Virūpākshadēva-Mahārāya, son of Vīrapratāpa Dēva-Mahārāya.	Śaka 13[90], Sarvadhāri, [Pāṅguni] 20.	Do. ..	Much damaged. Records a gift of land to the temple of Āḍavalla-Nāyiṉār at Muṉṉūr by Annamarasa-Ayyaṉ, the agent of Saḷuva Narasiṅgarāya-Uḍaiyar, for worship and festivals. Refers to a maṇḍapa built by Tammarāya-Ayyaṉ in the same temple.
80	On the south wall of the same prākāra (inside).	Pallava ..	Sakalabhuvanachakravartin Peruṇjiṅgadēva.	12th year ..	Do. ..	Gift of land by purchase for 10 lamps to the temple of Āḍavalla-Nāyaṉār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam, by a certain Mādēvaṉ Kulōttuṅgaśōḷa-Mūvēndavēḷaṉ of Ambar in Ambar-nāḍu, a subdivision of Uyyakkoṇḍar-vaḷanāḍu in Śōḷa-maṇḍalam.
81	On the same wall	Chōḷa ..	Rājarājadēva	[2]nd ,, ..	Do. ..	Records that a certain Periyanāchchiyār of Kayiṟūr set up the image of Periya-Vināyakappiḷḷaiyār and gave land for offerings and lamps to it. States that she also built the sōpāna-maṇḍapa in front of the Dakshiṇāmūrti shrine.
82	On the same wall (outside) ..	Saḷuva ..	Narasiṅgayyadēva-Mahāraya	Vyaya, Puraṭṭāḍi [2]4.	Do. ..	Built in at the bottom. Seems to record the appointment of a person by Tammarasa, the agent of Annamarasa, who was the avasaram of the king to look after the lamps in the same temple.
83	Do. ..	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Parākrama-[Paṇḍya]dēva.	5th year, Puraṭṭāḍi.	Do. ..	Built in at the beginning. Seems to register a gift of land for worship and offerings to the temple of Āḍavalla-Nāyaṉār.
84	Do. ..	Vijayanaga	Mallikārjunarāya	Śaka 1389, [Vyaya], Mithuna, śu. di. Monday, daśami, Tiruvādirai.	Do. ..	Gift of land by purchase, for a flower-garden, to the same temple by a native of Śōḷādivākaranallūr alias Iṅgāḍupākkam in Uṟukkāṭṭu-kōṭṭam, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.
85	Do. ..	Pallava ..	Sakalabhuvanachakravartin Peruṇjiṅgadēva.	10th year ..	Do. ..	Damaged. Seems to record a gift to the temple of Āḍavallanāyaṉār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Oymā-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, by Kōḍal-Āḷappiraṇḍaṉ Dēvaramaḷagiyāṉ alias Vāṇarāya.
86	On the same wall	Chōḷa ..	. . . . . Tribhuvanaviradēva ..	3 * year and 357th day.	Do. ..	Built in and intercepted by pillars. Seems to provide for repairs to the temple.
87	Do.	..	....	Naḷa, Arpasi ..	Do. ..	Do. Seems to record the construction of a car and a gift of land to the same temple by Kāṟiṉaṉ-Nāyaka for the merit of Tirumalai-Nāyaka.
88	On the east wall of the ruined Kāmākshi Ammaṉ shrine in the same temple.	Do. ..	Tribhuvanachakravartin Tribhuvanaviradēva.	33rd year	Do. ..	Records a gift of money and land to the temple, by Aḷudaiyaṉ Aḷagiyadēva alias Kāḍuveṭṭi of Nerkuppai, for the expenses of the car festival.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
89	On the west wall of the same shrine.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	23rd year	Tamil ..	Gift of land, made tax-free, for the expenses to the shrine of Tirukkamakkōṭṭamuḍaiya Periya-Nāchchiyār in the temple of Āḍavallār.
90	On the same wall	..	....	Piṅgaḷa, Tai 10 ..	Do. ..	Gift of land, house and house-site to a private individual, by the temple authorities. Mentions Kañjaṉa-Nāyaka.
91	At the entrance into same temple; right side.	..	....	....	Do. ..	Records that the entrance was (called after) Tirumāliruñjōlai-niṟuṟāṉ Maḻavarāyaṉ of Naḷkuṟuchchi in Paṇḍimaṇḍalam.
92	On the east and north walls of the deserted Vishṇu temple in the same village.	Gajapati ..	Dakshiṇa-Kapilēśvara Kumāra Mahāṟāṭra, son of Ambirādēva.	Śaka 1386, Taraṇa, Mithuna, śu. di. tṛittya, Thursday, Punarvasu.	Do. ..	A copy of No. 51, above.
93	On the north wall of the same temple.	Paṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Paṇḍyadēva.	10th year, Dhanus, śu. di. prathama, Monday, Punarvasu.	Do. ..	Records a tax-free gift of Śiṅgavanēndal, a hamlet of Muṉṉūṟu with its name changed into Purushōttamanallūr, by the people of Oymā-nāḍu, for worship and repairs to the temple of Purushōttamam alias Śittiramēḻi-Viṇṇagar-Emberumāḷ.
94	On the same wall	Do. ..	Do.	13th year, Mārgaḻi 21.	Do. ..	Records a tax-free gift of land for worship and repairs to the same temple by Tiruvanantīśa-Bhaṭṭa-Sōmayāji of Kuṇḍūr.
95	Do.	..	....	....	Do. ..	Records that some construction or repairs (illegible) were executed by Perumāppiḷḷai, the son of Viḷandaippiḷḷai of Vaḷḷuvappākkam.
96	On the north and west walls of the same temple.	Saḷuva ..	Narasiṅgadēva-Mahārāya	Vyaya, Karttika 30.	Do. ..	Records the appointment of a certain shepherd as a kōyilkuḍi to the temple of Perumāḷ Sittiramēḻi-Viṇṇagar-Emberumāḷ, by Tammaraśar, the agent of Aṇṇamaraśar.
97	On the west wall of the same temple.	Paṇḍya ..	Māravarman Tribhuvanachakravartin Sundara-Paṇḍyadēva.	13 + 1st year ..	Do. ..	Worn out and incomplete. Mentions Vikrama-Paṇḍya Māvulivāṇarāyar.
98	At the entrance into the same temple; left side.	..	....	....	Do. ..	Records that the doorway (tirunilaikkal) was the gift of Aṟaḷaḷapperumāḷ of Vaṅgippuṟam.
99	On the west wall of a deserted structure called Śambandapperumāḷkōyil, in the same village.	..	....	Naḷa, Tai 5 ..	Do ..	Records that the work (i.e., the construction of the building) was done by Kañjaṉa-Nāyaka, son of Timmu-Nāyaka, one of the Kannaḍiya-Nāyakas of Marudaraśar-paḍaivīḍu.
100	On the south wall of the central shrine in the Tirumukhīśvara temple at Vēlur (same taluk and district).	Vijayanagara.	Kṛishṇadēva-Mahārāya	. . . . Tai 10.	Do. ..	Records the gift of a village as a dēvadāna to the temple of Tiruvakkiśuramuḍaiya-Nayiṉār, by a certain Kāmu-Nāyaka in the name of the king. Villavarāyar figures as a signatory.
101	On the east and north walls of the same shrine.	..	....	..	Do. ..	Stones missing. Gift of a land by Karaṇikkam Tiṭṭār-Piḷḷai, for the merit of Viravasanta-Nāyaka, for festivals in the temple of Tiruvakkiśuramuḍaiyār. Signed by Villavarāyar.
102	On the north wall of the same shrine.	Vijayanagara.	Kṛishṇadēva-Mahārāya	Vyaya, Tai 5 ..	Do. ..	Gift of land for a lamp to the shrine of Iḷaya-Nayiṉār, by Viruppaṇa-Nāyaka, son of Ellappa-Nāyaka, in the name of the king.
103	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin . . . . . 'Madura and	..	Do. ..	Fragment. Seems to record a gift by Śeṅgōṇi Ammaiyappaṉ, for repairs to the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
104	On the same wall	Vijayanagara.	Achyutarāya	Virōdhi, Āvaṇi 20.	Tamil ..	Gift of a hamlet Muḷḷiyappanagaram as a dēvadāna to the temple by the king. Signed by Kuṉṟapperumāḷ and Villavarāyar.
105	On the north wall of the same maṇḍapa.	Do.	Achyutadēva-Mahārāya	Khara, Āḍi 1	Do. ..	Stones missing at the end. Gift of the village Kuppam as a dēvadāna to the temple by the king for the merit of Saḷuvakkaṇakkar. Signed by Tiṭṭār-Piḷḷai and Villavarāyar.
106	On the north and west walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Gift of cows made at the instance of the residents of several districts, for a lamp, to the temple of Tiruvagniśvara-muḍaiya-Mahādēva at Vēlūr alias Virudarājabhayaṅkara-nallūr in Oymā-nāḍu, by a native of Kaḍuvanpākkam for having shot his uncle with an arrow mistaking him for an animal.
107	On the west wall of the same maṇḍapa.	Do. ..	. . . nachakravartin Rājarājadēva ..	10th ,, ...	Do. ..	Fragmentary. Seems to register a gift of lamp to the same temple by a certain Śiṟiyāṉ for a similar accidental death of an individual, while hunting.
108	On the same wall	..	....	Hēvilambi, Āḍi 14, Shashṭhī, Friday, Hasta.	Do. ..	Records that a certain Tiṭṭār, a native of Savundiriya-śōḻapuram in Āṟṟūr-nāḍu, a subdivision of Jayaṅgoṇḍachōḻa-maṇḍalam built the nṛitta-maṇḍapa and Nāyakar-tiruviruppu, in the temple of Tiruvakkiśuramuḍaiya-Nayiṉār at Vēlūr, in order to please Kāḷahastīśvara, his tutelary deity.
109	On the west wall of the Subrahmaṇya shrine in the same temple.	Vijayanagara.	Sadāśivadēva-Mahārāya	Śōbhakṛit, Aṟpaśi 5.	Do. ..	Registers a tax-free gift of the village of Paraṅgēṇi in Vēlūr-śīrmai, for worship and repairs to the temple of Tiruvakkiśuramuḍaiya-Tambiraṉār, by a certain Nāgu-Reḍḍiyār. Records that Viṭṭhaladēva-Mahāraja was governing the country.
110	On the north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do. ..	Stones out of order. Records a gift of 48 sheep made at the instance of the Bhaṭṭas, for a lamp to the temple of Tiru-Agniśvaramuḍaiya-Mahādēva at Vēlūr alias Virudarājabhayaṅkaranallūr in Oymā-nāḍu alias Vijayarājendra-valanāḍu, a subdivision of Jayaṅgoṇḍachōḻa-maṇḍalam by two residents of the village, for having killed a buffalo which had spoiled their crop.
111	On three pillars built into the walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[20]th ,, ..	Do. ..	The inscription is exposed only on one side of each pillar, the other sides being covered by the walls. Seems to register a gift of land for worship and offerings, to the temple of Tiru-Agniśvara at Vēlūr in Maṇṇi-nāḍu, a subdivision of Oymā-nāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.
112	On a wall on the south side of the same temple.	....	....	....	Do. ..	Records that this maṇḍapa was built by Periya-Nāgu-Reḍḍi, son of Periya-Erama-Reḍḍi.
113	On the west and south walls of the central shrine in the Tiruvuṇḍa-Perumāḷ temple in the same village.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Viraprataṭa Dēvarāya-Mahārāya.	Śaka 1383 ..	Do. ..	The inscription has been mostly erased by a chisel. Seems to register a gift of taxes. Mentions Muṉṉūṟṟu-paṟṟu in Oymā-nāḍu alias Virudarājabhayaṅkara-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the west, south and east walls of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga Chōḷadēva.	3rd year	Tamil	Records a royal order made at the instance of Villavarāyar granting the three villages Mambakkaṉ, Kurugūr and Nāvarpākkam clubbed together and re-named Kulōttuṅgasōḻanallūr as a tax-free dēvadāna, for meeting the expenses in the temple of Kulōttuṅgasōḻa-Viṇṇagar-Āḻvār at Vēḷūr alias Virudarājabhayaṅkaranallūr, in Oymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḻamaṇḍalam. At the time of making the grant the king was seated on his throne which was set up underneath a pearl canopy in the coronation hall of his palace at Vikramasōḻapuram.
115	On the same walls	....	Tribhuvanachakravartin Kōnērinmai-Koṇḍaṉ.	Do.	Do.	Relates to the same grant as the above. Mentions the officers Kulōttuṅgasōḻa-Gāṅgēyarāyaṉ and Villavarāyaṉ.
116	On the east wall of the same maṇḍapa.	....	....	Śōbhakṛit, Āvaṇi 15.	Do.	Damaged. Mentions Periya-Nagu-Reḍḍi, son of Eṟama-Reḍḍi of Tiruchchuravi-Omandūr and the temple of Tiruviraṇḍa-Perumāḷ.
117	On the east and north walls of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Vīra-Bokkaṇṇa-Uḍaiyar, son of Harihararāya.	Śaka 13[2]5, Svabhānu, Tula, ba. di. dvādaśi, Friday, Uttiram.	Do.	Records that the dēvadāna villages of Nāvarpākkam, etc., formerly granted to the temple, had been ordered to be brought back under cultivation and worship and festivals conducted regularly in the temple of Kulōttuṅgasōḻa-Viṇṇagar-Āḻvār at Vēḷūr alias Virudarājabhayaṅkaranallūr.
118	On the north wall of the same maṇḍapa.	Saḷuva ..	Narasiṅgarāya-Uḍaiyar	Śaka 1393, Khara, Makara.	Do.	Appointment of a certain Irakkadakkōṉ of Kommaḍippaṭṭu as a tiruvilakku-kuḍi to the temple of Tiruviraṇḍa-Perumāḷ, by avasaram Annamarasayyar, to secure conquests (?) (tīrtha-vijaya) to the king.
119	At the entrance into the same temple; right side.	....	....	....	Do.	Records that the door-way (tirunilaikkāl) and steps were made by Tiruvachchaḷaṉ of Karumavūr.
120	On the four faces of a slab set up near the same temple.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	11th year	Do.	Records a sale of land by the assembly (ūr) of Vēḷūr alias Virudarājabhayaṅkaranallūr, to Āchchaṉilaiyaṉ, the headman of Pāgal, for being granted to the temple of Rājanārāyaṇa-Viṇṇagar-Āḻvār.
121	On the same slab	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	9th ,, ...	Do. ..	Incomplete. Seems to record a sale of land by the assembly of Vēḷūr to a native of Kōṟāṉtaka-chaturvēdimaṅgalam in Tirumaṟaiyūr-nāḍu, a subdivision of Sōḻa-maṇḍalam, for being presented to the temple of Kulōttuṅgasōḻa-Viṇṇagar-Āḻvār.
122	On a stone set up in the Jaina temple street, in the same village.	Vijayanagara	[Achyuta]dēva-Mahārāya	Śaka 1453, Virōdhikṛit, Kumbha, śu. di. trayōdaśi, Monday, Pushya.	Do.	Much damaged. Seems to register a gift of money for worship, to the temple of Tiruvakki-āṇḍa-Tambiraṉār at Vēḷūr.
123	On another stone in the same street.	Do.	Achyutayadēva	Vikṛiti. Āṉi 10.	Do.	Much damaged. Seems to register a gift of land by the king to the same temple for the merit of Vīra-Vasanta-Nāyaka.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	At the entrance into the central shrine of the Jaina temple in the same village; left side.	....	....	....	Tamil	In modern characters. Records the renovation of the temple by Jayasēna.
125	On the west wall of the central shrine in the ruined Śiva temple at Olagapuram (same taluk and district).	.. ..	....	....	Do.	Beginning lost. Gift of sheep for lamps to the temple of Arikula[kēsari-Īśvara] at Ulōkamādēvipuram which was a city in [U]rāyūr-nāḍu.
126	On the south wall of the same shrine.	Chōḷa ..	Ra[jakēsarivarman], 'who [destroyed] the ships at Śālai,'	Lost	Do.	Stones missing. Seems to register a gift of land by purchase by Nakkaṉ Vayiramōgaṉ for offerings and lamps to the shrine of Terkkil-vāsal, Śāttaṉ.
127	On the same wall	Do. ..	Rājakēsarivarman	7th year	Do.	Built in in the middle. Seems to record a sale of land by the nagarattār of Ulakamādēvipuram in Oymā-nāḍu to Gaṅgaṉ-Ambalavaṉ Gaṇḍarāḍi[tta]ṉōḷa-Viḷuppuraiyaṉ of Kuvaḷālam in Gaṅgarasāyiṟa, for being presented to the temple for laying out a flower-garden. Mentions Kailkaṇṭaka-peruvarambu.
128	Do.	Do ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ...	Do.	Gift of cows for a lamp to the temple of Śrīkayilāsam-Arikulakēsari-Iśvaramuḍaiya-Mahādēva at Ulōgamādēvipuram, by a merchant.
129	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do.	Gift of sheep for a lamp to the temple of Śrīkailāyattu-Paramasvāmiṉgal at Ulōgamādēvipuram a taniyūr in Oymā-nāḍu, by Ambalavaṉ Gaṇḍarādittaṉār, a perundaram of the king, who built the temple.
130	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēndradēva.	Do.	Do. ..	The introduction commences with the words ஸ்வ ஸ்தி ஸமஸ்த ஜகத். Records a sale of land by the nagarattār of Ulōgamādēvipuram in Pērāyūr-nāḍu, a subdivision of Oymā-nāḍu for being presented to the temple of Arikulakēsari-Iśvaramuḍaiyār in order to meet the expenses connected with the shrine of Rājēndrasōḻa-Viṭaṅkar built in it.
131	At the top of the entrance into the same shrine.	....	....	....	Do. ..	Records that Puttuḷaṉ Niṟuiyaṉ Kulattāṉ of Māvandaputtūr in Tirumunaippāḍi, presented the sacred door.
132	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th year, Kārttigai 11.	Do. ..	Records the gift of the revenues from the looms maintained in the Tirumaḍaiviḷāgam, for worship, to the temple of Arikulakēsari-Iśvaramuḍaiya-Nāyaṉār at Ulagamādēvipuram in Oymā-nāḍu alias Vijayarājēndrasōḻa-vaḷanāḍu.
133	On the south and east walls of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1348, Parābhava, Mēsha, ba. di. chaturdaśi, Saturday, Rēvati.	Do. ..	Gift of land for worship, offerings and lamps to the temple of Viṭṭaṉīśaramuḍaiya-Nāyiṉār at Ku[ma]rapuram alias Ulagamādēvipuram in Muṉṉūṟṟu-parru a subdivision of Oymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, by Liṅgama-Nāyaka the younger brother of Viṭṭaiya-Nāyaka.
134	On the east and north walls of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman Rājēndra-Chōḷadēva	[2]4th year ..	Do. ..	Much damaged. Seems to record a gift of land by the nagarattār of Ulagamādēvipuram in Pērāyūr-nāḍu, a subdivision of Oymā-nāḍu for feeding 25 Brāhmans in a śālai attached to the temple.
135	On the base of the bali-piṭha in front of the same temple.	....	....	....	Do. ..	Records that Sōḻamaṉ alias Vē[m]baṉ Āḍavaṉ alias Vidiviḍaṅgaṉ, set up the Śrī-piṭha.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On a stone set up near the same temple.	....	....	....	Tamil ..	Damaged. Mentions Villavarāyar of Kuḍalūr in Iruṅgōlappāḍi, the agent of Iśura-Nāyaka and the temple of Arikulakēsarīśvaramuḍaiya-Nāyanār at Ulagamādēvipuram.
137	On a side of the platform near a pond called Āykkuḷam in the same village.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th year	Do. ..	Gift of 4 cows for a lamp to the temple of Kōmāṉi-uṇḍār, by Āṟvaḷaṅgiḷaṉ Vidiviḍaṅgaṉ Śirunambaḍigaḷ a merchant of Ulōgamādēvipuram in Oymā-nāḍu.
138	On another side of the same platform.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd ,, ...	Do. ..	Registers a gift of land as a dēvadāna to the temple of Gōkaraṇṇīśuramuḍaiya-Mahādēva, by the nagarattār of Ulōgamādēvipuram.
139	On the north wall of the central shrine in the ruined Vishṇu temple in the same village.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th ,, ...	Do. ..	Unfinished. Mentions Vaikōḍaṉ Nārāyaṇaṉ Kuluṅgāṉilai alias Aḷagiyamaṇavāḷa and the temple of Aṟiñjiya-Viṇṇagar-Āḻvār at Ulōgamādēvipuram, a city in Oymā-nāḍu alias Vijayarājēndru-vaḷanāḍu.
140	On the north, west and south walls of the same shrine.	Do. ..	Parakēsarīvarman alias Rājēndra-Chōḷadēva.	5th ,, ...	Do. ..	Unfinished. Records grants of lands for offerings and śrībali to the temple of Aṟiñjiya-Viṇṇagar-Āḻvār in Lōkamahādēvipuram in Pēṟāyur-nāḍu, which had been made in previous years but had not been so registered hitherto. Mentions the tanks called Kaḷikaṇṭakappērēri and Gaṇḍāḍitappērēri.
141	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēndradēva.	3rd ,, ...	Do. ..	The introduction commences with the words ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪ್ರಭವ, etc. Records a sale of land by the nagarattār of Ulōgamādēvipuram, to a certain Śāttaṉ for being presented to the temple of Aṟiñjigai-Viṇṇagar-Viṟṟirunḍāḻvār, in order to meet its expenses. The sale-deed was drawn up by Samantabāhu-Āchārya, a worshipper of Sundaraśōḷaperumpaḷḷi of this town.
142	On the same wall	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	24th ,, ...	Do. ..	Built in at the end. Mentions a palace-woman belonging to Rājēndraśōḷadēvar-Mummuḍiśōḷatterinda-tirumañjanattār-vēḷam.
143	On a slab set up near a well called Śandikkiṇaru in the same village.	....	....	....	Do. ..	Gift of land made by the villagers as a dēvadāna to the shrine of Aḷagiya-Piḷḷaiyār set up near the well called Kaḍalvaṇṇaṉārkēṇi.
144	On a slab set up in front of the Aiyaṉār temple in the same village.	Chōḷa .	Rājakēsarivarman, 'who destroyed the ships at Śālai.'	11th year	Do. ..	Gift of land for offerings to the shrine of Teṟkkil-vāśal-Mahāśāttaṉār, by the Nagarattār of Ulōgamādēvipuram.
145	On three sides of a pillar lying in a field called Śāttuppaṭṭu-kollai, in the same village.	Vijayanagara.	Sadāśivadēva-Mahārāya	Kārttigai 26 ..	Do. ..	Gift of Śāttakuppam, a hamlet of Ulagamādēvipuram, in Muṉṉūṟṟuppaṟṟu, for worship and repairs to the temple of Tiruvakki-Īśvaramuḍaiya-Tambirāṉār at Vēḷūr, by Nāgu-Reḍḍi under the orders of Koṇḍamarasaiyyaṉ Timmarasaiyaṉ for the merit of Ēraṉ-Timmarasar, the agent of the king.
146	On the south wall of the central shrine in the Agastyēśvara. svāmin temple at Kiliyanur (same taluk and district).	Chōḷa ..	. . . . . kēsarivarman	.. ..	Do. ..	Built in. Seems to register a sale of land by the assembly, to a certain Gaṅgaṉ Ambalavaṉ Gaṇḍarāḍittaṉ of Kuvaḷāḷam in Gaṅgaṟuśāyiṟa, for being presented to the temple of Tiruvagniśvaradēva for śrībali, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the south, east and north walls of the same shrine.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	13th year	Tamil	Built in at the end and incomplete. Mentions Kiḷiṉaḷūr alias Kōraḷāntaka-chaturvēdimaṅgalam a brahmadēya in Oymā-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.
148	On the east wall of the same shrine	Do. ..	Parakēsarivarman	10th ,, .. .	Do.	Provides for offerings on Amāvāsya and Saṅkrānti days to the temple of Tiruvagniśvaramuḍaiyār at Kiḷiṉaḷūr, a brahmadēya in Oymā-nāḍu, by Parāsaraṉ Tiyaṉ Śāttaṉ, a member of the Āḷuṅgaṉ of the village.
149	On the same wall	Do. ..	Parakēsarivarman [alias] Rāje[ndra Chōḷadē]va.	3rd ,, ...	Do.	Damaged. Gift of 90 sheep for a lamp to the same temple by a Brāhmaṇa lady.
150	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ..	Do.	Unfinished. The introduction commences with the words ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀ, etc. Registers a gift of land by the assembly of Kiḷiṉaḷūr alias Ulaguyyavandaśōḷa-chaturvēdimaṅgalam in Oymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, for offerings to the temple of Tiruvagniśvaramuḍaiya-Mahādēva of the village.
151	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	28th ,, ...	Do.	The introduction commences with the words ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀ, etc. Sale of land by the assembly of Kōraḷāntaka-chaturvēdimaṅgalam to the temple of Tiruvagniśvaramuḍaiya-Mahādēva, for the maintenance of a feeding house called Maṟavaḍigaḷ.
152	On the same walls	Do. ..	Uḍaiyar śrī-Rājadhirājadēva	29th ,, ...	Do.	Records another sale of land by the assembly, for the same purpose.
153	On the east wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	34th ,, ...	Do.	Records that the assembly of Kiḷiṉaḷūr alias Ulaguyyavandaśōḷa-chaturvēdimaṅgalam in Oymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, made certain lands tax-free in return for the interest on money lent to them from the treasury of Pichchadēva in the temple of Tiruvakkīśvaram in the same village.
154	On a slab lying in the kitchen of the same temple.	Vijayanagara.	Mallikārjunarāya	Śaka 1372, Pramōdūta, Śittirai 15.	Do.	Damaged. Records that a certain chief Vijaiya . . . rāya-Gāṅgēya, son of Virupparāya-Gāṅgēya built a sluice and repaired three tanks of [Kī]ḻivaḷanaḷūr which had breached in a severe storm.
155	On the south wall of the central shrine in the Vaikuṇṭhavāsa-Perumāḷ temple in the same village.	....	Rājakēsarivarman	18th year ..	Do.	Records that the assembly of Kiḷiṉaḷūr in Oymā-nāḍu received 75 kaḻañju of gold from a native of Vāḻuḍaiyūr in Vāḻuḍaiyūr-nāḍu and agreed to feed daily 5 Brāhmaṇas.
156	On the same wall	Chōḷa ..	Rājarāja-Rājakēsarivarman	16th ,, ...	Do.	Records the gift of a kāḻam by a native of Perumbalamarudūr in Śōḷa-nāḍu for convening the assembly of Kiḷinaḷḷūr a brahmadēya in Oymā-nāḍu.
157	Do.	....	Pārthivēndrādhipativarman	13th ,, ...	Do.	Gift of sheep for a lamp to the temple of Tigaittiṟal-Vishṇugṛiha at Kiḷiṉaḷūr, by a certain Daṇḍanāyaka.
158	Do.	Pallava ..	Vijaiya-Nandivikramavarman	3rd ,, ...	Do.	Records a gift of 300 sheep for lamps and of land for offerings, to the temple of Tigaittiṟal-Vishnugṛiha at Kiḷiṉaḷūr in Oymā-nāḍu, by Tigaittiṟalār who had built it.

C—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	48th year	Tamil ..	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ, etc., and stops after mentioning the date of the king.
160	On the same wall	Do. .	Parakēsarivarman	16th ,, ...	Do. .	Damaged. Seems to register a gift of land by purchase, by Sāttan Maḷaḍigaḷ of Vēḷālippāḍi, for the annual repairs of a tank.
161	On the same wall	Vijaya-nagara.	Achyutayadēva-Mahārāya, son of Vīra-pratāpa Vīra-Bhujabala Vīra-Narasiṅgayadēva-Mahārāya.	Śaka 1454, Nandana, Āḍi 5.	Do. .	Registers a gift of land and of house-sites to certain Vaishnavas, for conducting annual repairs to the temple of Viṟṟirunda-Perumāḷ.
162	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	[Rājarāja I.]	....	Do. ..	Unfinished. The conquests of the king that are noted extend up to Kaliṅgam.
163	On the north wall of the same maṇḍapa.	..	Tribhuvanachakravartin Kōṉēṟinmai-koṇḍaṉ.	3rd year, Āḍi ..	Do. ..	Gift of the village of Amarupākkam, for worship and repairs, to the temple of Viṟṟirunda-Perumāḷ at Kiḷiṉaḷḷūr alias Ulaguvyavandaśōḷa-chaturvēdimaṅgalam.
164	On the west wall of the same maṇḍapa.	..	....	....	Do. ..	Records that this is the charity of Ādittaḍēvaṉ alias Kāliṅgarāyar.
165	On the west side of the platform in front of the same maṇḍapa.	..	Rājanārāyaṇaṉ Śambuvarāyaṉ	14th year	Do. ..	Records the gift of a vessel by a certain Vēdanārāyaṇaṉ.
166	On the same side	..	....	....	Do. ..	Records that the steps (sōpāna) were made by Dāvakula-Perumāḷ alias Vaṉṉaḍudaiyāṉ of Vijaiyaṅkuḍi.
167	On the west wall of the prākāra of the same temple; inside.	Vijaya-nagara.	Achyutarāya	Śaka 1453, Khara, Māśi 9.	Do. ..	Gift of land for offerings to the temple, for the merit of the king and Timmappa-Nāyaka.
168	At the entrance into the same temple; left side.	..	....	Śaka 1452, Vikṛiti, Āḍi 2.	Do. ..	Gift of land for worship to the temple of Viṟṟirunda-Perumāḷ at Kiḷiyaṉūr, by Virappa-Nāyaka, the agent of Namaśśivāya-Nāyaka, for the merit of the latter. Below this is an inscription which states that Tēṟṟuvārgaṇḍaṉ of Uḷaṇḍai gave the tiruchohin[na]pichohai.
169	On the margin of the platform in the Aiyaṉār temple in the same village.	Vijaya-nagara.	[Mahā]maṇḍalēśvara Sadāśivadēva-Mahārāya.	Śaka 1467, Vibhavasu * * * Śravaṇa, Friday.	Do. ..	Fragments.
170	On the west wall of the central shrine in the Agastyēśvara temple at Chunampet-Vilivakkam (Madurantakam taluk, Chingleput district).	Pāṇḍya ..	Jaṭāvarmaṉ Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	12th year, [Kaṉṉi], ba.di.pra[thama], Monday, Makha.	Do. ..	Gift of money for a lamp to the temple of Tiruvagattīśvara-mudaiya-Nāyaṉār at Villipakkam alias Gaṅgaikoṇḍaśōḷa-naḷḷūr in Oymā-nāḍu alias Vijaiyarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, by a native of Kāvaṇam alias Tyāgasamudraṉallūr in Manavir-kōṭṭam.
171	On the south wall of the same shrine.	Vijaya-nagara.	Vīra-Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.	Mithuna, śu. di. prathamai, Wednesday.	Do. .	Much damaged. Mentions Villi[pa]kkam alias Gaṅgai-koṇḍaśōḷanallūr.
172	On the same wall	Do.	Mahāmaṇḍalēśvara Kampaṇa-Uḍaiyar ..	Pramāḍi	Do. ..	Much damaged. Seems to provide for a festival to the temple at Villipakkam. The record is signed by Viṭṭappaṉ.
173	On a pillar lying in front of the Zamindar's house, at Chunampet (same taluk and district).	Do. .	Dharmarāya, son of Virapratāpa Narasiṅgayadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1424, Durmati, Siṁha, śu. di. daśami, Monday, Śravaṇa.	Do. ..	The inscription reads from bottom upwards. Seems to record a gift of land by purchase for a maṭha (?) by Kēvuraṇa-Nāyaka, son of Narasappa-Nāyaka a Kannaḍiya resident of Māṅkāḍupaḍaividu in Murugamaṅgalapparru which was situated in Jayaṅgoṇḍa-Toṇḍamaṇḍalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On the east wall of the Varadarāja-Perumāḷ temple at Tribhuvāṇi (Pondicherry French settlements).	Chōḷa .	Parakēsarivarman alias Rājēndra-Chōḷadēva (I).	5th year	Tamil	"This temple of Naḍuvil-Vīraṉārāyaṇa-Vinnagar at Tribhuvanamahādēvi-chaturvēdimaṅgalam, a brahmadēya in Jayaṅgoṇḍachōḷa-maṇḍalam, shall be under the protection of the regiments Śrī [Vāḍavūr]-Illaiyaḷipperumbudai and . . . . . Paḷḷaiyiravar of our lord Rājarājadēvar." Begins with the historical introduction ஸ்வஸ்திஸ்ரீ, etc.
175	On the east, north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ...	Do. .	Damaged and incomplete. Registers a gift of land for the temple site, a hall, temple premises and flower-garden, to the god Aruḷākara-Īśvaramuḍaiyār set up in the 5th year of Vikrama-Chōḷadēva, by Arumbākkiḻāṉ Maḍurāntakaṉ Ponmaṇḍabalakkūttaṉ alias Peṟkōyil Toṇḍamāṉār residing in Maṇaṉil in Maṇaṉil-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam, for the prosperity of the king (Perumāḷ) and the village. The gift was made at the command of the great assembly who were attending to the duties of the village of Tribhuvanamādēvi-chaturvēdimaṅgaḷam, a brahmadēya, from the month of Karkaṭaka. The flower garden of (the image of) Parāntakadēva set up in the temple of Rājarājīśvaramuḍaiyār is referred to incidentally. Begins with the historical introduction ஸ்வஸ்திஸ்ரீ, etc.
176	On the same walls	Do. ..	Rājakēsarivarman alias Rājādhirājadēva	30th year, Mina, Wednesday, Uttiram.	Do. ..	Registers a gift of land for providing a sumptuous offering called after Rājēndra-Chōḷa, to the god Naḍuvil Śrī-Vīraṉārāyaṇa-Vinnagar-Āḻvār, by Rājēndraśōḷa-Māvali-Vāṇarāyar under the auspices of the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam which met in the maṇḍapa built by Sembiyaṉ Umaḷaṉaṭṭu-Muvēndaveḷār for the merit of Rājēndra-Chōḷadēva. Tribhuvanamādēvi-chaturvēdimaṅgalam is herein stated to have been an independent village (taniyūr) in Viḷuppaṟaiya-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu. Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc.
177	On the north wall of the same temple.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	[6]th year, Siṁha, ba. di. Ekādaśi, Punarvasu, [Tuesday].	Do.	Much worn out. Begins with the introduction ஸ்வஸ்திஸ்ரீ ஸ்ரீ, etc. Registers a gift of land by purchase for worship and offerings to the god Kōḷavaraha-Āḻvāṉ who is pleased to reside in the Śrīkōyil. The gold was deposited in the treasury of the temple.
178	On the same wall	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	9th year, Rishabha, [śu]. di. Saptami, Āḍīśha, Thursday.	Do	Begins with the historical introduction ஸ்வஸ்திஸ்ரீ ஸ்ரீ, etc. Registers a gift of land by purchase to the god Tiruvayindrapuraṭṭu-Āḻvāṉ. Herein Viḷuppaṟaiya-nāḍu in which Tribhuvanamādēvi-chaturvēdimaṅgalam was situated, is stated to have been a subdivision of Rājēndra-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the north and west walls of the same temple.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Mithuna, ba. di. chaturthi Thursday, Aviṭṭam.	Tamil ..	Begins with the introduction ஸ்வஸ்தி ஸகல, etc. Seems to record a gift of land to the temple of Tiruvayindrapurat-[taḷvāṉ].
180	On the west wall of the same temple.	Do. ..	Do. do.	6th year Vṛiśchika, ba. di. trayōdaśi, Tuesday, Svāti.	Do.	Begins with the introduction ஸ்வஸ்தி ஸகல, etc. Registers the order of Pallavan Pallavaraiyar the Secretary (tirumandira-ōlai), made at the request of Vāṇādhirājar the commander of the forces (sēnāpati) that nobody except the residentiary Veḷḷāḷas of Vaḷḷūr should levy or pay any kind of dues within the village and that those who do so will be considered to have transgressed the law. This order was engraved while Perumpuliyūr-Nambi was inspecting the temple business.
181	On the same wall	Do. ..	Do. do.	6th year, Mēsha, śu. di. trayōdaśi, Hasta, Thursday.	Do.	Registers an order of the assembly altering the classification of the land at Puttūr alias Jananāthanallūr which had been already granted for the merit of Uḍaiyapirāṭṭiyār. Pirāṇṭakan Ulōgamādēviyār. Refers to the kaḍai-ūḍu of Villivarāyar, ... Mūvēndavēḷār, the adhikārin who is called "uncle" (amman) and sēnāpati Rājēndra-Vayiṇāgaraochchōḷar. Commences with the historical introduction ஸ்வஸ்தி ஸகல etc.
182	On the south wall of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kāḍavaṉ Avaṉi-āḷappirandaṉ Kō-Peruñjiṅgaṉ.	....	Tamil and Grantha.	States that Avaṉi-āḷappirandaṉ constructed a temple for Hēramb-[Gaṇapati] on the banks of the tank at Tribhuvanamādēvi. He repaired the embankment, the sluices and the irrigation channels of the tank.
183	On the same wall	Chōḷa .	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Kanyā, Sunday, Pūrvāshāḍha.	Tamil ..	Begins with the introduction ஸ்வஸ்தி ஸகல etc. Gift of land for offerings, worship etc., to the temple of Virāśōḷa-Vinnagar-Āḻvār by the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam which assembled in the temple of Viranārāyaṇa-Vinnagar-Āḻvār.
184	Do.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Karṇāṭaka, ba. di. navami Rōhiṇi, Thursday.	Do. .	Stones out of order. Commences with the introduction புத்தேள் புரக் etc. Gift of land free of taxes and two house-sites, for feeding twenty Brahmans with sumptuous meals. The land was called Tribhuvanamādēvi after this village. The great assembly met in the maṇḍapa called Uttama-Chōḷa-Viḷupparaiyaṉ-tirumaṇḍapam in front of the temple of Śrīkōyil Vinnagar-Āḻvār.
185	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājēndra Chōḷadēva (Kulōttuṅga I).	3rd year ..	Do. .	Damaged and incomplete. Commences with the introduction ஸ்வஸ்தி ஸ்ரீமத் etc. Mentions the adhikārin Uttama-Chōḷa Vāṇavarājar and Kuñjaramalla-chaturvēdi maṅgalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōḷa ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Mithuna, ba. di. tṛitīyā, Thursday, Pūraṭṭādi.	Tamil ..	Begins with the introduction புத்தேள் புரக், etc. Registers an order of the great assembly altering the classification of the land which was given to the image of Vīrirundāḷvār in the temple of Śrīkōyil alias Viranārāyaṇa-Vinnagar-Āḻvār for feeding twenty Brahmans.
187	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	29th year, Mithuna, Sunday, Viśākha.	Do. ..	Begins with the introduction ஸ்ரீகோவர், etc. Seems to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājēndrasōḷaṉ-maḍam.
188	On the south and east walls of the same temple.	Do. ..	Rājakēsarivarman alias Vijaiyarājēndradēva.	35th year and 93rd day.	Do. ..	Begins with the introduction ஸ்ரீகோத்ர, etc. Gift of land to the Āḻvār at Tiruvayindrapuram, by Perumbuliyūr Nīlakaṇṭhaṉ Nārāyaṇaṉ of Śāmaśōḷamaṇichchēri altering the classification. Mentions the adhikārin Āhavamalla-Kulāṇṭaka-Mūvēndavēḷāṉ.
189	On the north side of the base of the same temple.	Do. .	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	16th year, Mithuna, Friday, Uttiraṭṭādi.	Do. .	Begins with the introduction ஸ்ரீகோவர், etc. States that the village Vaṟakkūr which was a dēvadāna of the temple of Naḍuvil-Śrī-kōyil Śrī-Virānārāyaṇa-Vinnagar-Āḻvār, was apportioned to 48 tenants after dividing the lands into six divisions generally. It was also stipulated that the tenants are not liable to pay any taxes except those due to the god of Naḍuvil-Śrīkōyil and to the tank Kōkkiḷāṉadippēṟēri.
190	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th year	Do. ..	Commences with the introduction புத்தேள்கோன், etc. Records that the land already given for worship to the temple of Teṉ-Tiruvēṅgaḍattēmberumāṉ at Tribhuvanamādēvi-chaturvēdimaṅgalam, a brahmadēya in Virāyatāravaḷanāḍu, a sub-division of Gaṅgaikoṇḍaśōḷa-vaḷanāḍu, was inadequate and that additional lands were given.
191	On the north, west and south sides of the same base.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rājādhirāja.	33rd year and 191st day.	Do. ..	Stones displaced. Commences with the introduction ஸ்ரீக ரோத்ர, etc.
192	On the same sides	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	6th year	Do. ..	Do. Begins with the introduction ஸ்ரீகோவர் வர், etc.
193	On the west side of same base ..	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	48th ,, ..	Do. ..	Gift of sheep for a lamp.
194	On the same side	Vijaya-nagara.	Virappaṇa-Uḍaiyar	Śaka 1314, Yuva ..	Do. ..	Stones displaced. Seems to record a gift of land to the temple of Virriranda-Perumāḷ.
195	On the south side of the same base	Chōḷa ..	Rajēndra-Chōḷadēva	20th year	Do. ..	Do. Commences with the introduction ஸ்ரீக வர்வர், etc.
196	On a slab built into the floor of the maṇḍapa in front of the same temple.	Do. ..	Rājakēsarivarman, 'who destroyed the ships at Kaṇḍaḷūr-Śālai.'	10th ,, ...	Do. ..	Damaged. Seems to register a gift of land by purchase, for supplying water and burning a lamp. The tank Kōkkiḷaṉadippēṟēri figures among the boundaries of the land.
197	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th ,, ...	Do. ..	Commences with the introduction புத்தேள்கோன், etc. Gift of land, free of taxes, for conducting a festival to the temple of Tirunāgīśvaramuḍaiya-Paramasvāmin.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	27th year, Karkaṭaka,śu. di. dvitiyai, Pushya, Wednesday.	Tamil ..	Commences with the same introduction as in No. 197 above. Gift of land to [Pipaḥ]rai Tirunārāyaṇa-bhaṭṭaṉ alias Kavikumudachandra-paṇḍitaṉ of Mānakulāsaṇichchēri, by the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam an independent village and a brahmadēya in Vīrāvaṭāra-vaḷanāḍu, a sub-division of Gaṅgaikoṇḍa-chōḷa-vaḷanāḍu as a recompense for having composed Kulōttuṅga-Chōḷa-charitai, a kāvya glorifying the king (perumāḷ). The assembly was required to listen to the kāvya as well.
199	On the south, east and north walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	43rd year	Do. ..	Stones missing and displaced.
200	On the east wall of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias [Kulōttuṅga]-Chōḷadēva.	4[3]rd ,, .. .	Do. ..	Do. do. Commences with the introduction ಸ್ವಸ್ತಿಶ್ರೀ etc. Seems to record a gift of land for feeding tapasvins and Māhēśvaras.
201	On the same wall	Do. ..	[Rājakēsarivarman alias] Kulōttuṅga-Chōḷadēva.	[28]th year, Mēsha, ba. di. trayōdaśi, Uttirāṭṭādi, Friday.	Do. ..	Much worn out. Begins with the introduction ಸ್ವಸ್ತಿಶ್ರೀ ಮೇಷ, etc. Prescribes certain rules regarding the cultivation of lands growing areca-palm.
202	On the east and north walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin [Kulōttuṅga-Chōḷadēva.]	Lost.. . ..	Do. ..	Stones missing. Commences with the introduction ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ, etc. Gift of land by the assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam for feeding saṁnyāsins, during the festival of the temple of Tirumēṟkōyil-Āḻvār, on New-moon days and Vishus and while offerings are made to the Āḻvār of Mēṟkōyil in the Vēdāntavēdya-maṭham.
203	On the same walls	Do. ..	Rājakēsarivarman alias [Kulōttuṅga]-Chōḷadēva.	48th year	Do. ..	Stones missing. Begins with the same introduction. Seems to register a gift of land for feeding the itinerant Śivayōgins and Māhēśvaras in the Tirunāvukkarasu-maṭham.
204	On the north wall of the same maṇḍapa.	Do. ..	[Rājakēsari]varman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	[4]3rd ,, ...	Do. ..	Fragments. Begins with the same introduction. Refers to the temple of Ten-Tiruvēṅgaḍattāḻvār at Tribhuvana-mādēvi-chaturvēdimaṅgalam.
205	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	43rd ,, ...	Tamil and Grantha.	Damaged. States that persons who are qualified to do the services of bhaṭṭavṛitti, kiḍai, aḍaippu, kūṭṭam, accountancy (kaṇakku), carpentry (tachchu) and others should take up such services in the village only. Those who engage themselves in those services beyond this village will be considered to have transgressed the law, to have committed a fault against the great assembly and to have ruined the village.
206	Do.	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	23rd ,, ...	Tamil ..	Commences with the introduction ಸ್ವಸ್ತಿಶ್ರೀ, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	42nd year ..	Tamil ..	Commences with the same introduction. Records that the lands belonging to the temple of Emalattu-Durgaiyār Oṅkārasundariyār, situated in the eastern hamlet of this village with the temple flower-garden and tank, were registered as a village gift to the said goddess under class 12. This land was renamed Bhūpālasundara-vilagam after demarcating the lands and fixing the boundaries.
208	On the side of the west veranda in the prākāra of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōḷadēva.	9th ,, ..	Do. ..	Commences with the introduction ಸ್ವಸ್ತಿಶ್ರೀ, etc. Records a gift of land to the weavers for supplying certain cloths to the temple. It is said of these weavers that they were the offspring of a Brahman with a Vaiśya (woman) and that as authorized by the Āgamas and Smṛitis, they had the privilege of weaving and supplying cloths to temples and kings.
209	On the same side	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	19th ,, ..	Do. ..	Commences with the introduction ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ, etc. The tax-free lands already granted to the temple of Uḍaiyār Tirumaṇikuḷi-Mahādēva in Mērka-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu were found insufficient to meet the daily expenses, incense, etc.; and the great assembly made an additional grant of tax-free land in the village of Tribhuvanamādēvi-chaturvēdimaṅgalam.
210	On the west side of the ruined maṇḍapa opposite the same temple.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rajadhirājadēva.	Makara, śu. di. Wednesday, Ārdra.	Do. ..	Commences with the introduction ಶಿವಮಯಂ, etc. Gift of land as goldsmith's service-inam, to a goldsmith named Araṅgaṉ Komāraṉ alias Rājadhirāja-perundaṭṭāṉ who was required to do the work of a goldsmith for himself and for others within the village and its hamlets.
211	On a stone lying by the side of the same maṇḍapa.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kaṇḍaṉ-Śālai.'	12th year	Do. ..	Much damaged.
212	On the sides of a pillar lying near the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	13th year, Simha, ba. di. Monday, ēkādaśi, Punarvasu.	Do. ..	The big men of the assembly decided that the tax antarāyam should be levied on those who cultivated the lands.
213	On fragments lying round the same temple.	..	.....alias Tribhuvanachakravartin Kulōttuṅga.....	..	Do. ..	....
214	On the north base of the Ubhaya-Nāchchiyār shrine in the Gaṅgā-varāhēśvarasvāmin temple at Tirukkanji (French Settlements).	Paṇḍya ..	Tribhuvanachakravartin Parākrama-Paṇḍyadēva.	[4]th year, Mithuna, ba. di. Wednesday.	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Gaṅgaivara-ninṟār.
215	On a slab lying in the same temple	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa I..	40th year	Do. ..	Records that the bank of the tank at Tribhuvanamādēvi-chaturvēdimaṅgalam had breached and that Bhūtamaṅgalamuḍaiyaṉ Oṟṟiyūraṉ Bhūpālasundaraṉ alias Sōḷakōṉār had it repaired. The stone revetment was constructed by Sēṅgalāraḍaiyaṉ Araiyaṉ Tirumalapāḍi-Uḍaiyaṉ alias Malaiyappiyaraiyaṉ on behalf of the former. The revetment was called Kulōttuṅgasōḷaṉ.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same slab	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa (I)	44th year	Tamil ..	Refers to the same transaction and registers a gift of land by Śōḷakōṉār for repairing the bank and constructing the stone revetment. The paddy accruing for the repair of the tank was being mixed up with the general dues from the village and the above noted repairs were not being attended to. In lieu of this paddy was now given land in Neṭṭaippakkam alias Bhūpālasundaranallūr, a hamlet of Tribhuvanamādēvi-chaturvēdimaṅgalam.
217	On the north wall of the central shrine in the Raṅganāthasvāmin temple at Tirumalpadi (Wandiwash taluk, North Arcot district).	..	Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.	19th ,, ...	Do. ..	Gift of certain taxes for burning lamps to the temple of Paḷḷikoṇḍa-Perumāḷ at Tiruvāypāḍi in Ponnūr-paṟṟu.
218	On the north and west walls of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ ..	5th year, Ādi ..	Do. ..	Lost in the middle. Gift of land for worship, repairs and festivals to the same temple.
219	On the east, north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4[0]th year ..	Do. ..	Gift of land by purchase as dēvadāna, to the temple of Vikrama-Chōḷa-Viṇṇagar-Āḻvār, by the residents of Tennārūr in Tennārūr-nāḍu, a sub-division of Palakuṉṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
220	On the west and south walls of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ ..	16th ,, ...	Do. ..	Records that the various festivals in the temple of Paḷḷikoṇḍa-Perumāḷ were to be conducted by collecting the dues from the persons who had undertaken to conduct these festivals.
221	On the same walls	..	Do. do.	17th year, Ādi ..	Do. ..	Gift of taxes to the same temple for offerings.
222	Do.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāya.	4th year	Do. ..	Gift of land to the same temple.
223	On the north and west walls of the Tāyar shrine in the same temple.	Vijayanagara	Achyutadēva-Mahārāya, son of Vīra-Narasiṅgadēva-Mahārāya, 'who instituted the elephant-hunt.'	Śaka 1458, Durmukhi, Mithuna, śu. di. . . Kārttigai.	Do. ..	Gift of the village of Kiḻaṅguṇam in Vēḍalśirmai, for the merit of Achyutadēva-Mahārāya by a resident of Kāñchipuram and by one of Tiruvā[r]pāḍi.
224	On the west wall of the same shrine	..	....	Parābhava, Māsi ..	Do. ..	Gift of lands to the same temple with remission of taxes.
225	On the south wall of the same shrine.	..	....	Virōdhi, Vaigāsi ..	Do. ..	Of the eight shares of land in Kuṉṟakkampūṇḍi given to eight Śrī-Vaishṇava Brāhmaṇas as adhyayanāṅga, four shares were misappropriated by Veḷḷaichchiyaṉ and others. These latter were punished for their misconduct and the four shares were equally distributed for conducting worship, etc., in the shrines of Nammāḻvār and Bhāshyakārar.
226	On the rock near the maṇḍapa to the south of the same temple.	..	....	Manmatha Bhādrapada, śu. di. 11.	Telugu ..	Mentions the god Ādi-Raṅganātha of Tiruppāpāḍi and a certain Vīraṇa-Rāṇṭu, a disciple of Lōgachārya.
227	On the side of a brindāvana in the maṇḍapa of the Tirupalliśvāmikōyil in the same village.	..	....	....	Do. ..	Gift of the terrace (koraḍu) by some private individuals.
228	On the north wall of the central shrine in the Taṭākapuriśvara temple at Madam (same taluk and district).	Vijayanagara	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1285, Śōbhakṛit, Tula śu. di. trayōdaśi, Friday, Rēvati.	Tamil ..	Gift of land to Bhuvanēkabāhudēva, a Māhēśvara of the temple of Kuḷandai-Āṇḍār at Maḍam by Gaṇḍaraguḷi Mādha-Nāyakar, [son of] pradhāni Sōmaya-daṇṇāyaka.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Vijaya-nagara.	Vīrapraṭāpa Dēvarāya-Mahārāya ..	Śaka 1355, Pramādīcha, Kumbha, śu. di. daśami, Monday, Tiruvōṇam (Śravaṇa).	Tamil	Records the gift of Tirumugakkāṇi to Amarakōṉār Kuḷandai-Āṇḍār, one of the Kaikkōḷars of the temple of Tiruvagniśvāramuḍaiya-Mahādēva. Aramvaḷatta-Nāchchiyār and his elder sister paid a visit to Dēvarāya-Mahārāya and procured this gift.
230	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year	Do.	Gift of the two villages Maḷa-nṟu and Kōdaṇḍapuram for the festival in the month of Āṉi, worship and other expenses in the temple of Tiruvagniśvāramuḍaiya-Mahādēva at Kuḷattūr in Tennārūr-nāḍu a sub-division of Palakuṉṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam, by the residents, Agambadiyārs, Agambadi-Mudaliars and Paṉṉāṭṭavar of Ānnasmaṅgalapparuṅ of this district.
231	On the west and south walls of the same shrine.		....	Śaka 1406	Grantha ..	Records that Champa who was called Rājēndra-Chōḷa gave a Brahman-village, free of taxes, to 24 Brāhmaṇas for reciting the Vēdas in the presence of Agniśa.
232	On the same walls	Vijayanagara	Dēvarāya-Mahārāya	....	Grantha and Tamil.	Built in. Gives the genealogy of the king from Saṅgama.
233	On the south wall of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāya.	7th year, Mēsha śu. di. trayōdaśi Wednesday, Uttiram.	Tamil ..	Records a gift of land to the temple by the king at the request of Aṇṇaḷaiṭṭa-Nāchchiyār.
234	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year ..	Do. ..	Registers the appointment of Meykāval in the temple referred to in No. 230 above.
235	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	44th ,, ..	Do. ..	Gift of land for daily offerings to the temple of Aguṇīśvara at Kuḷattūr, by Śeṅgēṇi Nāḷayiravaṉ Ammaiyappaṉ alias Rājēndra-Chōḷa Sambuvarāyaṉ.
236	Do.	Vijaya-nagara.	Vīra-Bukkaṇa-Uḍaiyar, son of Vīra Hariyaṇa-Uḍaiyar.	Śaka 1329, Pramādi.	Do. ..	Middle portion lost and surface worn out. Seems to record a sale of land to the temple by the residents of Kuḷattūr. Mentions Ammaiyappaṉ alias Rājēndraśōḷachchambuvarāyaṉ.
237	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do. .	Gift of the village of Maḷavūr to the temple of Aguṇīśvaramuḍaiya-Mahādēva.
238	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	4th ,, ..	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Sale of land to a resident of Śaḷukki by the residents of Kuḷattūr on behalf of the same temple.
239	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	3rd ,, ...	Do. ..	Incomplete. Gift of additional land for sandal-paste, to the temple of Tiruvagniśvāramuḍaiya-Mahādēva at Kuḷattūr in Tennārūr-nāḍu a sub-division of Palakuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam by Seṅgēṇi Ammaiyappaṉ Aṭṭimallaṉ alias Rājēndraśōḷachchambuvarāyaṉ.
240	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th ,, ...	Do. ..	Sale of land for a lamp to the temple of Kuḷandai-Āṇḍār at Kuḷattūr in Tennārūr-nāḍu, by a native of Naḍuvil-nāḍu.
						Gift of the village of Āḻiyūr for daily worship and festivals in the temple of Aguṇīśvaramuḍaiya-Mahādēva at Kuḷattūr.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same walls	Chôla ..	Tribhuvanachakravartin Kulôttuṅga-Chôladêva.	5th year	Tamil ..	Damaged. Gift of paddy for the midnight service in the same temple.
242	Do.	Do. ..	Vikrama-Chôladêva	3rd ,, ...	Do. ..	Built in. Gift of land for feeding the devotees in the temple of Agniśvaramudaiya-Mahadêva, by a Brahman residing in Vikramaśôla-chaturvêdimangalam, an independent village in Paḍaiyûr-kôṭṭam.
243	On the west wall of the same maṇḍapa.	Vijaya-nagara.	Kampaṇa-Uḍaiyar son of Vîra-Bokkaṇa-Uḍaiyar.	Parâbhava, Dhanus, ba. di. ekâdaśi, Sunday, Śôdi (Svâti).	Do. ..	Registers the assignment of the service of the accountant of the temple of Kulandai-Âṇḍâr, on one of the Mahêśvaras of the temple.
244	On the south wall of the same maṇḍapa	..	Sakalalôkachakravartin Rajanarâyaṇa ..	6th year, Âḍi ..	Do. ..	Assignment of the appointment of accountant of the interior section of the same temple.
245	On the same wall	..	Sakalalôkachakravartin Râjanârâyaṇa-Śambuvarâya.	6th year Simha, śu. di. prathamâ, Sunday, Makhâ.	Do. ..	Records a similar transaction in the temple of Agniśvaramudaiya-Mahâdêva.
246	Do.	Paṇḍya ..	Tribhuvanachakravartin Kôṉerinmaikoṇḍa Sundara-Paṇḍyadêva.	13 + 2nd year ..	Do. ..	Gift of land for worship and daily expenses in the same temple.
247	Do.	..	Mâṟavarman Tribhuvanachakravartin Vîra-Paṇḍyadêva.	....	Grantha ..	This inscription is engraved below No. 246 above and records that it was engraved at the instance of Hastimalla.
248	On a slab lying inside the same maṇḍapa	Paṇḍya ..	....	Doubtful	Tamil ..	Damaged.
249	On the south wall of the Svayaṁbhulingam shrine in the first prâkâra of the same temple.	..	....	....	Do. ..	This is the gift of pradhâni Viṭṭappar, son of Apparaśar.
250	On the north wall of the same prâkâra.	Paṇḍya ..	[Mâṟavarman] Tribhuvanachakravartin Vîra-Paṇḍyadêva.	4th year	Do. ..	Damaged. Gift of paddy and money for offerings and lamps to the image of Puvananâyakêśvaramudaiya-Nâyanâr set up by one of the Kaikkôlars of the village.
251	On the south wall of the same prâkâra.	Vijaya-nagara.	Hariyaṇa-Uḍaiyar	Śaka 1305, Rudhirodgâri, Mîna, śu. di. pûrṇai, (paurṇami), Monday, Uttiram.	Do. ..	Unfinished. Gift of land for worship by Uttama-Nambi Karuṇjiruttanâyan of Śiru-Puḷûr in Vîranârâyaṇa alias Sundara-Paṇḍya-chaturvêdimangalam in Śôḷa-maṇḍalam, to the shrine of Saptamâtṛis set up by him in the temple of Kulandai-Âṇḍâr.
252	On the east wall of the same prâkâra.	Chôla ..	Tribhuvanachakravartin Rajadhirajadêva.	11th year, Mâśi ..	Do.	Built in in the middle. Registers a political compact entered into between Śeṅgêṇi-Miṇḍan Śiyan Pallavâṇḍan alias Śambuvarâyan on one side and Śeṅgêṇi Âṟṟin alias alias Râjêndraśôḷa-Śambuvarâya and Oḍuvan alias Rajagambîrachchambuvarâya on the other, by which it was agreed that they would not break the terms of the compact.
253	On the same wall	Do. ..	Tribhuvanachakravartin Rajarâjadêva (III).	3rd ,, ...	Do. ..	Gift of 32 cows for a lamp to the temple of Tiruvagniśvaramudaiya-Mahâdêva at Kulattûr, by a native of Venkaṭṭapâkkam in Môndûr-nâḍu a sub-division of Amûrkôṭṭam a district of Jayaṅgoṇḍaśôḷa-maṇḍalam.
254	Do.	Do. ..	Tribhuvanachakravartin Kulôttuṅga-Chôladêva.	11th ,, ...	Do. ..	Registers a compact similar to that of No. 252 above between Kûḍal-Âṟasanârâyaṇan Âlappiraṇḍan alias Kâḍavarâyaṇ and Śeṅgêṇi Vîrasôḷan Attimallan alias Kulôttuṅgasôḷa Śambuvarâyar.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chôla ..	Tribhuvanachakravartin Kulôttuṅga-Chôladêva.	2 [6]th year ..	Tamil ..	Gift of land in Kôḍaṇḍapuram in Iṉjipaḍu-nâḍu a sub-division of Palakuṉṟa-kôṭṭam for lamp to the temple of Tiruvagniśvaramudaiya-Mahâdêva.
256	Do.	Do. ..	Râjarâjadêva	10th ,, ...	Do. ..	Gift of cows for a lamp to the temple of Kulandai-Âṇḍar at Kulattûr by Śeṇḍâmaraikkaṇṇaṉ Śôḷakôṉ, a veḷḷâḷa of Uṟṟukkâḍu.
257	Do.	Vijaya-nagara.	Vîra-Bokkaṇṇa-Uḍaiyar, son of Vîra-Hariyaṇṇa-Uḍaiyar.	Śaka 1325, Svabhânu, Mêsha, ba. di. trayôdasi, Monday, Śadaiyam.	Do. ..	Gift of two houses to a certain individual who was assigned as a servant in the temple of Kulandai-Âṇḍar.
258	Do.	..	....	Parthiva, Âṇi ..	Do. ..	Records the sale of a house-site to Bhuvanêkabâhudêva, manager of a maṭha.
259	Do.	Chôla ..	Tribhuvanachakravartin Kulôttuṅga-Chôladêva.	46th year ..	Do. ..	Built in below and at the end. Seems to record a gift of land to the temple of Agniśvaramudaiyar for opening a flower-garden and digging a fresh-water-tank.
260	Do.	Vijaya-nagara.	Vîra-Bukkaṇa-Uḍaiyar, son of Vîra-Hariyaṇa-Uḍaiyar.	Śaka 1325, Svabhânu, Mêsha, śu. di. daśami, Monday, Śadaiyam.	Do. ..	Gift of the village of Maḷavûr free of taxes, by Vîra-Puliyarâya-Uḍaiyar, son of Vîra-Bukkaṇa-Uḍaiyar, to the temple of Agniśvaramudaiya-Mahâdêva, for an offering, two perpetual lamps, twilight lamp, for festivals, worship, repairs and flower-garden.
261	On the east wall of the mahâmaṇḍapa in the same temple.	..	. . . dêva-Mahârâja	Âṅgira, Karttigai	Do. ..	Built in at the end. Seems to record a gift of land.
262	On the east wall of the Brihannayaki-Amman shrine in the second prâkâra of the same temple.	Do.	Vîra-Bokkaṇṇa-Uḍaiyar, [son of] Vîra Hariyaṇṇa-[Uḍaiyar].	Śaka 132*, Parthiva, Makara-Saṅkrânti.	Do. ..	Gift of land for a lamp to be burnt at the service called Gaṅgêyaṇ-śandi after the donor Râjarâjaṇ Gaṅgêyaṇ.
263	On the same wall	..	....	....	Tamil verse ..	....
264	On the west wall of the kalyaṇamaṇḍapa in the same prâkâra.	..	....	Śukla, Karttigai 21.	Tamil ..	Assignment of Śidâri-kaṇiyâṭchi (service) on a certain individual with the gift of land and distribution daily of the cooked rice attached to that office.
265	On the south wall of the same maṇḍapa.	..	Sakalalôkachakravartin Rajanârâyaṇa Śambuvaraya.	12th year ..	Do. ..	Records that the maṇḍapa was constructed by a dancing girl of the temple of Kulandai-Âṇḍar.
266	On the wall of the ruined shrine on the south side of the same prâkâra.	Vijaya-nagara.	Kampaṇa-Uḍaiyar	Viśvâvasu, Karkaṭaka, ba. di. Tritiyâ, Sunday, Avittam (Dhanishṭa.)	Do. ..	Registers the services of tirukkaiyôṭṭi and singing before the god in the name of certain devotees in (the temple of) Tirumuḍuguṇṟam.
267	On the left side of the outer gôpura of the same prâkâra.	Do.	Kampaṇa-Uḍaiyar, son of Vîra-Bokkaṇa-Uḍaiyar.	Śaka 1285, Virôdhikṛit.	Do. ..	Records that the gôpura called Gaṇḍaragûḷimârâyaṇâyakaṉ-tirugôpuram in the second prâkâra in the temple of Tiruvagniśvaramudaiya-Mahâdêva at Kulattûr was the gift of Gaṇḍaragûḷimâraya-Nâyakkaṉ, son of Śômaya-Daṇṇâyakkar on the occasion of the capture by him of Veṉṟumaṅkoṇḍa-Śambuvarâyar and Râjagambîraṉ-maḷai.
268	On the right side of the same gôpura.	Do.	Kampaṇṇa	....	Tamil verse ..	Verse in praise of Bukkaṇa, Kampaṇa and Śômaya-daṇṇâyaka. Seems to record the construction of the gôpura by Gaṇḍaragûḷi.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
269	On the same side.	..	....	....	Tamil ..	This gōpura and the doorway are the gifts of Tuṇaṇḍār Arrulār.
270	On a slab set up by the side of the same gōpura.	Vijaya-nagara.	Vīraprataṭpa Achyutayudāva-Mahārāya ..	Śaka 1452, Vikriti, Riśabha śu. di. daśami, Monḍay, Tiruvōṇam (Śravaṇa).	Do. ..	Gift of certain taxes to the temple of Tiruvagniśvaram-uḍaiya-Mahādēva for conducting the mahāpūja.
271	On the south wall of the same prakāra.	Do.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Krōdhi, Aippaśi ..	Do. ..	Records that the walls of the second prakāra of the Kulandai-Āṇḍār temple was built by Tirunallikiḷaṇ Nallakumbaṇ Teṉṉavarāyaṉ of Iḷaṅgāḍu.
272	Over an image of Durgā cut on the boulder called Rājakkal to the south of the same temple.	..	....	2*th year	Do. ..	This is the Bhagavati cut by Naḍuṅgāṇilai.
273	On the same boulder	Chōḷa ..	Kulōttuṅga-Chōḷadēva	43rd ,, ...	Do. ..	Gift of 48 sheep for ½ lamp to the temple of Tiruvagniśvaram-Uḍaiyar, by Bhuvanaśōran of Nariyanpākkam in Paṇaiyur-nāḍu for having killed by mistake with an arrow while aiming at a deer Poṉṉaṉ Achchiruvaṉ of Śaṅgarambākkam in Oymā-nāḍu.
274	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	40th ,, ..	Do. ..	Incomplete and damaged. Seems to refer to an accident similar to that of No. 273 above and records a gift of ¼ lamp.
275	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	41st ,, ..	Do. ..	Damaged.
276	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	49th ,, ..	Do. ..	Incomplete. Mentions the temple of Tiruvagniśvaram-Uḍaiyar.
277	Do.	Do. ..	Do.	43rd ,, ..	Do. ..	Gift of 12 sheep for ¼ lamp to the same temple.
278	Do.	Do. ..	Do.	3[8]th,, ..	Do. ..	Refers to an accident in a deer hunt as in No. 273 above and records a gift of ¼ lamp to be burnt in the Agniśvaram-Uḍaiyār temple.
279	Do.	Do. ..	Do.	38th ,, ..	Do. ..	Refers to a similar accident as in No. 273 above and records a gift of ¾ lamp.
280	Do.	Do. ..	(Kulōttuṅga I)	....	Do. ..	Begins with the introduction ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ. Seems to record a gift of lamp to the same temple.
281	Do.	Do. ..	Rājakēsarivarman alias Rājēndra-Chōḷadēva.	2nd year ..	Do. ..	Begins with the introduction ಶ್ರೀಮದಿರ್ತ್ತಿ, etc. Seems to record a gift of lamp.
282	On the side of the veranda of the ruined maṇḍapa in a field to the south of the same temple.	..	....	[Śaka] 1422, Raudri	Tamil verse ..	Registers that Chennaya Krishṇaya built a shrine for Śambandar at Kuḷandai.
283	On the side of a boulder called Śaṅkkampāṟai about a furlong to the south of the same village.	Pallava ..	Vijaya-Kampavikramavarman	26th year ..	Tamil ..	Gift of land by purchase for the maintenance of the tank (ēripaṭṭi).
284	On a rock near a pond called Veṅgaḷamma-kuṭṭai in the same village.	Vijaya-nagara.	Kumāra-Kampaṇa	Ānanda, Ādi ..	Do. ..	States that this pond was dug by a certain Tiruppaṇi-Nāchchiyār, a dancing girl of the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On a rock near another pond called Aṇṇamalaiyāṉ-kuṭṭai in the same village.	..	....	Śaka 14[9]4, Durmati.	Tamil ..	Records a gift of land by Śennaya-Krishṇaya for burning four lamps and for fetching a pot ful of water for the sacred bath.
286	On the north wall of the central shrine in the ruined Śiva temple at Āvur (Tiruvannamalai taluk, same district).	..	....	22nd year, Āvaṇi 31	Do. ..	Damaged. Seems to record a gift of land.
287	On the same wall	..	Tribhuvaṇachakravartin Kōṉērimaṉ-koṇḍāṉ.	....	Do. ..	Incomplete. Seems to record a gift of land. Mentions Hoysaḷa-nāḍu and Aḍapatta-Ilakkappar.
288	On the west wall of the same shrine.	..	....	Śaka 1193, Dhanus, śu. di. prathamā, Friday, Mūla.	Do. ..	Incomplete. Seems to record a gift of land to the temple of Tiruvagattiśvaramuḍaiya-Nāyaṉār at Āvūr in Śeṅguṉṟa-nāḍu of Vāṇagappāḍi on the northern bank of Peṉṉār a subdivision of Rājarāja-vaḷanāḍu.
289	On the south wall of the same shrine.	Paṇḍya ..	Tribhuvanachakravartin Kōṉerimaikoṇḍāṉ Vikrama-Paṇḍyadēva.	5th year, Paṅguṇi.	Do. ..	Records an order of Mallaya-Daṇḍanāyakkar. Gift of land for conducting a festival on the day of Punarvasu to the temple of Tiruvagattiśvaram-Uḍaiyār at Āvūr in Śingamalaiparru.
290	Do.	Pallava ..	Sakalabhuvanachakravartin [Peruṉjiṅga-dēḷva.	32nd year, Mēsha, śu. di. prathamā, [Monday], Tiruvādirai (Ārdra).	Do. ..	Damaged and incomplete. Mentions Manābharaṇa Śēdiyarāyar and Tiruvagattiśuramuḍaiya-Nāyaṉār.
291	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Sakalabhuvanachakravartin Kōpperuṉjiṅgadēva.	8[5]th year, Tulā, śu. di. pañchami, [Thursday], Mūla.	Do. ..	Unfinished. Seems to record a gift of the image of Astradēva by the oil merchants (vāṇigar), who are introduced with numerous titles, to the temple of Tiruvagattiśvaramuḍaiya-Nāyaṉār of Āvūr in Śēdimaṇḍalam on the northern bank of Peṉṉār.
292	On the same wall	Hoysaḷa ..	Vīra-Ballāḷadēva	....	Grantha ..	Incomplete.
293	Do.	Paṇḍya ..	Māṟavarman Tribhuvanachakravartin Kōṉērimēlko[ṇḍāṉ].....	....	Tamil ..	Damaged and stone taken off in the middle. Seems to register a gift of land.
294	On the north wall of the same maṇḍapa.	Vijayana-gara.	Vīra-Kampaṇa-Uḍaiyar	.. .. Rākshasa, Mithuna, śu. di. chaturthi, Sunday, Pushya.	Do. ..	Damaged. Gift of land.
295	On the same wall	..	....	Vikrama, Vṛiśchika, śu. di. chaturdaśi, Friday Āśvati.	Do. ..	Much damaged. Seems to record a gift of land to a certain number of Chaturvēdibhaṭṭas and to the temple of [Vikrama]-Perumāḷ.
296	Do.	Paṇḍya ..	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	[20]th year, Tulā, ba. di. tṛitīyā, Monday, Rōhiṇi.	Do. ..	Records a gift of land.
297	On the west wall of the same maṇḍapa.	Vijayana-gara.	Kampaṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Śaka, 19[74], [Naṇdana], Kanya, śu. di. [Pūrṇai] (Paurṇamī), Monday, [Rēvati].	Do. ..	Seems to record a gift of a Brahman village called Sōmanāthapura-chaturvēdimaṅgalam in Śiṅgamalaiparru in Śēdimaṇḍalam in Śeṅguṉṟa-nāḍu in Vāṇagōppāḍi on the northern bank of Peṉṉai by Sōmappa, the pradhāni of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the same wall	Vijayanagara.	Kampaṇa-Uḍaiyar	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mṛigaśirsha.	Tamil ..	Registers a gift of land to a Brahman residing in Kuḍalūr alias Poyyai Śridhara-chaturvēdimaṅgalam for adhyayana on special days and during the festival in the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār at Āvūr of Śeḍimaṇḍalam alias Śiṅgamalaiipparru.
299	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4th year, Makara, śu. di. pañchami, Monday, Revati.	Do. ..	Records the rate of taxes fixed on the various crops grown on the lands.
300	On the same wall	Pallava ..	Śakalabhuvanachakravartin Perunjiṅgadēva.	32nd year, Mēsha, śu. di. prathamā, Sunday, Mūla.	Do. ..	Gift of land for supplying sandal-paste and scented powder for bath to the same temple.
301	Do.	..	....	....	Do. ..	Records a gift of white chauri by Sundara-Pāṇḍyakōvalarāyaṇ.
302	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin [Sundara]-Pāṇḍyadēva.	12th year	Do. ..	Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.
303	On a pillar by the side of the same maṇḍapa.	Do. ..	Vīra-Pāṇḍyadēva	11th ,, ...	Do. ..	This is the sacred maṇḍapa of Kuḍināyaṇār Narasiṅgadēvar.
304	On the north wall of the Gaṇapati shrine in the same temple.	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Vilambi, Kumbha, ba.. di, Friday, Mūla.	Do. ..	Records the gift of the village of Kuvakkōḷi as a hamlet of the village of Sōmanāthapura-chaturvēdimaṅgalam.
305	On the west wall of the same shrine.	Do.	Do. do.	Vilambi, Kumbha, ba. di. navami, Friday, Mūla.	Do. ..	Registers that Viśvēśvaradēva of Periyamadam at Tiruvanṇāmalai made a gift of the village of Erpākkam to the mahājanas of Vaiyppūr alias Sōmanāthapura-chaturvēdimaṅgalam, an agrahāra in Śiṅgamalaipparru, in exchange for Kuvakkōḷi which belonged to him as the mahājanas secured an order of the king assigning the latter as a hamlet of Sōmanāthapura.
306	On the south wall of the same shrine.	..	Śakalalōkachakravartin Rajanārāyaṇaṇ ..	23rd year, Āḍi ..	Do. ..	Gift of land free of taxes to a certain Brahman for conducting the worship in the temples of Vaippūr-Kuvakkōḷi, the hamlet of Sōmanāthapura-chaturvēdimaṅgalam. Refers to Timappaṇaṇ brother-in-law (of the king).
307	On the north, west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	24th year	Do. ..	Gift of land for offerings to the temple of Tirumāḍappāṛai-Uḍaiyār at Āvūr in Vaṇagappāḍi on the northern bank of the Pennār at the request of Nallōḷaṇ Vinṇi Attimallaṇ alias Araiyarābharaṇavaṇavēḷaṇ, while Rājarāja Vāṇakōvaraiyar was residing at Perumbaṛappuliyūr (i.e., Chidambaram). The letters appear to belong to a later date.
308	On the south wall of the Amman shrine in the same temple.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1371, Pramōdūta, Makara, śu. di. dvādaśi, Monday, Svāti.	Do. ..	Gift of land free of taxes to Vaṇādarāyar by the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār at Āvūr.
309	On the west wall of the same shrine.	Do.	Dēvarāya-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1405, Śōbhakṛit. . . . śu. di. saptami, Pushya.	Do. ..	Middle stone completely peeled off. Seems to record gift of taxes to Vaṇādarāyar as arasuṅkāval-vari.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the east wall of the same shrine.	Saḷuva ..	Narasiṅgadēva-Mahārāya	Śaka 1393, Vikṛiti, Aippaśi 13, trayōdaśi, Monday, Aśvati.	Tamil ..	Built in. Mentions Annamarasar agent of the king and the temples of Tiruvagattīśvaramuḍaiya-Nāyaṇār and Añjaḷeṉṟa-Perumāḷ at Āvūr and refers to Oḍḍiyaṇ disturbance.
311	On a boulder in the central shrine in the ruined Vishṇu temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	Doubtful	Do. ..	Seems to record a gift of dry land to the temple of Karumāṇikkattāḷvār at Āvūr.
312	On a rock in a field at Pujaripatti, hamlet of Ilavampatti (Omalur taluk, Salem district).	Vijayanagara.	Viraprataṭapa Śrīraṅgadēva-Mahāraya ..	Kaliyuga 4756, Śaka 1577, Manmatha, Āṇi, 10, Paurṇami, Friday, Mūla.	Do. ..	Gift of the village of Ilavampaṭṭi which was renamed Kailāsanāthapuram for conducting festivals in the temple of Śrīkailāsanātha and Ammai Śivakāmi ar Tāramaṅgalam, by Immuḍikaṭṭi Muḍaliyār, a member of the community of Vaṇaṅgāmuḍi-Muḍaliyārs of the place.
313	On a slab near a Māriyamman temple in the same hamlet.	..	....	....	Do. ..	Gift of thirty kaḷañju of gold to (the temple of) Puḷaḷūrdēva by a private individual.
314	On the reverse of the same slab ..	..	....	....	Do. ..	Gift of five kaḷañju of gold to the same god by a private individual.
315	On the north wall of the central shrine in the Kailāsanātha temple at Tāramaṅgalam (same taluk and district).	..	....	....	Do. ..	First section of the inscription is very much damaged. Records that certain portions of the temple were reconstructed and that certain images were set up and consecrated by Immuḍikaṭṭi-Muḍaliyār of the Vaṇaṅgāmuḍi-Muḍaliyār community.
316	On the north wall of the prākāra of the same temple.	Mysore ..	Chikkadēvarāya	Kaliyuga 4780, Siddhārthi, Chittirai 10, Monday, saptami, Punarvasu.	Do. ..	Records that Kempayya, the son of Sāmayya of Mysore, and the agent of the king set up and consecrated the images of Śobrahmanya and the Aruvattumūvar in the temple.
317	On a slab on the road-side, 10½ miles from Dharmapuri on the Dharmapuri-Krishnagiri road (same district).	Vijayanagara.	Vīra-Bukkarāya	Parābhava	Do. ..	Records that the hamlet of Ponnēri was given by Rāmarāyaṇ, a local chief of Tagaḍūr-nāḍu in Edirilisōḷa-maṇḍalam for (the temple of) Ponnakkuttar.
318	On the top of a hillock called Kuchakal near Pulahalli, a hamlet of Bettamugalalam (Hosur taluk and same district).	Hoysaḷa ..	Vīra-Rāmanāthadēva	....	Do. ..	Fragment.
319	On a hero-stone in Bairamangalam (same taluk and district).	Do. ..	Tribhuvanachakravartin Vīra-Rāmanāthadēva.	31st year, Kārttigai	Do. ..	Mentions that Annan alai, son of . . . . toruvaḷaṇ, was killed by a tiger in a hunt.
320	On a boulder in a field near a heap of rocks called Nallagutta in the same village.	..	Vīra . . . . . Uḍaiyar	Śaka 1803, Dunmati, Tai 12, trayōdaśi, Friday.	Do. ..	Much damaged.
321	On a pillar in the maṇḍapa at the northern entrance into the Malḷēśvara temple at Bezwada (Bezwada taluk, Kistna district).	..	....	Śaka 1151, Māghabahuḷa, chaturdaśi, Wednesday.	Telugu ..	Gift of 25 cows for a perpetual lamp to the god Mallīśvara-Mahādēva (of Bejavāḍa by Mali-Dēsaṭi, son of Proli-Dēsaṭi, of the fourth caste a descendant of Ghaḍihōṭa Guṇḍa, lord of Tumburu-nāḍu and a devotee of the god Jōti-Siddhavaṭēśvara. The boyi that was to supply the daily ghee was granted 1 puṭṭi of land.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same pillar	..	....	Śaka 1055, Uttarāyaṇa-saṁkrānti.	Telugu ..	Damaged. Records that a certain seṭṭi of the Parvatāla family made provision for a perpetual lamp in the temple of the same god.
323	Do.	..	....	Śaka 1075	Do. (verse).	Gift of 55 sheep for a perpetual lamp to the same god by Kaṇṭamma who was the paternal aunt of Nāgārjuna, the treasurer (dhanādhyakaḥa) of Boḍḍana-Nārāyaṇa and who set up an image of the goddess Gaurī for the god.
324	Do.	..	....	Śaka 1163, Śivarātri.	Sanskrit (verse) and Telugu.	Registers the gift of 25 cows for a perpetual lamp to the same deity by the Vaiśya Paruva Anni-seṭṭi of Goṇṭūru who was 'a lord of Penugoṇḍa' and belonged to the Pendlikula-gōtra.
325	On a pillar near the same entrance.	Vijayanagara.	Kṛishṇadēva-Mahārāya	Yuva, Phālguṇa śu. 5, Thursday.	Telugu ..	Damaged. Refers to an edict set up under the orders of the king by Rāyasam Koṇḍamarusu with reference to the Koṇḍapalli and Koṇḍaviḍu provinces (rājya).
326	On a mutilated pedestal stone in the same temple.	..	....	....	Sanskrit (verse)	Fragment. Mentions a chief named Baḍa.
327	On the east face of the Nandi-pillar set up in front of the Mūlasthānēśvara temple at Nadendla (Narasaraopet taluk, Guntur district).	[Koṇḍapaḍumaṭi.]	Malla, son of Maṇḍa and Kundāmbā ..	Śaka 1069	Do.	Records the king's provision for a perpetual lamp in the temple of god Śiva at Naḍiṇḍla. The king was the lord of 'Giripraṭṭohi (i.e., Koṇḍapaḍumara) which comprised 73 villages'.
328	In the same place	..	....	Śaka 1072, Uttarāyaṇa-saṁkrānti.	Telugu ..	Gift of sheep by Kunḍa [mā], the wife of Mahāmaṇḍalēśvara Maṇḍerāja to the same temple. See the above number.
329	On the left door-jamb of the northern entrance into the mukhamaṇḍapa of the same temple.	..	....	Śaka 1055, Uttarāyaṇa-saṁkrānti.	Do. (verse and prose).	Gift of 12 biruda-gaḍyas for a perpetual lamp in the same temple by Śrāmā, wife of Buḍḍanabōyi. The five pūjāris of the temple received the money and provided the necessary ghee for the lamp.
330	On the right door-jamb of the same maṇḍapa.	..	....	Śaka 1078, Uttarāyaṇa-saṁkrānti.	Telugu (verse and prose).	Registers the gift of 55 sheep made for a perpetual lamp in the same temple by Nārāyaṇa, the brother-in-law of [Bā]-dēya Nāgarāja, who was the son of Velaṇṭūri-Daṇḍanāyaka Vēmi-Nāyaka, a Brahman of the Mulaghaṭika family and the Bharadvāja-gōtra. In the damaged verse portion is mentioned Gōṭṭa-Bhūpati.
331	On the south-east pillar in the Kalyāṇa-maṇḍapa of the Trikōṭīśvara temple at Kotappakonda (same taluk and district).	..	....	....	Telugu ..	Damaged. Seems to register the gift of a lamp to the god Trikōṭīśvara-Mahādēva of Kāvūru by Daṇḍanāyaka Mumma [ha]-Nāyaka of the Chaturtthakula.
332	On the north-west pillar in the same place.	..	....	Śaka 1[0]75, Vishu-saṁkrānti.	Do. ..	Gift of a perpetual lamp to the same deity by Daṭyana-Pregaḍa Sōmana the mudiseli of Mahāmaṇḍalika Boḍḍana-Nāraya.
333	On a slab set up near a well at Nambur (Guntur taluk, same district).	..	....	Śaka 1448, Vyaya, Chaitra, śu. 15, Thursday.	Do. ..	Registers the terms of the settlement of the land under the donative-tank (dharma-cheruvu) dug by Kommarāja at Nambūru.

C.—Stone inscriptions copied in 1919—*cont*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	To the left of the entrance into the maṇḍapa before the central shrine in the Śrīkākulēśvara temple at Srikakulam (Divi taluk, Kistna district).	....	....	....	Telugu ..	Damaged. Seems to register a gift of land made for a lamp to the god Śrīvallabha, Śrīkākolanu by a certain Malli-Nāyaka.
335	On a pillar in the maṇḍapa in front of the west gōpura of the Bhīmēśvara temple at Drakesharama (Ramachandrapuram taluk, Godavari district).	Gajapati ..	Vīra-Mukunda-Gajapati Mahādēva ..	10th year, Makara, di. 5, kṛi, (i.e., Krishṇa) 7, Thursday, Akshaya, Pushya ba. 7, Thursday.	Do. ..	States that the king, while ruling from his throne at Kaṭaka (i.e., Cuttack) having conquered the Gauḍa (country) giving promise of favour to the Gauḍa king, and having performed the pearl tulāpuruṣha and other donations at the Gaṅgā(?) (Gangee), remitted the duties on the marriages in the twenty-seven sthalas attached to Rājamahēndravaram.
336	On the upper tier in the east wall of the Bhīmēśvara temple at Bhimavaram (Cocanada taluk, same district).	Eastern Chāḷukya.	Sarvalōkāśraya śrī-Vishṇuvardhana-Mahārāja.	26th year, Vṛischika-saṁkrānti, Sunday.	Do. ..	Incomplete.
337	On the same tier	Do.	Do.	[6]6th year, Dhanus, lunar eclipse.	Do. ..	Incomplete. Records gift of a perpetual lamp to the god Chāḷukya-Bhīmēśvara. Mentions Uḍayar śrī-Rājēndra.
338	On a mutilated image lying near the Buddhist ruins in Salihundam (Chicacole taluk, Ganjam district).	....	....	....	Nāgarī ..	Fragment. Seems to refer to some ācharyōpādhyāya.
339 to 342	On the prabhas of four Buddhist images set up in the same village.	....	....	....	..	All these give the usual Buddhist formula beginning 'Yēdharmmā hētuprabhavā', etc.

D.—List of photographs taken during 1918–19.

Number (continued from the last report)	Locality.	Description.	Size of negative.
508	Hampi ..	Stone lion in the Pampāpati temple	Half plate.
509	Do. ..	Krishṇarāya and his two consorts (?) in the same temple.	Do.
510	Do. ..	Stone image of Sūryanārāyaṇa in the same temple ..	Do.
511	Do. ..	Do. Bhīma (?) at the entrance into one of the Palace-gates.	Do.
512	Tāḍpatri ..	Sculpture in relief of a pig and a dagger in the Rāmēśvara temple.	Do.
513	Avanigaḍḍa ..	Pillars of front gōpura within the Vishṇu temple ..	Do.
514	Gaṇapēśvaram.	Stone image of Bhairava in the Śiva temple	Do.
515	Bezwada ..	Sculptural ornament of a group of women playing at *kōlāṭṭam* in the Mallēśvara temple.	Do.
516	Drākshārāma..	View of the Śiva temple and the tank	Do.
517	Do. ..	Another view do.	Do.
518	Do. ..	Stone model of a temple placed within the same temple.	Do.
519	Do. ..	Jaina (?) stone image in the same temple	Do.
520	Do. ..	View of the west gōpura of the same temple	Do.
521	Do. ..	Details from the same gōpura	Do.
522	Do. ..	Stone image of Subrahmaṇya (?) (two serpents entwined) in the same temple.	Do.
523–524	Do. ..	Bronze image of an elephant in the same temple ..	Do.
525	Do. ..	Do. Naṭarāja in the same temple	Do.
526	Do. ..	Do. three other deities (?) in the same temple	Do.
527	Do. ..	Stone inscriptions ,, ,, ..	Full plate.
528	Do. ..	View of the central shrine ,, ..	Do.
529	Do. ..	Do. verandah round the central shrine ..	Half plate.
530	Bhīmavaram ..	Stone image of a Yakshi (?) in the Śiva temple ..	Do.
531	Do. ..	Stone model of a temple in the same temple	Do.
532	Do. ..	View of Dhvajastambha outside the same temple ..	Do.
533–534	Do. ..	Stone pillar with an image and inscription placed within the temple.	Do.
535	Do. ..	Stone image of Lakshmī-Nārāyaṇa in the Vishṇu temple.	Do.
536	Do. ..	Stone image of Garuḍa-Nārāyaṇa in the same temple.	Do.
537	Do. ..	View of the base of the central shrine of the same temple.	Do.
538	Makhaliṅgam ..	Full view of the gōpura of the Sōmēśvara temple ..	Do.
539–541	Do. ..	Detail of sculptures from the same temple	Full plate.
542	Do. ..	Gateway of the second entrance of the Mukhaliṅgēśvara temple.	Do.
543	Do. ..	Stone image of Tāṇḍavamūrti in the same temple ..	Half plate.
544	Do. ..	Do. Ādisēsha do. ..	Do.
545	Do. ..	Do. Mātaṅgi do. ..	Do.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19, calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

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

1. *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. 1610 : 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 Nov. 28 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.
		Cholas.
		Rājakēsarivarman.
1918	346 and 348	5th year, Kanni, Lunar eclipse.
		Details not enough for verification.
		Rājakēsarivarman Rājarāja I.
,,	489	1[4]th year, Āṇi, Monday, Tiruvōṇam = Monday, 5th June A.D. 999, which fell within the 14th year of the reign of Rājakēsarivarman Rājarāja I, as determined by Kielhorn. Reign commenced between 25th June and 25th July A.D. 985. (Ep. Ind. Vol. IX, page 217.) On this day nakshatra Śravaṇa or Tiruvōṇam ended about 38 ghaṭikas after mean sunrise.
		Parakēsarivarman Rājēndra-Chōḷa.
1919	187	29th year, Mithuna, Sunday, Viśākhā. = Sunday, 22nd June A.D. 1040. On this day Viśākha nakshatra commenced at 7 ghaṭikas after sunrise, ending next day at 6 ghaṭikas after mean sunrise.
,,	189	16th year, Mithuna, Friday, Uttiraṭṭādi. In Mithuna, A.D. 1027, at the beginning of 16th year, Uttiraṭṭādi commenced on Tuesday 27th June and ended on Wednesday 28th June. In Mithuna, A.D. 1028, at the end of the 16th year, the same nakshatra began on Sunday 16th June and ended on Monday 17th June. The date seems irregular.
		Rājakēsarivarman Rājādhirājadēva I.
	176	30th year, Mīna, Wednesday, Uttiram. = Wednesday 2nd March A.D. 1048. In Mīna A.D. 1047–48, which was the 30th year of this reign, nakshatra Uttiram or Uttara-Phalguni began on Wednesday 2nd March A.D. 1048 at 13 ghaṭikas after mean sunrise and ended next day at 12 ghaṭikas after sunrise.
,,	210	Year lost, Makara, śu. di. Wednesday, Tiruvādirai (Ārdrā). Details cannot be verified for want of regnal year. Every three or seven years, Wednesday in any month would be a day of "Ārdrā."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Cholas—*cont.*
		Parakēsarivarman Rājēndradēva.
1919	179	7th year, Mithuna, ba. di. 4, Thursday, Aviṭṭam. The day intended was apparently Thursday, 3rd June A.D. 1059, on which day nakshatra "Aviṭṭam" or "Śravishṭha" ended at 20½ ghaṭikas after mean sunrise. But the tithi was ba. 5 and not ba. 4 and it ended at 27½ ghaṭikas after mean sunrise. Note.—Ba. 4 probably an error for ba. 5.
,,	180	6th year, Vṛiśchika, ba. di. 13, Tuesday, Svāti. In 1057 A.D. which fell in the 6th year of the reign, Tuesday 25th November (= Vṛiśchika) was a day of "Svāti," which nakshatra began at 3½ ghaṭikas after sunrise ending next day at 2 ghaṭikas after mean sunrise: but the tithi was the beginning of the 12th, not of the 13th in Bahuḷa-paksha.
,,	181	6th year, Mēsha, śu. di. 13, Hasta, Thursday. =Thursday, 9th April A.D. 1058, on which day Śukla 13 ended at 36½ ghaṭikas after mean sunrise and nakshatra "Hasta" at 41½ ghaṭikas.
,,	183	7th year, Kanyā, Sunday, Pūrāḍam (Pūrvāshāḍhā). = Sunday, 27th September A.D. 1058, on which day nakshatra "Pūrva-Āshāḍhā" ended at 29 ghaṭikas after mean sunrise.
		Tribhuvanachakravartin Vīrarājēndradēva.
,,	376	6th year, Mīna, ba. di. 3, Thursday, Śittarai. = Thursday, 12th Mar. A.D. 1069 on which day ba. 3 began at 54½ ghaṭikas after mean sunrise and nakshatra "Chitra" ended at 21 ghaṭikas after mean sunrise. The tithi was properly ba. 2 and not ba. 3.
		Rājakēsarivarman Kulōttuṅga-Chōḷa.
,,	177	[6]th year, Siṁha, ba. di. 11. Punarvasu, [Tuesday]. Perhaps Tuesday, 8th September A.D. 1075, when Siṁha ba. 11 ended at 58 ghaṭikas but the day was one of Pushya (ending at 22 ghaṭikas), Punarvasu having ended on previous day.
,,	178	9th year, Rishabha, śu. di. 7 Āślēsha, Thursday. = A.D. 1079, 9th May, Thursday; f.d.t. ·31; ·63.
,,	184	9th year, Karkaṭaka, ba. di. 9, Rōhiṇi, Thursday. = A.D. 1079, 25th July, Thursday; ·38; ·93.
,,	186	8th year, Mithuna, ba. di. 3, Thursday, Pūraṭṭādi. Mithunā, Pūraṭṭādi was a Monday in A.D. 1078 and a Saturday in A.D. 1079. The date seems irregular.
,,	198	27th year, Karkaṭaka, śu. di. 2, Pushya, Wednesday. No suitable date in A.D. 10 96, 1097 or 1098.
,,	201	[2]8th year, Mēsha, ba. di. 13, Uttiraṭṭādi, Friday. = A.D. 1098, 2nd April, Thursday; ·48; ·60.
,,	212	13th year, Siṁha, ba. di. Monday, Ekādaśi, Punarvasu. In A.D. 1083, Siṁha ba. 11 and Punarvasu fell on Saturday; but in A.D. 1082, Siṁha ba. 11 and Punarvasu fell on Monday ending at ·79 and ·48 respectively.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷa.
1918	374	10th year, Māśi, śu. di. 9, Wednesday, Mṛigasirsha. =Wednesday, 27th January A.D. 1143; ·22; f.d.n. ·30.
,,	380	3rd year, Siṁha [ba.] di. 9, Monday, Pūrāḍam. =Monday, 19th August A.D. 1135; ·35; f.d.n. ·62.
,,	528	10th year, Makara, śu. di. 9, Monday, Viśākhā. =Monday, 11th January A.D. 1143; ·62; ·42. Note.—It is note worthy that these three epigraphs, as proved by their dates, should belong to the reign of Kulōttuṅga-Chōḷa II whose dated inscription, have so far occurred only in Telugu districts (vide the article on this reign by the present writer in Epigraphic Indica, Vol. XI, page 287). There are no dates satisfying the given details in the reign of either Kulōttuṅga-Chōḷa I or Kulōttuṅga-Chōḷa III. The blank in No. 380 of 1918, which has been read conjecturally as "bahula" should be "sukla," while "pūrvapaksha" or "su. di." in No. 528 of 1918, which is quite clear in the impression, is clearly an error for "apurapaksha" or "ba. di.," the combination of su. 9 and nak. "Viśakha" in Makara month not being possible except in aparapaksha. See the present writer's Eye-table.
		Parakēsarivarman Vikrama-Chōḷa.
,,	438	5th year, Karkaṭaka, śu. di. Wednesday, Trayōdaśi, Uttiraṭṭādi. = A.D. 1122, Wednesday, 19th July; ·18; f.d.n. ·10. The nakshatra "Uttiraṭṭadi" seems to be an error for "Uttirāḍam."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Rājakēsarivarman Tribhuvanachakravartin Rājarāja (II).
1918	504	4th year, Vṛiśchika, śu. di. 10, Monday, Rēvati. In A.D. 1148, on Monday 22 November śu. 10 ended at ·85, while the nakshatra Rēvati began at ·10 of day and ended at ·03 on the following. The regnal year 4 seems to be an error for 2.
		Kulōttuṅga-Chōḷa III.
,,	505	26th year, Karkaṭaka, śu. di. 13, Wednesday, Uttirāḍam. = A.D. 1203, July 23, Wednesday, ·60; f.d.n. ·35.
,,	512	37th year, Mēsha, ba. di. 3, Sunday, Mulā. The day intended was presumably Sunday, 19 April, A.D. 1215, on which day Nak. "Mūlā" ended at 14 ghat. after mean sunrise; but the tithi was ba. 4 not ba. 3.
,,	515	26th year, Rishabha, Monday, Mūlā. = A.D. 1204, May 17, Monday, Nak. "Mūla" ended at 26 ghat. after mean sunrise.
,,	519	27th year, Siṁha, ba. di. 13, Tuesday, Āyilyam. = A.D. 1204, August 24, Tuesday; ·91; ·72.
,,	520	26th year, Mēsha, śu. di. 5, Wednesday, Punarvasu. The day intended was perhaps Wednesday, 7 April, A.D. 1204, on which day Nak. "Punarvasu" began at 13 ghat. after mean sunrise, ending next day at 9 ghat.; but the *tithi* was śu. 6 not śu. 5.
,,	531	13th year, Vṛiśchika, ba. di. 26. Wednesday, Pushya. If '26' means the day of solar month then there is no suitable date in the present reign except in A.D. 1195, the 18th year, and that date is Wednesday, 22nd November, A.D. 1195; f.d.n. ·17.
,,	533	36th year, Makara, śu. di. 9, Tuesday, Kārttigai. = A.D. 1214, January 21; Tuesday; f.d.t. ·08; ·62.
		Tribhuvanachakravartin Rājarāja (III).
,,	389	24th year, Kumbha, śu. di. 5, Monday, Anisham. Should be ba. 5; but even this did not combine with "Anusham" on a Monday in the 24th year of this reign A.D. 1239–40.
,,	390	18th year, Makara, śu. di. 10, Wednesday, [Rōhiṇī]. = A.D. 1234, January 11, Wednesday; ·6; f.d.n. ·20.
,,	526	16 + 1st year, Rishabha, [śu.] di. 4, Saturday, Punarvasu. = A.D. 1233, May 14, Saturday; ·93; ·66.
1919	72	15th year, Siṁha, ba. di. 11, Monday, Tiruvādirai. = A.D. 1230, August 5, Monday; f.d.t. ·40; f.d.n. ·39.
		The Pandyas.
		Jaṭāvarman Kulaśēkhara.
1918	488	19th year and 267th day, Mīna, śu. di. 2, Wednesday, Aśvati. = A.D. 1208, March 19, Wednesday; f.d.t. ·28; ·77.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.
,,	518	2nd year, Makara, śu. di. 13, Friday, Mṛigaśīrsha. A.D. 1305, Jan. 8; Friday; f.d.t. ·70; ·52. A.D. 1278, Jan. 7, Friday, f.d.t. ·58; ·52. The first is the date probably intended as it fell in the second year of Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 and for whom a Śaka date was recently found.
,,	536	9th year, Tulā, śu. di. 4, Monday, Makhā. Irregular, because śu. 4 and "Makhā" cannot combine in Tulā month.
,,	537	9th year, Tulā, ba. di. 4, Monday, Makhā. Irregular, because ba. 4 and "Makhā" cannot combine in Tulā month. *N.B.*—These two inscriptions presumably found near each other are both erroneous. They are worth studying as they may furnish an explanation of similar errors found in other dates.
1919	132	18th year, Kārttigai, 11. Details insufficient for verification.
		Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya.
,,	93	10th year, Dhanus, śu. di. 1, Monday, Punarvasu. Irregular, because śu. 1 and "Punarvasu" cannot combine in Dhanus month.
,,	94	13th year, Mārgaḷi 21. Details not enough for verification.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		The Pandyas—*cont.*
		Jaṭāvarman Tribhuvanaṅchakravartin Vīra-Pāṇḍya—cont.
1919	170	12th year, Kanni, [ba. di.] 1, Monday, Makhā. Irregular : neither śu. 1, nor ba. 1, can combine with "Makha" in Kanni month.
,,	299	4th year, Makara, śu. di. 5, [Monday, Rēvati]. = A.D. 1257, January 22, Monday ; ·42 ; ·53.
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara.
1918	339	42nd year, Karkaṭaka, śu. di. 6, Sunday, Hasta. = A.D. 1309, July 13, Sunday ; ·76 ; ·47.
1919	296	[20]th year, Tulā, ba. di. [3], Monday, Rōhiṇī. The details do not satisfy the 20th year of his reign, A.D. 1187–1188.
		Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍya.
1918	509	5th year, Siṁha, ba. di. 9, Friday, Rōhiṇī. = A.D. 1339, July 30 ; ·90 ; f.d.n. ·26. It was the 1st day of Siṁha.
,,	525	8th year, śu. di. 5, Wednesday, [Pushya]. In A.D. 1343, Wednesday, 30th April was a day of "Pushya" but the *tithi* was 6th, not 5th in the bright fortnight.
		Tribhuvanachakravartin Parākrama-Pāṇḍya.
1919	214	[4]th year, Mithuna, ba. di. Wednesday. Details not enough for verification, the more so because it is not stated whether the king was a Jaṭāvarman or a Māṟavarman.
		Later Pandyas.
		Perumāḷ Kulaśēkhara.
1918	326	Śaka 148[1], [9]th year, Siddhārthi, [Tai, 17]. Day intended was probably Sunday, 14th January A.D. 1560—no week-day.
		Aḻagan-Perumāḷ Ativīrarāma Śrīvallabha.
,,	325	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaṛitu, Mēsha 7, ba. di. 10, Sunday, Aviṭṭam. = A.D. 1586 ; April 3, Sunday ; ·55 ; ·62.
,,	328	Śaka 1[4]9 [2], 8th year, Pramōdūta, Tai 10. Day intended was probably Sunday, 7th January A.D. 1571 ; but there is no week-day in the inscription.
		Saluvas.
		Narasiṅgarāya.
1919	39	Svabhānu, Aṇi, 15. Details not enough for verification.
,,	53	Śaka 1388, Vyaya, Mārgali, 9. No week-day in inscription. Day intended was probably Sunday 7, December, A.D. 1466.
,,	82	Vyaya, Pūraṭṭādi 24. Not enough for verification.
,,	96	Vyaya, Kārttika, 30. Not enough for verification.
,,	310	Śaka 1393, Vikṛita, Aippasi 13, Trayōdaśi, Monday, Aśvati. The given details are not found in Ś. 1393 current = Vikṛita = A.D. 1470–71.
		Tammayadēva-(Dharmarāya)-Mahārāya.
,,	25	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, Dvādaśi. = A.D. 1499, April 22, Monday ; ·86 ; ·19.
,,	173	Śaka 1424, Durmati, Siṁha. śu. di. 10, Monday, Śravaṇa. Apparently irregular.
		Vijayanagara I.
		Kampa.
,,	171	Mithuna, śu. di. Wednesday. Not enough for verification.
,,	228	Śaka 1285, Śōbhakṛit, Tulā, śu. di. 13, Friday, Rēvati. = A.D. 1363, October 20, Friday ; f.d.t. ·41 ; f.d.n. ·58.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara I—*cont.*
		Kampa—cont.
1919	243	Parābhava, Dhanus, ba. di. 11, Sunday, Svāti. = A.D. 1366, December 27, Sunday ; f.d.t. ·75 ; ·09.
,,	266	Viśvāvasu, Karkaṭaka, ba. di. 3, Sunday, Aviṭṭam. = A.D. 1365, July 6, Sunday ; ·86 ; ·25.
,,	294	Rākshasa, Mithuna, śu. di. 4, Sunday, Pushya. Irregular.
,,	297	Śaka, 12[74], [Nandana], Kanyā, śu. di. [Pūṇai], Monday, [Rēvati]. = A.D. 1352, September 24, Monday ; ·36 ; ·67.
,,	298	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mṛigaśīrsha. = A.D. 1367, January 13, Wednesday ; Nak. ended on this day at ·17.
,,	304	Vilambi, Kum[bha], ba. di. 9, Friday, Mūlā. = A.D. 1359, February 22 ; Friday ; ·51 ; ·29.
,,	305	Do. do. do.
		Harihara.
,,	251	Śaka 1305, Rudhirōdgāri, Mīna, śu. di. Pūrṇai, Monday, Uttiram. = A.D. 1383 ; March 7, Monday ; f.d.t. ·32 ; f.d.n. ·13.
		Viruppaṇa.
1918	373	Śaka, 1315, Śrīmukha, Mārgaśira, śu. di. 5, Kārttigai 25, [Friday]. In Śaka 1315 = Śrīmukha, i.e., A.D. 1393–94, Kārttigai 25 was Saturday by Sūrya and Arya-Siddhānta and the tithi was ba. 3.
,,	400	Śaka [13]19, Īśvara, Paṅguṇi, 11. Day intended was probably A.D. 1398, March 6, Wednesday. No week-day in inscription.
,,	409	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. 1, Sunday. Irregular. Kārttigai, śu. 1 in Śaka 1308, Kshaya = A.D. 1386 was a Friday.
,,	476	Śaka 1315, Śrīmukha, Mithuna, śu. di. 2, Thursday, Pushya. = A.D. 1393, June 12, Thursday ; ·37 ; f.d.n. ·01.
		Bukka.
,,	259	Śaka 1295, Paridhāvi, Prathamā, Bhādrapada, ba. di. 12. Details not sufficient for verification.
1919	117	Śaka 13[2]5, Subhānu, Tulā. ba. di. 12, Friday, Uttiram. = A.D. 1403, October 12, Friday ; f.d.t. ·21 ; f.d.n. ·42.
,,	257	Śaka 1325, Svabhānu, Mēsha, ba. di. 13, Monday, Śadayam. In this year, Mēsha, Śadayam, Monday (April 16, A.D. 1403) was ba. 10, not ba. 13.
,,	260	Śaka 1325, Svabhānu, Mēsha, śu. di. 10, Monday, Śadayam. Should be ba. di. 10 ; see note on last date. Tithi and Nak. ended respectively at ·75 and ·74.
,,	262	Śaka 132*, Pārthiva, Makara-Saṁkrānti. Details not enough for verification.
		Dēvarāya.
,,	283	Śaka 1[3]41, Vikāri, Kārttika, śu. di. 1, Sunday. A.D. 1419, November 19, Sunday was śu. 2, not śu. 1.
,,	133	Śaka 1348, Parābhava, Mēsha, ba. di. 14, Saturday, [Rēv]ati. = A.D. 1426, Saturday, April 6 ; f.d.t. ·01 ; f.d.n. ·13.
,,	229	Śaka 1355, Pramādīcha, Kumbha, śu. di. 10, Monday, Tiruvōṇam. Irregular.
		Mallikārjuna.
,,	42	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurṇai, Monday, Makhā. Tāraṇa is Ś. 1386, not Ś. 1384. The day intended is apparently A.D. 1465 (= Tāraṇa), February 11, Monday ; ·42 ; ·16.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara I—*cont.*
		Mallikārjuna—cont.
1919	84	Śaka 138[9], [Vyaya], Mithuna, śu. di. 10, Monday, Tiruvādirai. In Ś. 1389 current = Vyaya = A.D. 1466-67, Mithuna, śu. 10 fell on Monday, June 23, ending at 23 ghat. after mean sunrise, but the Nak. was "Svāti," not "Tiruvādirai".
,,	154	Śaka 1372, Pramōdūta, Śittirai, 15. Details not enough for verification.
,,	308	Śaka 1371, Pramōdūta, Makara, śu. di. 12, Monday, Svāti. Pramōdūta = Ś. 1372 = A.D. 1450-51. In A.D. 1449, (=Ś. 1371 expired), January 6, Monday; śu. 12, ended at ·06 while the Nak. Mrigaśīrsha (and not Svāti), ended at ·26.
		Virūpākshadēva.
,,	79	Śaka 13[90], Sarvadhāri, [Paṅguni] 20. Details not enough for verification.
		Dēvarāya.
,,	309	Śaka 1405, Śōbhakrit, śu. di. 7, Pushya. In A.D. 1483 = (Śōbhakrit) on April 14, Monday, śu. 7, ended at ·54, while the Nak. "Pushya" was current the whole of that day. The date cannot be verified.
		Vijayanagara II.
		Kṛishṇarāya.
1918-19	12 App. A	Śaka 1448, Vyaya, Vaiśākha, śu. di. Paurṇimā. In A.D. 1526 (= Vyaya) Vaiśākha, śu. 15 fell on April 26, Friday ending at ·91 of day.
1918	196	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday. In A.D. 1514 (= Bhāva) Chaitra ba. 5 fell on April 14, Friday and ended at ·38.
,,	263	Bahudhānya, Āśvija, ba. di. 10, Monday. In A.D. 1518 (= Bahudhānya), Aśvini, śu. 10 (not ba. 10) began on Monday, September 13, at ·71 and ended at ·61 on the following day.
,,	280	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10. In A.D. 1527 (= Sarvajit) Śrāvaṇa, śu. 10 fell on August 7, Wednesday and ended at ·27 of day.
,,	288	Śaka 1446, Svabhānu, Kārttika, śu. di. 12, Monday. Śaka 1446 = A.D. 1524 = Tāraṇa (not Svabhānu) = A.D. 1524, November 7, Monday; f.d.t. ·05. The tithi was current the whole of the day as it began ·96 on Sunday and ended at ·05 on Tuesday. The cyclic year seems to be an error.
,,	397	Śaka 1433, Prajāpati, Mēsha, śu. di. 3, Friday, Aśvati. In A.D. 1511 (= Ś. 1433 = Prajāpati), śu. 3, fell on Monday and "Aśvati" fell on Sunday ending at ·04. But śu. 13 fell on Friday April 11. A.D. 1511, and the Nak. was "Hasta."
,,	406	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇamī. There are two Paurṇamis in this month one on Monday, 28 December A.D. 1517 and the other was on Tuesday, 26 January, A.D. 1518. The date cannot be verified for want of week day.
,,	493	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī, Monday, Rēvatī. = A.D. 1514, October 30, Monday (= Vṛischika 1 and not Tulā) śu. 12 ended at ·50 and "Rēvati" ended at ·97. Utthāna-dvādaśī will fall only on Kārttika śu. 12.
1919	2	Śaka 1403 (for 1443), Vrisha, Kumbha, śu. di. 3, Wednesday, Uttiraṭṭādi. In A.D. 1529, January 29, Wednesday (Kumbha 3) śu. 3, began at ·74 and ended at ·72 on the following day, but the Nak. was Pūraṭṭādi and (not Uttiraṭṭādi) which began at ·20 on Wednesday and ended at ·21 on the following day.
,,	3	Śaka 1401 (for 1441) Mēsha, śu. di. 5, Monday, Mrigaśīrsha. = A.D. 1519, April 4, Monday; ·38; ·34.
,,	44	Śaka 1445, Tāraṇa, Tai, 15, Monday, Pushya. = A.D. 1524 = Tāraṇa = Ś. 1446. In A.D. 1525, January 9, Monday (= Tai 13 not 15) Pushya ended at ·86. The Śaka 1445, seems to be an error for 1446 and the date 15, seems to be an error for 13.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara II—*cont.*
		Achyutarāya.
1919	6	Vikriti (Ś. 1452), Tai 13. Details not enough for verification.
,,	40	Vilambi (Ś. 1461), Tai 7. Details not enough for verification.
,,	41	Nandana (Ś. 1454), Āni 4. Details not enough for verification.
,,	43	Vilambi (Ś. 1461), Tai 5, [Ardh]ōdaya. In Vilamba = A.D. 1538-39, Ardhōdaya was Tai 22, Sunday, when there was a combination by day-time of Pausha Amāvāsyā with Nak. "Śravaṇa" on Sunday.
,,	104	Virōdhi (Ś. 1451), Āvaṇi 20. Details not enough for verification.
,,	105	Khara (Ś. 1453), Ādi 1. Details not enough for verification.
,,	122	Śaka 1453, Virōdhakrit, Kumbha, śu. di. 13. [Monday, Pushya]. Ś. 1453 was Khara, but Virodhakrit = Ś. 1473 = A.D. 1551. = A.D. 1552, February 8, Monday, (=Kumbha 13); ·43; ·33. Śaka 1453 seems to be an error for 1473.
,,	123	Vikrita (Ś 1452), Āni 10. Details not enough for verification.
,,	161	Śaka 1454, Nandana, Ādi 5. Details not enough for verification.
,,	167	Śaka 1453, Khara, Māśi 9. Details not enough for verification.
,,	223	Śaka 1458, Durmukhi, Mithuna, śu. di. [Kārttigai]. Details not enough for verification.
,,	270	Śaka 1452, Vikrita, Rishabha, śu. di. 10, Monday, Tiruvōṇam. Śu. 10 and Tiruvōṇam did not combine in the whole of A.D. 1530 = Vikrita = Ś. 1452, on a Monday. But in Tula A.D. 1530 October 1, Saturday, śu. 10 began at ·05 of day and ended at ·07 on the following day while the nak. Śravaṇa ended at ·45 on Saturday.
		Sadāśiva.
1918	260	Śaka [14]69, Plavaṅga, Kārttika, śu. di. 2, Wednesday. In A.D. 1547 (=Plavaṅga), lunar Kārttika śu. 2 fell on Saturday and solar Kārttigai, śu. 2 fell on Monday.
1919	1	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday. In A.D. 1547 (= Plavaṅga) in the month of Rishabha, the Nak. "Punarvasu" fell on Sunday, May 22.
,,	5	Śaka 1497, Yuva, Rishabha, ba. di. New-moon, Monday. = A.D. 1575, May 9, Monday; f.d t. ·20.
,,	49	Śaka 1470, Kīlaka, Śittirai, 10, Uttiram, śu. di. 10, Śiṁhalagna, Friday. In A.D. 1548 (= Kīlaka = Ś. 1470), Chittirai 11 (and not 10) was on Friday, and on this day the tithi was ba. 13 and the Nak. was "Uttiraṭṭādi" and not Uttiram. (The date seems to be irregular.)
,,	109	Śōbhakrit (Ś. 1466), Arpaśi 5. Details not enough for verification.
		Vijayanagara III.
		Veṅkaṭadēva-Mahārāya.
1918	398	Śaka 1520, Vilambi, Siṁha, śu. di. 7, Monday, Anurādha. = A.D. 1598, August 28, Monday (= Simha 28); ·78; ·48.
		Śriraṅgadēva-Mahārāya.
1919	312	Kaliyuga 4756, Śaka 1577, Manmatha, Āni 10, Paurṇamī, Friday, Mūla. = A.D. 1655, June 8, Friday (= Āni 10); ·84; f.d.n. ·20.
		Rāmadēvarāya.
1918	274	Śaka 1583, Plava, Mārgaśira, śu. di. 5, Saturday. = A.D. 1661, November 16, Saturday; ·80.
		Veṅkaṭapati.
,,	265	Śaka 1666, Māgha, śu. di. 5. In A.D. 1744 Māgha, śu. 5 fell on Monday, January 9. In A.D. 1745, Māgha śu. 5 fell on Saturday, January 26, but the date cannot be verified for want of week-day.
,,	273	Śaka 1581, Vikāri, Phālguna, śu. di. 3, Friday. = A.D. 1660, February 3, Friday; ·66.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallavas.
		Perumjingadēva.
1918	411	2nd year, Makara, ba. di. 14, Thursday, Hasta. Irregular.
1919	290	32nd year, Mēsha, śu. di. 1, [Monday], Tiruvādirai. Irregular.
,,	300	32nd year, Mēsha, śu. di. 1, Sunday, Mūlā. Irregular.
		Sambuvarayas.
		Sakalalōkachakravartin Rājanārāyana Śambuvarāya.
,,	47	18th year, śu. di. 1, Śadaiyam. Not enough for verification.
,,	233	7th year, Mēsha, śu. di. 13, Wednesday, Uttiram. According to note to No. 871, Kielhorn's South-Indian Inscriptions (App. to Vol. VII, Ep. Ind.), the 17th year of his reign coincided with Ś. 1261 = A.D. 1339-40; and May 1323 must have fallen in its 1st year. Reckoning by these indications, we have, as the equivalent of the present date Wednesday, April 12, A.D. 1329 when śu. 13 ended at ·54; but it was a day of "Hasta", Nak. "Uttiram" having ended at ·61 on the previous day.
,,	245	6th year, Simha, śu. di. 1, Sunday, Makhā. Proceeding as above, we have, as the equivalent of the present date, Sunday, August 7, A.D. 1328, on which day śu. 1 ended at ·18; but here again the Nakshatra "Makhā" had ended at ·68 on the previous day. We might suppose a different system of reckoning Nakshatras: but neither Garga nor Brahma-siddhānta yields a different result.
		Gajapati.
		Dakshina-Kapilēśvara Hambīra-Mahāpātra.
,,	51 & 92	Śaka 1386, Tārana. Mithuna, śu. di. 3, Thursday, Pushya. = A.D. 1464, June 7, Thursday; f.d.t. ·21; f.d.n. ·25.
		Kakatiya.
		Pratāparudradēva.
,,	11 App. A	Śaka 1244, Dundubhi, Kārttika, śu. di. 5, Thursday. In A.D. 1322 (= Dundubhi), Kārttika śu. 5 fell on October 15, Friday, and it ended at ·96 of day. Thursday seems to be an error for Friday.
		Eastern Gangas.
		Dēvēndravarman Rājarāja, son of Vajrahasta III.
1918–19.	3 App. A	Śaka 97[1], Karkataka, Śukla-paksha, Trayōdaśi, Sunday. In A.D. 1048–49 (= Ś. 971, current) Karkataka ba. 13 began on Sunday 10 July A.D. 1048 at ·60, ending next day at ·68; while in A.D. 1049–50 (= Ś. 971 expired) the same tithi ended on Sunday 30 July, A.D. 1049, at ·34. In both cases paksha was 'bahula', not 'Śukla'.
,,	4 App. A	Śaka 998, Chaitra, Vishu-Saṅkrānti; Crowned in Śaka 992 on Jyēshtha, śu. 8, Simha-lagna, Thursday, Uttara-Phalgunī. = A.D. 1070. Jyaishtha śu. 8 fell in this year on Thursday, May 20, the tithi ending at ·35; Nak. Uttara-Phalguni began on the same day at ·28 and ended at ·20 next day.
		Western Chalukyas.
		Jagadēkamalla.
1918	210	11th year, Śukla, Chaitra, śu. (?) Amāvāsya, Monday, Uttarāyana-Saṅkrānti. A.D. 1027 = Śukla (N. cycle). The Chaitra Amāvāsya at the beginning of this year fell on a Sunday (9 Apr. A.D. 1027) while that at the end of the year fell on a Thursday.
,,	211	7th year, Raktākshi, Prathamā, Śrāvana, Punname, Lunar eclipse. A.D. 1022 = Raktākshi. On Śrāvana Paurnami in this year, Monday 16 July, there was a lunar eclipse.
,,	228	Śaka 959, Pramādhi, Uttarāyana-Saṅkrānti. The reckoning of Pramāthin is by northern cycle. A.D. 1037 = Pramāthi (N. cycle).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		Jagadēkamalla—cont.
1918	253	Saka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyana-Saṅkrānti. Bhāva (N. cycle) = A.D. 1032-33 = Ś 955 current. In this year, Pausha śu. 1 fell on Wednesday, December 6, A.D 1032. Tithi ended at ·51.
,,	257	4th year of Kalachurya Bhujabalachakravartin Rāyanārāyana Ahavamalladēva, Śōbhakrit, Jyēshtha, Punnami, Lunar eclipse. In A.D. 1061-62 = Śōbhana (N. cycle), there was no lunar eclipse in Jyēshtha.
,,	258	Śaka 958, Dhātu, Kārttika, śu. di. Padiva, Sunday, solar eclipse. A.D. 1034-35 (= Śaka 956) was Dhātri by N. cycle, but there was no solar eclipse on Kārttika Amāvāsya of this year nor did the Amāvāsya or Pratipāda coincide with a Sunday.
,,	264	10th year, Prabhava, Paushya, śu. di., Thursday, Uttarāyana-Saṅkrānti, Vyatīpāta. A.D. 1025 was Prabhava by N. cycle, but Pausha śu. 4 in that year was Sunday 26th December, not a Thursday.
,,	282	Pramādi, Kārttika, Amāvāsya, Monday, Solar eclipse. Neither in Pramāthin = (A.D. 1037) nor in Pramādi (= A.D. 1071) was there a solar eclipse at Kārttika Amāvāsya, and neither Amāvāsya fell on a Sunday.
,,	289	9th year, Kshaya, Jyēshtha, śu. di., 13, Monday, Lunar eclipse, Vishu-Saṅkramana. A.D. 1024 = Kshaya (N. cycle); but in this year, Jyēshtha śu. 13 fell on Sunday, 24th May. Of course śu. 13 cannot be a lunar eclipse day. There was a lunar eclipse in Āshādha of this year not in Jyēshtha.
		Trailōkyamalladēva.
,,	201	Śaka 976, Jaya, Uttarāyana-Saṅkrānti, Sunday. Not enough for verification.
,,	235	Śaka 966, Tārana, Uttarāyana-Saṅkrānti. Not enough for verification.
,,	286	Śaka 986, Krōdhi, Chaitra, Paurnimā, Sunday. = A.D. 1064 (= Krōdhin), April 4, Sunday; Paurnimā ended at ·22.
,,	290	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Nandana), on Thursday, December 24 (= Makara 1), śu. 1, began at ·05 of the day and ended at ·11 on the next day. Makara-Saṅkrānti was at ·83 on Wednesday.
,,	291	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Khara) on Sunday, February 2; ba. 15 began at ·50 of day and ended at ·47 on the next day. It was not a day of Uttarāyana-Saṅkrānti.
,,	292	Śaka 981, Vikāri, Śrāhe, Śrāvana, Punnima, Tuesday, [Vishu]-Saṅkrānti, Lunar eclipse = A.D. 1059, July 27, Tuesday; ·54. There was a lunar eclipse.
,,	293	Śaka 9[8]3, Plava, Jyēshtha, Amāvāsya, Sunday, Solar eclipse. In A.D. 1061 (= Plava), Jyēshtha, Amāvāsya fell on Wednesday (not Sunday) and there was a solar eclipse on that day.
,,	298	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1048 (= Sarvajit), Māgha śu. 5 was on Saturday but ba. 5 was on Sunday ending at ·42 of day.
		Tribhuvanamalla.
,,	213	Chālukya Vikrama year 24, Pramāthi, Jyēshtha, śu. Paurnamāsi, Sunday, Lunar eclipse. = A.D. 1099 (= Pramāthin) 5th June; Sunday; ·67; and there was a Lunar eclipse on that day.
,,	214	Chālukya Vikrama year 29, Vaiśākha, śu. di. tadige, Sunday. In A.D. 1104, on Sunday, April 10, Vaiśākha śu. 13 (not 3) ended at ·14. Tadige seems to be an error for Trayōdaśi.
,,	229	Śaka 1049, Parābhava, Pushya, śu. di. padiva, (?) Sunday, Uttarāyana-Saṅkramana. A.D. 1127 (= Ś 1049) = Plavanga and not Parābhava. A.D. 1127; 25th December, Sunday, was a day of bahula pañchami and it was a day of Uttarāyana-Saṅkrānti. The cyclic year seems to be an error.
,,	245	Chālukya Vikrama year 47, Śubhakrit, Pushya, śu. di. 7, Saturday, Uttarāyana-Saṅkrānti, Vyatīpāta. = A.D. 1123, January 6, Saturday; ·37.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		Tribhuvanamalla—cont.
1918	277	Chālukya Vikrama year 46, Khara, Paushya, śu. di. 11, Sunday, Uttarāyaṇa-Saṅkrānti.
,,		= A.D. 1111, January 22, Sunday ; ·57. The cyclic year was Vikrita and not Khara.
,,	278	Śaka 987, Viśvāvasu, Paushya, śu. di. 7, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1065 (=Krōdhin), on Sunday ; January 16, Makara śu. 7 ended at ·90.
	279	Chālukya Vikrama year 37, Nandana, Paushya, śu. di. 11, Monday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta.
,,		= A.D. 1112, December 30, Monday ; ·98.
,,	287	Chālukya Vikrama year 48, Śubhakṛit, Uttarāyaṇa-Saṅkrānti. In A.D. 1123 (= Śubhakṛit), Uttarāyaṇa-Saṅkrānti fell on December 25, Tuesday.
		Bhūlōkamalla.
,,	234	Chālukya Vikrama year 52, Plavaṅga, Āshāḍha, Amāvāsya, Sunday, Dakshiṇāyaṇa-Saṅkramaṇa, Vyatīpāta. In A.D. 1127, on Sunday, 10th July, Āshāḍha Amāvāsyā began at ·27 of day and ended at ·29 on the following day.
		Jagadēkamalla.
,,	212	Śaka 1[0*]95, Jaya, Prathamāshāḍha, Śrāvaṇa, Puṇṇama, Lunar eclipse. = A.D. 1173, June 27, Wednesday ; ·13 ; f.d.n. ·72. There was a lunar eclipse on that day.
		Yadavas.
		Gutta Vikramāditya.
,,	215	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa. = A.D. 1181 (= Plava), December 25, Friday ; f.d.t ·09. The tithi began on Friday at ·02 of day and ended at ·09 on the following day. The Śaka year referred to here is expired.
		Rāmachandra.
,,	205	10th year, Pramāthi, Phālguna, śu. di. 11, Monday. = A.D. 1280 (10th year of Yādava king Rāmachandra according to Mr. Rangachari's Madras Inscriptions, Vol. II, p. 286), Monday, February 12, when śu. 11 ended at 56 ghat. after mean sunrise.
,,	224	Śaka 120[4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatīpāta-yōga. In A.D. 1282 = Chitrabhānu, on April 23, Thursday, Vaiśākha, śu. 14 ended at ·30 and the Nak. Svāti ended at ·68. The week-day Monday is an error for Thursday.
,,	225	14th year, Sarvajit, Āśvija, Monday. Details not enough for verification.
,,	242	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday. 15th year of Rāmachandra's reign was A.D. 1285, while Sarvajit was A.D. 1287–88. In A.D. 1286, on Monday August 5, Śrāvana śu. 15 ended at ·84.
,,	243	10th year, Pramāthi, Āshāḍha, ba. di. 10, Monday. In A.D. 1279 = Pramāthi, Āshāḍha ba. 10 fell on Wednesday. In A.D. 1280, the same tithi fell on Sunday ; and in A.D. 1281 on Saturday.
,,	247	12th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday. In A.D. 1282 (= Chitrabhānu), on Sunday, April 26, Vaiśākha ba. 2 ended at 55.
,,	256	Śaka 1219, Hēmaṇambi, Mārgaśira, śu. di. 5, Thursday. In A.D. 1297, Mārgasīrsha śu. 5 fell on Wednesday, November 5, and it ended at ·83 ; but in A.D. 1296 (= Durmukha) Adhika Mārgaśīrsha, śu. 5 fell on Thursday, November 1 and it ended at ·73.
		Mysore Chiefs.
		Chikkadēvarāya.
1919	316	Kali 4780, Siddhārthi, Śittirai 10, Monday, Saptami, Punarvasu. = A.D. 1679, April 7, Monday (= Chittirai 10) ; ·37 ; ·42.
		Hoysala.
		Vīra-Ballāḷadēva.
1918	197	Bhāva, [Jyēshṭha], ba. di. 9, Jīvavāra (Friday). In A.D. 1314 = Bhāva, Jyēshṭha ba. 9 fell on Tuesday, not Friday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Hoysala—*cont.*
		Vīra-Ballāḷadēva—cont.
1918	207	Piṅgala, Amāvāsya, Monday. Not enough.
,,	217	Śaka 1117, Ānanda, Chaitra, śu. di. paḍiva (prathama), Friday. Ś 1117 = A.D. 1195 = Rākshasa and not Ānanda. In A.D. 1194 (= Ānanda), on Friday, March 25, śu. 1 ended ·09.
,,	220	15th year, Krōdhana, Jyēshṭha, Puṇṇami, Sunday, Lunar eclipse. In A.D. 1205 Krōdhana, Jyēshṭha, Puṇṇami was not Sunday.
,,	221	7th year, Piṅgaḷa, Jyēshṭha, śu. di. Puṇṇame (Full-moon), Monday, Lunar eclipse, Vyatīpāta-Saṅkramaṇa. In A.D. 1197 = Piṅgaḷa, Jyēshṭha, Puṇṇami was neither Monday nor a day of lunar eclipse.
,,	261	Śaka 1132, Śukla, Jyēshṭha, śu. di. 5, Sunday. Ś 1132 = A.D. 1210 was Pramōdūta and not Śukla. Ś. 1131 = A.D. S. 1209 was śukla In A.D. 1209 (= Śukla) Jyēshṭha śu. 5 fell on Sunday, May 10, and it ended at ·80.
,,	269	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, Solar eclipse. In A.D. 1214 which was Bhāva, lunar Vaiśākha śu. 1 was on Saturday, but solar Vaigāśi śu. 1 fell on Monday and there was no solar eclipse. But in A.D. 1213 which was Śrīmukha, lunar Vaiśākha śu. 1 began on Monday, April 22, at ·44 of day and ended at ·39 on the following day and there was a solar eclipse on Monday.
		Vīra-Narasiṁha.
,,	208	Chitrabhānu, Bhādrapada, ba. di. 8, Thursday.
,,	209	Chitrabhānu, Bhādrapada, Amāvāsyā, Monday.
,,	281	Śaka 1145, Chitrabhānu, Pushya, ba. 8, Monday, Uttarāyaṇa-Saṁkramaṇa, Vyatīpāta-yōga. Ś 1144 was Chitrabhanu. In A.D. 1122 (= Chitrabhānu), on December 26, Monday, Pushya ba. 8 began at ·52 and ended at ·44 on the following day. It was a day of Makara Saṅkrānti.
		Nayakas (Madura).
		Virappa-Nāyaka, son of Viśvanātha.
,,	340	Śaka 1503, Vikrama, Ādi, [2]. The date cannot be verified for want of week-day.
		Vijayaraṅga-Chokkanātha-Nāyaka.
1918–1919	1 & 2 App. A	Śaka 1617, Kollam 871, Ādi 11, śu. di. 10, Thursday, Anusham. = A.D. 1695 (= Kollam 871) July 11, Thursday (= Aḍi 11) ; ·47 ; ·99.
		Nayakas (Tanjore).
		Achyutappa-Nāyaka.
,,	416	Śaka 1505, Subhānu, Māsi 8. The date cannot be verified for want of week-day.
,,	423	Do. do. Māsi 3. Same as above.
		Mahrathas.
		Ékōji-Mahārāja.
1918	540	Śaka 1605, Kaliyuga, 4784, Dundubhi, Śittirai 8, Thursday, śu. di. 7, Pushya. Śaka 1605 = A.D. 1683 = Kali 4784 = Rudhirōdgārin (not Dundubhi). In A.D. 1683, April 5, Thursday (= Chittirai 8), the tithi was ba. 4 (and not śu. 7) and the nak. was Jyēshṭha (and not Pushya). In this year, śu. 7 and Pushya combined on April 23, Monday and it was Chittirai 26. But in A.D. 1682 (= Dundubhi), on Chittirai 8 (= April 5, Wednesday), the tithi was śu. 8 and the nak. was Pushya.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Tukkōji-Mahārāja.
1918	521	Śaka 1652, Saumya, Vaigāśi 17, Friday. Ś. 1652 = A.D. 1730 = Sādhāraṇa and not Saumya. = A.D. 1730 May 15, Friday (= Vaigāsi 17). The cyclic year Saumya seems to be an error for Sādhāraṇa. Saumya Vaigāśi 17 was on Thursday.
		Miscellaneous.
1918–1919	1 App. A	Śāka 1408, Kollam 661, Pūraṭṭādi 20, ba. di. 7, Tuesday, Mṛigaśīrsha. = A.D. 1486 (= Ś. 1408 expired), September 19, Tuesday. This was 20th Kanya or Puraṭṭāsi, and on this day ba. 7 commenced at ·34, ending next day at ·25, while Nakshatra Mṛigaśīrsha ended the same day at ·76. But kollam 661 must have come to end before this date and kollam 662 commenced in North Malabar with Simha month on 31 July and in South Malabar with Kanyā month on 31 August.
1918–19	No. 10 App. A.	Śaka 1225, Krōdhi, Kārttika, śu. di. 10, Thursday. Ś. 1225 was Śōbhana and not Krōdhi = A.D. 1303. Ś. 1226 was Krōdhi = A.D. 1304. In A.D. 1304, on Thursday, October 8, Kārttika śu. 10 began at ·33 and ended at ·30 on the following day.
,,	202	Śāka 1480, Kālayukti, Vaiśākha, ba. di. 12. In Ś. 1480 = Kālayukta, Vaiśākha ba. 12 was on Sunday. The date cannot be verified for want of week-day.
,,	203	Nandana, Mārgaśira, ba. di. 12, Friday. Not enough for verification.
,,	222	Śaka . . . ., Śōbhakṛit, Āśvija, śu. di. 15, Wednesday. = A.D. 1842, October 19, Wednesday; ·40. The cyclic year was Śubhakrit and not Śōbhakrit.
,,	223	Śaka 1311, Vibhava, Jyēshṭha, śu. di. 1, Friday. Ś. 1311 was Śukla and not Vibhava. Ś. 1310 was Vibhava = A.D. 1388. In A.D. 1389 = Ś. 1311, neither śu. 1 nor ba. 1 was on Friday. But in A.D. 1388 (= Ś 1310), on May 22, Friday, ba. 1 (not śu. 1) ended at ·75. Śu. 1 was on Thursday. Śu. 1 seems to be an error for ba. 1.
,,	227	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5. Ś. 1253 = A.D. 1331 = Prajāpati. In A.D. 1331 Māgha śu. 5 fell on Friday but it cannot be verified for want of week-day.
,,	231	Kālayukti, Śrāvaṇa, ba. di. 1, Wednesday. Details not enough for verification
,,	232	Śaka 1649, Plavaṅga, Phālguṇa, śu. di. 5. In A.D. 1727 = Plavaṅga = Ś.1649, Phālguṇa śu. 5 fell on Sunday, 4th February, A.D. 1728. But it cannot be verified for want of week-day.
,,	236	Śaka 986, Pramādi, Vaiśākha, Saṁkrānti. Details not enough for verification.
,,	238	Bhāva, Jyēshṭha Uttarāyaṇa-Saṅkramaṇa. Details not enough for verification.
,,	239	Śaka 1209, Sarvajit, Vaiśākha, ba. di. Sunday. In A.D. 1287 = Sarvajit = Ś. 1209, Vaiśākha ba. 6 and ba. 13 fell on Sunday 4th and 11th May respectively.
,,	250	Śaka 984, Vaiśākha, śu. di. 5, Sunday. In A.D. 1062 (= Ś. 984) Vaiśākha śu. 5 fell on Tuesday, April 16. The week-day Sunday seems to be an error for Tuesday.
,,	251	Śaka 985, Śōbhakrit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṁkrānti. In A.D. 1063 = Śōbhakrit = Ś. 985, on December 24, Wednesday (not Sunday), both lunar Pausha and solar Pushya śu. 2 occurred; and Uttarāyaṇa-Saṁkrānti fell on this day at ·69 of day. Week-day Sunday seems to be an error for Wednesday. But śu. 12 fell on Sunday, January 4, A.D. 1064.
,,	275	Śaka 1650, Saumya, Jyēshṭha, śu. di. 5. The date cannot be verified for want of week-day.
,,	276	Śaka 1434, Prajōtpatti, Paushya, ba. di. 30, Amāvāsya. The date cannot be verified for want of week-day.
1918	295	Śaka 975, Vijaya, Āshādha, śu. di. 3, Sunday. = A.D. 1053, June 20, Sunday; f.d.t ·59.
,,	296	Śaka 1213, Khara, Chaitra, śu. di. 2, Thursday. In A.D. 1292, on March 20, Thursday, Chaitra śu. 1 (not śu. 2) began at ·35 and ended on Friday at ·30. Śu. 2 seems to be an error for śu. 1.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
1918	300	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15. =A.D. 1539, August 29, Friday; ·38. Details not enough for verification for want of week-day.
,,	302	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
,,	304	Śaka 1461, Vikāri, Bhādrapada, śu. di. 13. Details not enough for verification for want of week-day.
,,	306	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
,,	321	Kollam (?) 902, Plavaṅga, Vaigāśi, 29. Details not enough for verification.
,,	327	Śaka 1480, Kālayukti, Kārttigai. Details not enough for verification.
,,	370	Śaka 1313, Prajāpati, Makara, śu. di. 3, Friday, Śadayam. = A.D. 1391, December 29, Friday; ·22; f.d.n. ·22. The Nak. "Śadayam" began on Friday at ·14 and ended at ·22 on Saturday.
,,	371	Śaka 1300 (for 1306) Rudhirōdgārin, Kārttigai, 16. Details not enough for verification.
,,	396	Śaka 1410, Kīlaka, Tulā, ba. di. Wednesday, Makhā. = A.D. 1488, October 29, Wednesday. On this day, the tithi was ba. 9 and the Nak. was "Pūrva-Phalguni", Makhā having ended on the previous day at ·93 of day.
,,	541	Śaka 1659, Piṅgaḷa, Māśi, 5. Details not enough for verification.
,,	542	Śaka 1505, Tāraṇa, Vaigāśi 15. Details not enough for verification.
1919	168	Śaka 1452, Vikṛita, Āḍi 20. Details not enough for verification.
,,	288	Śaka 1193, Dhanus, śu. di. 1, Friday, Mūlam. = A.D. 1271, December 4, Friday; ·93; ·44.
,,	295	Vikrama, Vṛiśchika, śu. di. 14, Friday, Aśvati. (About 14th century.) In A.D. 1340 (= Vikrama) on November 3, Friday, the tithi śu. 14 was current th whole of that day and nak. Aśvati ended at ·13.

PART II.

Excluding the 200 stone inscriptions newly copied this year but not included in the appendices to the report, since they had been taken up for immediate publication, most of the remaining 700 records are assignable to specific dynasties of kings. Two hundred and seventy-four epigraphs belong to the Chōlas, 60 to the Pāndyas, 89 to Vijayanagara, 38 to the Western Chālukyas, 14 to the Pallavas, 15 to the Hoysalas, 12 to the Śambuvarāyas and 8 to the Yādavas. Besides these, there are some records of the Rāshtrakūtas, the Eastern Chālukyas, the Nāyakas of Madura and Tanjore, the Mysore Chiefs, the Gajapatis, etc. About 160 miscellaneous inscriptions in the collection cannot be definitely ascribed to any particular dynasty.

Antiquities of the Shiyali taluk.

2. Shiyali, one of the taluks selected for village-war inspection during the year 1918–19, was important in ancient times in more respects than one, and it may be said, that few tracts could compare with it in point of antiquarian interest. Here was Kāvirippūmpaṭṭiṇam, the once richest city of Southern India and the capital of the Chōla empire for some time. It was picturesquely situated at the mouth of the river Kāvērī and foreign ships laden with rich cargo touched at this important port. In its best days it contained several massive structures of various descriptions. The description of the city as given in the Tamil classical works, such as, *Paṭṭiṇappālai* composed about the time of Karikāla in the 6th century A.D., *Śilappadigāram* assigned to A.D. 756 by Diwan Bahadur L. D. Swamikannu Pillai, etc., shows the prosperity it once enjoyed, its wealth and industrial activity. According to some, it is the *Chabaris Emporium* mentioned by Ptolemy in the 1st century A.D. The inscriptions secured from the modern Kāvērippaṭṇam and its vicinity leave no doubt as to its identity with Kāvirippūmpaṭṭiṇam alias Pugār, though the monuments of Pallavanīchcharam and Sāyāvanēśvara are not of such early date as could be expected.

Śaiva places.

3. Other places in the taluk which contain ecclesiastical monuments of the 7th century A.D., celebrated in the pious hymns of Jñānasambanda and which were visited during the year under report are (1) Tirunallūrperumaṇam, (2) Tirumahēndrapalli, (3) Teṇṭirumullaivāyil, (4) Tirukkalikkāmūr, (5) Tiruvenkāḍu, (6) Kīḻai-Tirukkāṭṭuppalli, (7) Tirukkurugāvūr-Veḷḷaḍai, (8) Śīrgāḻi (Shiyali) which bore 12 other names, (9) Tirukkōlakkā, (10) Tiruppuḷḷirukkuvēḷūr now known as Vaidīśvaraṅkōyil and (11) Tiruppuṅgūr. Of these eleven places which are situated on the banks of the Kāvērī, Tirunallūrperumaṇam now called Āchchāpuram, Shiyali and Tirukkōlakkā are closely connected with the life of the Śaiva saint Jñānasambanda. It was at Shiyali that this devotee of Brahman parentage who is said to have lisped in numbers even from his third year was born and brought up; and Tirukkōlakkā, which is almost a suburb of Shiyali, marks the spot where he obtained a pair of gold cymbals as a reward for the devotional songs which he composed and as an incentive for the prosecution of his life-work, i.e., the spread of Hindu religion. His images are largely worshipped in Śaiva temples in the south under the name Āḷudaiya-Piḷḷaiyār and are distinguished from those of other saints by a pair of cymbals which they are made to hold in their hands. At Tirunallūrperumaṇam the saint was, on the direction of his parents, wedded to the daughter of the pious Nambāṇḍārnambi and, strange as it may appear, entered godhood on the very day of the marriage celebration together with all his relatives who had gathered on the spot. In all these three places, Jñānasambanda receives prominent worship, and annual or monthly festivities, are conducted in his honour even to this day. Also the inscriptions of these places record munificent grants made for the purpose. The name of the consort of Jñānasambanda is not given in the *Periyapurāṇam* which describes the lives of the Śaiva saints, but from No. 527 of Appendix B it looks as if her name was Śōkkiyār. Though none of the eleven places mentioned above has been omitted in the *Dēvāram* hymns of our saint, by far the largest number amounting to very nearly 700 verses has been sung in praise of the god at Shiyali and ten stanzas each have been contributed to Tirukkōlakkā and Tirunallūrperumaṇam.

Vaishṇava places celebrated in the *Nālāyira-prabandham*.

4. Besides the above-mentioned Śiva temples, the taluk contains as many ancient Vishṇu temples celebrated in the hymns of the *Nālāyiraprabandham*. These are found in and around Nāṅgūr. They have been mostly sung by Tirumaṅgai-Āḻvār whose birth-place is believed to be Kuraiyūr, a hamlet of Tiruvāli-Tirumaṅgai, a village in Tiruvāli-nāḍu. The saint having flourished in the 8th century A.D., it is certain that the following eleven temples viz., (i) Tirumaṇimāḍakkōyil, (ii) Tiruvaiguṇḍa-Vinnagaram, (iii) Tiru-Arimēya-Vinnagaram, (iv) Tiruttēvanārtogai, (v) Tiruvaṇpurushōttamam, (vi) Tiruchchembonśeykōyil, (vii) Tiruttaṟṟiyambalam, (viii) Tirumaṇikkūḍam, (ix) Tirukkāvalampāḍi, (x) Tiruvellakkaḷam and (xi) Tirupārthaṇpaḷḷi should have been in existence prior to that date.

Paucity of architectural remains.

5. Thus though the taluk is studded with ancient shrines celebrated in the hymns of the *Dēvāram* and the *Nālāyiraprabandham* and is remarkable as containing the birth-places of two of the greatest religious reformers of the 7th and 8th centuries A.D. who have earned immortal fame by their works, it is strange that the very places where the scene of their activity was laid should be so poor in respect of any architectural remains worth the name. The only structure that could be cited as an example of antique art is the Śvētāvanēśvara temple at Tiruvenkāḍu which according to the lithic records engraved on the walls of its central shrine cannot be taken further back than to the end of the 10th century A.D., as, at best, the temple could have been constructed only in the days of Rājarāja I. A few other structures such as those at Shiyali, Vaidīśvaraṅkōyil, Tiruppuṅgūr and Tirumullaivāyil have been thoroughly renovated in modern times leaving no trace of their antiquarian remains, and sometimes without even a notice to this department. It is a striking feature, quite peculiar to this tract, that many of the ancient shrines, mostly Vaishṇava and a few Śaiva, remain to this day as brick structures, while only a few have been built of stone in later times.

Causes for the absence of early monuments.

6. Among the causes for the absence of early stone monuments may be mentioned, in the first place, the absence of hills in the vicinity of the taluk to supply the necessary material and, secondly, the encroachment of the sea on this side of the Coromandel coast which could be inferred from the Tamil literature to have occurred several times and which in consequence must have washed away at one sweep such of the ancient buildings as may have existed. In *Śilappadigāram*, canto xxviii, we find an account of an inundation which resulted in the destruction of the ancient Chōla capital Kāvirippūmpaṭṭiṇam. It may be noted that this encroachment did not confine itself solely to the coast towns and villages but extended, on one occasion, as far as Shiyali which is 12 miles from the coast. This is evident from the writings of Jñānasambanda and some stone epigraphs which describe the incident poetically that "Kaḷumalam (i.e., Shiyali) floated when the sea carried away (all the surrounding parts)".

Reclamation of lands in Tiruvenkāḍu.

7. Another result of these inundations was that most of the lands in the taluk got submerged and silted up with sand and had to be reclaimed at much cost. Nos. 504 and 505 of Appendix B acquaint us with the cost of converting such land into fields fit for cultivation. In one case (No. 504 of 1918), while the cost of six *maā* of land was 2,000 *kāśu*, the cost of reclamation was 3,000 *kāśu*. Other epigraphs show that many lands which were originally given to temples had to remain uncultivated perhaps under similar circumstances.

The Pallavas.

A Vishṇu temple built in the time of Nandivikramavarman.

8. Only two inscriptions of Pallava kings were secured during the year under review. Of these No. 158 of Appendix C, dated in the 3rd year of the reign of Vijaya-Nandivikramavarman, states that the temple of Tigaittiṟal-Vishṇugriha at Kiḻiñalūr in Ōymā-nāḍu was built by a

certain Tigaittiṛalār and No. 283 of the same appendix, dated in the 26th year of the reign of Vijaya-Kampavikramavarman, records that a private individual of Kulattūr in Teṉṉārṟūr-nāḍu, a subdivision of Kuṉṟa-kōṭṭam, purchased some lands and presented them as *ērippaṭṭi*, evidently for keeping the tank at Maḍam in proper repair.

Grant for the upkeep of a tank in the time of Kampavarman.

Cholas.

9. As has been already pointed out, the largest number in the current year's collection belongs to the Chōḷas. The earliest of these (No. 353 of 1918) introduces a hitherto unknown queen of Parāntaka I, named Āḍittaṉ Kaṟṟaḷippirāṭṭi.

An unknown queen of Parāntaka I.

10. Of the inscriptions of Rājakēsarivarman, without any distinguishing marks of identification, copied during the year, none could be safely attributed to Āditya I. Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rājakēsarivarman when a *sōmagrahaṇa* occurred in the month of *Kaṇṇi* and register gifts by Mahimālaya Irukkuvēḷ alias Parāntakaṉ Vīraśōḷaṉ. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I. The Rājakēsarivarman of these inscriptions must, therefore, belong to one or the other of the only two Rājakēsarivarmans, i.e., Gaṇḍarāditya or Parāntaka II that followed him prior to the succession of Rājarāja I. No. 349 of 1918 provides for the singing of the *Tiruppadiyam* in the temple at Paḷūr, while No. 491 mentions a body of weavers called "*Pārthivaśēgaratteriñja-Kaikkōḷar*" who might have been so named after Rājarāja I.

Rājakēsarivarman.

11. Sure records of Rājarāja I with the introduction "*Tirumagalpōḷa*" are not few and some of them are interesting. We learn from Nos. 442 and 448 of Appendix B that Vāṉavaṉmahādēvi alias Tribhuvanamahādēvi was one of his queens and the mother of Rājēndra-Chōḷa I. A record of the latter (No. 460 of 1918) also states that Tribhuvanaṉmahādēvi was his mother. No. 443 refers to the treasures which Rājarāja I had taken from the Chēra king and No. 449 mentions another queen of his, viz., Kūttaṉ Vīrāṇiyār. Rājarāja's elder sister, Kundavai, is distinctly spoken of in the inscriptions of Dādāpuram as the daughter of Poṉmāligaiyiṟṟuñjiṉadēva thus clearly settling the identification of Sundara-Chōḷa Parāntaka II with Poṉmāligaittuñjiṉadēva. From the Tanjore inscriptions published in Volume II of *South-Indian Inscriptions* we know the active part played by this lady in the munificent gifts made to the temple of Rājarājēśvara built by Rājarāja I. The Dādāpuram records state that she built three temples at that place, one to Śiva called Ravikulamāṇikka-Īśvara, another to Vishṇu named Kundavai-Viṇṇagar-Āḻvār and a third to Jina called Kundavai-Jināḷaya and made costly gifts to them. No more instances are necessary to show the religious toleration of the times. The Śiva and Vishṇu temples built by this princess exist at present, but there is no trace of the Jina shrine.

Rājarāja's queens, elder sister and father.

Poṉmāligaittuñjiṉadēva is Sundara-Chōḷa.

Princess Kundavai's works.

12. The names of two of the officers of the king, viz., *Sēnāpati* Mummuḍiśōḷa-Brahmārāyaṇ (No. 14 of Appendix C) and Parākramaśōḷa-Mūvēndavēḷāṉ (No. 17 of Appendix C) suggest that Rājarāja I bore the surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa.

Rājarāja's surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa.

13. No. 444 of 1918 from Tiruveṉkāḍu which is dated in the 6th year of Rājakēsarivarman is probably also a record of Rājarāja I, who in the earlier years of his reign was known chiefly by that title. The object of this inscription is to engrave on stone the grants made by Parāntakaṉ Mādēvaḍigaḷār alias Śembiyaṉmādēviyār, the queen of Gaṇḍarādityadēva and the mother of Uttama-Chōḷa. In the body of the inscription, she is stated to be the daughter of Maḻavaraiyar or Maḻavarkōṉ. The grants consisted of copper vessels, ornaments and images made of gold and silver set with precious stones, such as pearls *rājāvindam*, *māṇikkam*, *pavaḻam*, *kuppi*,

Gifts of Śembiyaṉmādēvi at Tiruveṉkāḍu.

vayiram, *maraṭakam*, etc., presented by the lady at different times. The inscription commences by saying (1) that in the 4th year of the reign of Uttama-Chōḷa, she presented certain copper vessels and that in the 6th year of the same king she gave gold ornaments set with a number of gems. In the 6th year of Rājakēsarivarman, the same queen is stated to have given a gold pot probably for the pinnacle, a gold image of Chandraśēkhara of great weight and a large number of gold and silver ornaments also set with several precious stones. Incidentally the inscription says that in the same year the queen of Uttama-Chōḷa named Sēṭṭaṉśorambaiyār alias Tribhuvanamādēviyār presented a silver pot and then enumerates other gifts made by the queen Śembiyaṉmādēvi in the same year and in the 10th and 11th years of Parakēsarivarman. Then after referring to some more gifts made in the 4th year of Uttama-Chōḷa, the record says that in the 6th year of Rājakēsarivarman, the assembly of Nāṅgūr in Nāṅgūr-nāḍu who had received in the 2nd year of Gaṇḍarādityadēva alias Mummuḍi-Chōḷadēva, 400 *kāśu* presented by Parāntakaṉmādēvigaḷār alias Sembiyaṉmādēviyār, the queen of Gaṇḍarāditya, the mother of Uttama-Chōḷa and the daughter of Maḻavaraiyar for bathing the god on all the monthly *saṁkrāntis*, not having made the required land provision at that time, now allotted lands in the southern hamlet of the village.

14. This inscription is of some interest as showing the religious bent of mind of the widowed queen of Gaṇḍarāditya in undertaking costly charitable works, about which references have already been made in previous epigraphical reports. From this record we learn, for the first time, that there was on the Chōḷa throne a ruling king who bore the name Gaṇḍarāditya and the surname Mummuḍi-Chōḷa. Since the inscription is dated in the 6th year of Rājakēsarivarman and refers to the reign of Uttama-Chōḷa, it is fairly certain that it is one of Rājarāja I, who, it may be remarked, was the first sovereign after Uttama-Chōḷa to assume the title, Rājakēsarivarman. In this connexion, it may also be said that palæographical considerations do not militate against this view. Still, it is not easy to determine who the new king mentioned in it is. In the first place it is very doubtful if the record in question enumerates the presents made by Śembiyaṉmādēvi in any chronological order at all. If it does, it should not, after enumerating the gifts made in the 4th and 6th years of Uttama-Chōḷa and the 3rd year of Rājakēsarivarman (i.e., Rājarāja because Uttama-Chōḷa's queen figures as donor in it), revert back to the 10th and 11th years of Parakēsarivarman and again to the 4th year of Uttama-Chōḷa and then again to the 6th and 2nd years of Rājakēsarivarman. As such, anything said about the identity of the new king must be purely conjectural. Mummuḍi-Chōḷa known so far is one of the recognized surnames of Rājarāja I. If, however, we suppose that the reference in the inscription is actually to Gaṇḍarāditya, the second son of Parāntaka I, it follows that he must have had the hitherto-unknown surname of Mummuḍi-Chōḷa which like Irumuḍi-Chōḷa, the surname of his father Parāntaka I, indicated probably the third great ruling king of the revived Vijayālaya line of the Chōḷas.

Gaṇḍarāditya alias Mummuḍi Chōḷa.

15. One of the inscriptions of the year's collection (No. 156 of Appendix C), dated in the 16th year of Rājarāja I (A.D. 1001), reveals to us the fact that the members of a village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily 2 *śōṟu* from the village. Another interesting information regarding village assemblies is that the members met together and transacted business even during night (Nos. 180 and 186 of Appendix C), though in the generality of cases, it is found that business was conducted during day time.

Trumpets blown to summon village assemblies.

16. A record of the 17th year of Rājarāja I states that one of the officers called Ārūraṉ Uḍaiyadivākaraṉ Aruṇmoḻi Mūvēndavēḷār of Araiśūr while camping at Paṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu, made inquiries as to the villages that were owned by the temple of Bhūmīśvara and on the report of the *dēvakanmis* that since the time when Marakkāṇam was assigned as *dēvadāna* to the temple, no scale of expenses had been fixed for it, he at their request called before his presence, all the *dēva-kanmis* and the farmers who cultivated the temple lands, ascertained the produce of the *dēvadāna* land and drew up in detail a scale of expenditure for the temple. The inscription under reference

An officer who inquired into the management of temple lands and expenses.

shows that in the 11th century A.D. a responsible officer was appointed to conduct inquiries into the lands owned by temples, to see whether the provisions made were regularly met and if not to fix a scale of expenses for them. In previous reports it has been pointed out that Madhurāntakaṇ Gaṇḍarāditttaṇ and Tiruvaḍigal Śāttaṇ were such important state officials who discharged similar functions and even went to the length of imposing fines on defaulters (A.R. for 1918, p. 142).

17. Some of the inscriptions of Rājēndra-Chōḷa I record a few fresh facts. From No. 464 of Appendix B we learn that Nakkaṇ Karukkamarndāl alias Pañchavaṇmādēvī was his queen. The name Kalikaṇṭhaka occurs for the first time in the records of Rājēndra-Chōḷa I (No. 140 of 1919) and as such might be supposed to be a surname of that king. No. 192 of Appendix C states that the great men of the village of Tribhuvanamādēvi-chaturvēdimaṅgalam made an order to the effect that every six *mā* of land situated within a specified locality and irrigated by the tank called Madhurāntakappērēri must pay 1 *kalam* of paddy as *ēri-āyam* and that the great men in charge of the tank supervision committee of the year ought to collect the dues and maintain the tank in proper repair. Thus, besides private donations as *ērippaṭṭi* (vide paragraph above) the income from which went to meet the cost of repairs of tanks, there was also a regular tax called *ēri-āyam* collected for the same purpose. This is again illustrated by an inscription from Muṇṇūr (No. 66 of 1919) which records that a private individual purchased the right of collecting 1 *tūṇi* on each *mā* of wet land and 1 *tūṇi* on the dry lands, *kaḻani-puñjai* and *kāṭṭu-puñjai* and gave it over to the assembly of the village for strengthening the tank bund wherever necessary.

Ēri-āyam.

18. No. 176 of Appendix C from Tribhuvaṇi in the South Arcot district called Tribhuvanamahādēvi-chaturvēdimaṅgalam is dated in the 30th year of the reign of the Chōḷa king Rājakēsarivarman Rājādhirāja I (A.D. 1018–1050). The details of the date given in the record work out correctly for Wednesday, 2nd March, A.D. 1048. On this day the great assembly of the village met together in the pavilion erected by Śembiyaṇ Umbaḷanāṭṭuvēḷār and purchased lands in the name of the god Vīranārāyaṇa-Viṇṇagar-Āḻvār to meet all the requirements of the charity known as Rājēndraśōḷaṇ-uttamāgram established in the temple by the general (sēnāpati) Rājēndraśōḷa-Māvali-Vāṇarāja, in order to secure the health of king Rājēndra-Chōḷa. Evidently, the charity was instituted while yet the king was living and was named after him. Land also was purchased to the extent of 72 *vēḷi* which could yield an annual rental of 12,000 *kalam* of paddy, which quantity was required annually to conduct the charity in all its details. Besides providing for offerings, worship, etc., on a grand scale to Vīṟṟirunda-Perumāḷ Aḻagiyamaṇavāḷa and Naraśiṅga-Āḻvār, for conducting the festivals of Māśi-tiruppunarpūśam, Jayantyashṭami, Mārgaḻi-tiruvēkādaśi, for Uttarāyaṇa, Dakshiṇāyaṇa, Aippaśi and Śittirai Vishus, for feeding the Śrī-Vaishṇavas and for reciting the Tiruvāymoḻi—all of which required 2,475 *kalam* of paddy annually—the grant made further provision also for (i) 3 teachers of the Ṛig-Vēda, 3 of the Yajur-Vēda, one each of Chhandōgasāma, Talavakārasāma, Āpūrva, Vājasanēya, Bōdhāyanīya and Satyāshṭa-(āḍha) sūtra, thus making a total of 12 teachers with a daily allowance of 4 *kalam* of paddy; (ii) for one person each for expounding the Vēdānta, Vyākaraṇa, Rūpāvatāra, Śrī-Bhārata, Rāmāyaṇa, Manu-Śāstra and Vaikhānasa-Śāstra, (iii) for sixty students each of the Ṛig-Vēda and Yajur-Vēda, twenty of Chhandōgasāma and fifty of other śāstras, thus making a total of 190 persons with a daily ration of 11 *kalam*, 10 *kuṟuṇi*, 4 *nāḻi*; and (iv) for 70 other students of the Vēdānta, Vyākaraṇa and Rūpāvatāra. The provision thus made for feeding the teachers and students detailed above consisted of 9,525 *kalam* of paddy. In all, the total requirements for the year came to 12,000 *kalam* which were ordered to be measured out by the holders of the 72 *vēḷi* of land purchased and given for the purpose. It was stipulated that the *taram* (i.e., the class) of the land should not be altered even when the general classifications were undertaken; that on this land, except *ēri-āyam*, *pāḍikāval*, and *ēri-amaṇji*, no other taxes or obligations should be imposed and that the teachers who gave instruction in the Vēdas, the Bhaṭṭas who expounded the *śāstras* and the students who learnt the Vēdas, etc., were also exempted

Provision made for Vedic study in the 11th century.

from certain payments or obligations. The rest of this huge record is damaged. Nevertheless, it adds to the already-collected vast amount of epigraphical evidence to show that temple charities were not exclusively meant for ceremonials in the temple but also for scientific (śāstraic) and religious (Vēdic) education.

19. Two inscriptions dated in the 14th year of Rājakēsarivarman Rājādhirāja II (Nos. 429 and 538 of Appendix B) 'who was pleased to take Madura and Ceylon' are quite similar in respect of their contents and are worthy of notice here. They register a reduction in the rate of rents to be paid on *variśaippaṟṟu* and *vārappaṟṟu* lands held under lease from the temple, through the great men forming the assembly of Pañchavaṇmādēvi (i.e., Āchchāpuram) by the cultivators residing in the hamlets of Pirpaṭṭanallūr, Aḷaganallūr, etc.

Reduction of rents.

The changes effected in the quantity of rents to be paid are shown in the following table:—

Up to the year of the record.	From the year of the record.	Reduction.
80	70	10 kalams
75	65	
70	60	
60–45	55–35	5 „
40–30	35–25	5 „
25	21½	3½ „
20	18	2 „

The following further reforms were also made:—

Farmers cultivating lands which do not come under *variśaippaṟṟu* or *vārappaṟṟu* but are classed as *veḷḷāṉpaṟṟu*, *dēvadāna* and *purappaṟṟu* shall take 2/5 of the yield and those who cultivate under *kuḍipaṟṟu* shall be entitled to a third of the produce. For lands cultivated with water baled from a source, the cultivator shall reserve half the produce (*śevvāram*) and pay the other half to the owner. For lands cultivated with *payaru*, the quantity that is usually paid shall continue. On such cultivable lands as are left uncultivated, if green pulse and sesamum are sown broadcast, the cultivator shall have a right for *śevvāram*. The charges for taking out the paddy for being measured during *kār*, shall be borne by the cultivators. The amount of money required for the *kuṇḍigai* during *kār* and *pośāṉ* shall be met from the sale of paddy. Half the *śenṟel* produce which forms the share of the *peruṅguḍi* shall be conveyed by the farmers, the incidental charges such as the wages of those who carry being borne by themselves.

For lands cultivated with dry crops and for lands which had hitherto to pay a *kaḍamai* of 20 *kāśu*, only 17 *kāśu* shall henceforward be taken. Those that had been paying from 18 to 10 *kāśu* shall get a reduction of 2 *kāśu* and from the *kaḍamai* of lands ranging from 10 to 5 *kāśu*, two *kāśu* shall be reduced. Thus shall the dry assessment be fixed.

Reduction of *kaḍamai*.

At the time of realising the *kaḍamai* so settled, the state officials shall not enter any dwelling houses nor levy fines. One cultivator shall not be made liable for the revenue dues of another. Those persons who do not agree to the above-mentioned rates of *kaḍamai* and *vāram* should be moved from their tenancy, and in their places, persons agreeing to the altered conditions should be secured.

From the 14th year, it shall be a rule that a woman who is wedded to a person, shall, on the demise of the latter, become the owner of the lands, slaves, jewels or other valuables and the cattle of her deceased husband. But if before his death, he had made default and his lands had been sold, the purchaser shall have the right over the lands and slaves that belonged to the deceased. Brahmans shall not till lands with bulls yoked to the plough. Those classes that are engaged as labourers shall not become *vēḷi* and *araśu*. Kāvidis, potters, drummers, weavers and barbers shall not keep locks of hair. During their mournings and joyous occasions big drums (*bērigai*) shall not be beaten; and they shall not have sway over slaves, i.e., shall not keep any slaves. Bullocks grazing near the

Rights of women to hold property.

Other social laws prevalent in the 12th century A.D.

village channels shall be impounded in pens erected for the purpose. Cattle-stands or house-sites of the village shall not be permitted to be converted into paddy fields. Potters who make and sell small lamps and pots shall wear an upper-cloth.

Though this interesting inscription does not record the reason for reducing the rents and rates, and for fixing the rights and duties of certain classes of people, it may be said that the war of the Pāndya succession which was waged at the time and which set the entire south in utter confusion reducing it to very straitened circumstances as revealed by the Ārapākkam and the Tiruvālaṅgāḍu epigraphs of the same king (A.R. for 1906, p. 70) might have, as a necessary consequence, brought about a paucity of cultivating men, the difficulty of obtaining labour, resulting in a complete want of competition. The wording of the record leaves enough room to think that the cultivators were subjected to harassment by officials and had to bear the burden of heavy customary obligations imposed by landlords. The rigidity of caste regulations should also have relaxed to certain extent and brought relief to sufferers.

Reward for a literary composition.

20. No. 198 of 1919 dated in the 27th year of the reign of Kulōttuṅga I is of special interest as it records that the assembly of Tribhuvanamahādēvi-chaturvēdimaṅgalam met in a pavilion erected in front of the temple of Vīra-Nārāyaṇa-Viṇṇagar-Āḻvār in obedience to a royal order which required them to adjudge the merit of a work, probably in verse, composed by the poet Tirunārāyaṇabhaṭṭaṉ *alias* Kavikumuda-chandrapaṇḍita of Mānakulāśanichchēri, in the name of the king (*Perumāḷ*) and called *Kulōttuṅgaśōḻaṉ-charitai*. The work was accordingly heard and the author, as a reward for his composition, obtained half a *vēḷi* and two *mā* of land to be enjoyed in perpetuity. Students of Tamil literature may find here a lingering literary tradition of the more ancient Dravidian *śaṅgam* established in Madura to scrutinise the works of Tamil poets and advance the cause of Tamil literature. The composition under reference, *i.e.*, *Kulōttuṅgaśōḻaṉ-charitai* must have, as its name denotes, been a highly interesting historical work very much like the Tamil *Kulōttuṅgaśōḻaṉ-ulā* of the same period and its discovery if made must lead to a flood of light being let in for the elucidation of Chōḷa history.

Śambuvarāyans as Chōḷa feudatories.

21. From the latter half of the 12th century A.D. the central Chōḷa power was becoming weaker and weaker and there were also evident signs of decay amongst the Pāndyas who had allowed internal dissensions to creep in into their family. Thus the two chief powers of southern India were in a rather miserable plight. In the Pāndya territory even the succession of the legitimate king was disputed and foreign aid had to be called in to play one party against the other. As a result, the whole country including the Koṅgu was thrown into utter confusion and was convulsed in a civil war, the like of which the country had never witnessed before. Foreign armies thirsting for blood overran the country from one end to the other, causing destruction everywhere and making life and property insecure. The times were therefore particularly favourable for feudatory families with mushroom growth to come into prominence. One such *parvenu* was the family of the Śambuvarāyas who held a subordinate position under the Chōḷas and rendered signal service to them during the days of the four successive sovereigns Rājarāja II, Rājādhirāja II, Kulōttuṅga-Chōḷa III, and Rājarāja III, when Chōḷa power was on the decline and who now tried to assert themselves. In the current year's collection there are a number of inscriptions of Chōḷa kings which introduce some of the members of the Śambuvarāya family. Nos. 71 and 252 of Appendix C are both dated in the 11th year of Rājādhirāja and register gifts made by Śeṅgēṇi Ammaiyappaṉ Śiyaṉ Paḷḷavāndāṉ *alias* Rājanārāyaṇa Śambuvarāya and Śeṅgēṇi Miṇḍaṉ Paḷḷavaṉ *alias* Rājēndraśōḻa Śambuvarāyaṉ. In the records of Tribhuvanachakravartin Kulōttuṅga III (Nos. 234, 235 and 254 of Appendix C) figure Śeṅgēṇi Nāḷāyiravaṉ Ammaiyappaṉ *alias* Rājēndraśōḻa Śambuvarāyaṉ and Śeṅgēṇi Vīraśōḻaṉ Attimallaṉ *alias* Kulōttuṅgaśōḻa Śambuvarāyaṉ. Ammaiyappaṉ Attimallaṉ *alias* Rājēndraśōḻa Śambuvarāyaṉ, Ammaiyappaṉ Śiyaṉ Paḷḷavāndāṉ *alias* Rājanārāyaṇa Śambuvarāyaṉ and Śeṅgēṇi Ammaiyappaṉ Rājarāja Śambuvarāyaṉ held subordinate positions under Rājarāja III (Nos. 238, 52 and 57 of the same Appendix). As has already been said, the times were troublous when these chiefs flourished. No. 254 of Appendix C dated in the 11th

year of Kulōttuṅga-Chōḷa III registers a political compact between Kūḍal Araśanārāyaṇaṉ Āḷappirandāṉ *alias* Kāḍavarāyaṉ and Śeṅgēṇi Vīraśōḻaṉ Attimallaṉ *alias* Kulōttuṅgaśōḻa-Śambuvarāyaṉ whereby both swore that they should not do anything that would be detrimental to the interests of either; that the latter should not form any alliance with Āḷappirandāṉ Ediriliśōḻa Śambuvarāyaṉ; that he should confine himself to certain specified tracts of country which if he transgressed, the *mudalis* would send up arms and horses and cause him injury; that if Āḷappirandāṉ Ediriliśōḻa Śambuvarāyaṉ inflicted any trouble on Kulōttuṅgaśōḻa Śambuvarāyaṉ, Kāḍavarāyaṉ would support him; that in case Āḷappirandāṉ Ediriliśōḻa Śambuvarāyaṉ ran away from his hill (residence) leaving behind him all arms, Kulōttuṅgaśōḻa Śambuvarāyaṉ should have possession of them subject to the condition that he would not shelter or form any alliance with the other and that if Kāḍavarāyaṉ allied himself with the relatives of Kulōttuṅgaśōḻa Śambuvarāyaṉ and with Āḷappirandāṉ Ediriliśōḻa Śambuvarāyaṉ against the interests of Kulōttuṅgaśōḻa Śambuvarāyaṉ, he (Kāḍavarāyaṉ) would demean himself to the position of carrying the sandals of his enemies and of eating the chewed betel leaves thrown out from their mouths.

Administration of criminal law in the 13th century A.D.

22. Administration of criminal law in the 13th century A.D. for which there appears to have been much occasion is illustrated by the following six cases which occurred during the reign of Kulōttuṅga III and Rājarāja II:—

(i) While hunting, a native of Arumbondai aimed an arrow at another mistaking him for an animal. By the effect of the shot, he was laid up in bed for some days and died. The Brahmans and *nāṭṭār* assembled together and decided that as the two were not on inimical terms before, the death was only accidental and that, on behalf of the deceased the accused must provide for a lamp in the temple of Bhūmīśvara at Marakkāṇam (No. 33 of Appendix C).

(ii) A certain Śeḍirāyaṉ caused the death of one Ēṟaṉ by some indiscreet act of his. The uncle of the murderer, in order to expiate the sin gave lands for a lamp to the temple of Mūlasthāṉamuḍaiya-Mahādēva at Muṇṇūr (No. 67 of Appendix C).

(iii) While hunting on horseback, a certain individual killed another by mistake. On the direction of the *nāṭṭār*, 48 sheep were given for burning a lamp in the temple of Tiruvagnīśvara at Kulattūr (No. 273 of 1919).

(iv) Two persons went ahunting on horseback. A deer running between them, one of them aimed an arrow which missing the animal killed the man. The *Periyanāṭṭār* ordered gift of sheep for burning a lamp (No. 279 of Appendix C).

(v) Two persons beat a man who had allowed his buffalo to enter the fields of the former and spoil the crop. By the effect of the beating the man died. The two asked the *Bhaṭṭas* and they advised them to present a lamp which they did by giving 48 sheep (No. 110 of 1919).

(vi) Thinking that it was an animal, perhaps in a hunting expedition, a man shot his uncle. The people of the several districts assembled together in the *maṇḍapa* of the temple and decided that a lamp must be maintained in the temple (No. 106 of 1919).

From the above, one may perhaps be led to think that the offenders were let off cheaply and that the punishment meted out was not adequate to the enormity of the crimes committed; and this clemency has only to be explained by the fact that the offences were purely unintentional or the result of mere accidents.

The Pandyas.

23. Many inscriptions of the medieval Pāndyas have been copied during the year under review. These do not supply us with any historical or chronological data for constructing a regular genealogy of the Pāndyas of this period; yet they are of interest and value to the student of village economics and administration. No. 299 of Appendix C of the time of Jaṭāvarman Vīra-Pāndya, for instance, gives us the details of the *kaḍamai* assessment for different crops fixed on a specified land of given extent. We find a similar settlement (ஆடமை) recorded in No. 302 of Appendix C which affected a whole district.

24. The word கண்டுகொள்க found at the beginning or the end of many of the Pāṇḍya inscriptions copied this year clearly suggests that the engravings on stone and copper of the edict issued by the king were compared carefully with the original documents on palm leaves (*ōlai* preserved in the Imperial office of Registry, and were so attested by the word கண்டுகொள்க evidently in the name of the king himself (see *e.g.* No. 510 of Appendix B).

Attestation of early documents.

25. An undefined Pāṇḍya king with the titles Tribhuvanachakravartin and Kōnēriṇmaikoṇḍāṉ appears in No. 480 of Appendix B from Tiruvenkāḍu. The minister that issues the grant here is Vijaya-Gaṇḍagōpāladēva surnamed Aḍaiya-vaḷaindāṉ, the younger brother of Maḷavarāyar. The latter name is familar in Pāṇḍyan records of the time of Māṟavarman Sundara-Pāṇḍya I who ruled from A.D. 1216–1235. The relationship herein mentioned of Vijaya-Gaṇḍagōpāladēva to Maḷavarāyar is highly interesting, since nothing has been certainly known as yet of the connexions of this chief whose records are largely found in the South Arcot district, directly or indirectly with the ruling family or its ministers.

Vijayagaṇḍagōpāla surnamed Aḍaiyavaḷaindāṉ the younger brother of Maḷavarāyaṉ.

26. Again, Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṉ, the king who figures in No. 366 of Appendix B and, in whose name was instituted in the temple at Shiyali (Tirukkaḷumaḷam) a shrine for the god Rājākkanāyaṇār and the goddess Maṟaṭakachok-kiyār, was evidently also a Pāṇḍya king, since in the body of the record reference has been made to a land which had been lying as an uncultivated waste up to the 18th year of the king's elder brother (*annāḷvi*) Sundara-Pāṇḍyadēva. Perhaps the Tribhu-vanachakravartin Kōnēriṇmaikoṇḍāṉ of this inscription has to be identified with Māṟa-varman Kulaśēkhara I who was the earliest of the Pāṇḍya kings that held the title of Rājākkanāyaṇ (see *Annual Report* for 1917, page 127). But we do not know of any Sundara-Pāṇḍya that was his elder brother. It is interesting to note that in a record of Jaṭāvarman Sundara-Pāṇḍya of his second year, we are casually informed of a new (flood) embankment substantially built on the side of the Kāvērī river, the old one having evidently breached and covered with sand the neighbouring lands under culti-vation. The record coming as it does from Tiruvenkāḍu in the Shiyali taluk of the Tanjore district, the reference must evidently be to an embankment on the Coleroon which branches off from the Cauvery near Trichinopoly. No. 481 of Appendix B attributes to this same king Jaṭāvarman Sundara-Pāṇḍya I, the special title Ellārku-Nāyaṇār which means "the lord of all" and corresponds to Ellāṇḍalaiyāṉ, a recog-nized surname of Sundara-Pāṇḍya I. As it is the case even to-day, the popularity of this great king was in the 13th century commemorated by the inauguration of several religious and civic charities. A record from Chidambaram (No. 546 of Appendix B), for example, registers the establishment of a grove and a street of coconaut trees (plant-ed on either side of it), for the recreation and habitation of the people. The repairs to the Cauvery (Coleroon) embankment above referred to, were recognized to be of so much importance at the time, that even a small cess seems to have been raised on this account. It is called காவேரிக்கரைத்தேவைமான்று in No. 510 of Appendix B.

Jaṭāvarman Sundara-Pāṇḍya I.

27. The contents of No. 514 of Appendix B give us a clue to the probable period to which we may have to assign the kings Perumāḷ Śrīvallabhadēva and Perumāḷ Sundara-Pāṇḍyadēva who appear to have been ruling together. It is stated that since the time when the king Peruñjiṅgadēva being opposed to the Kannaḍiyaṉ (i.e., the Hoysaḷa Vīra-Narasiṁha II) raised a fortification on the north bank of the river Kāvērī until the 32nd year of Perumāḷ Śrīvallabhadēva the festivals in the temple of Tiruvenkāḍu had been stopped and that these were now revived in the 33rd year. The date of Peruñjiṅga who was the enemy of the Hoysaḷa is known from his inscrip-tions to be the beginning of the 13th century A.D. Perhaps Śrīvallabha and Sundara also belonged to this period and in his chronology of the Pāṇḍyas, M.R.Ry. L.D. Swamikannu Pillai refers also to a Jaṭāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*vide* Annual Report for 1918, page 155, paragraph 49). I have identified a Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya in one of whose records a reference has been made to an earlier grant by Peruñjiṅgadēva, with Jaṭā-varman Sundara-Pāṇḍya II (A.D. 1276–1290) (Annual Report for 1910, page 97, paragraph 34).

Conflict of the Pāṇḍyas with the Hoysaḷas.

28. The damaged inscription No. 293 of Appendix C which is dated in the reign of Māṟavarman Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ and refers to the delimita-tion of boundary (stones) made previously in the reign of the king's elder brother (*annāḷvi*) Śrīvallabhadēva is perhaps to be attributed to Perumāḷ Sundara-Pāṇḍya-dēva mentioned above as a joint ruler with Śrīvallabha. No. 525 of Appendix B supplies astronomical details for a date in the 8th year of Tribhuvanachakravartin Parākrama-Pāṇḍyadēva and refers incidentally to the 10th year of the king Kulōt-tuṅga-Chōḷadēva. The characters are not very old and the king Kulōttuṅga-Chōḷa referred to here might therefore be presumed to be the third of that name in the Chōḷa genealogy, whose initial date was A.D. 1178.

Western Chalukyas of Kalyani.

29. The Harpanahalli taluk of the Bellary district which was epigraphically sur-veyed during the year has brought to light many inscriptions of this dynasty, the earliest of which is dated in Śaka 943 (No. 294 of 1918) and belongs to the reign of Jagadēkamalla who must be identified with Jayasiṁha II whose full name occurs in No. 228 of 1918. One of his Pallava subordinates was Jagadēkamalla-Noḷamba-Pallava-Permānaḍi also called Jagadē-kamalla-Noḷamba-Pallava Permānaḍi Uḍaiyāḍityadēva (see Annual Report for 1915, page 87, paragraph 5). The latter was in charge of the districts of Noḷambavāḍi 32,000, Kaḍambalige 1,000, Ballakunde 300, Paravi 70 and Karividi 30 in Śaka 955 and 959. Noḷamba-Pallava-Permānaḍi mentioned in No. 258 and the Daṇḍanāyaka Poḷalamayya mentioned in No. 294 of 1918 were other subordinates of the king.

Jagadēkamalla Jayasiṁha II and his subordi-nates.

30. Jayasiṁha II was succeeded by Trailōkyamalla Āhavamalla Sōmēśvara I, called in his inscriptions only by the title Trailōkyamalla. Of his reign there are records ranging from Śaka 966 (*i.e.*, the year of his accession) to Śaka 987. The reign of this king was a period of continual war with the Chōḷas who were trying to re-conquer Noḷambavāḍi and other provinces which had been overrun by the Chōḷas during the time of Rājarāja I and Rājēndra-Chōḷa I. That Sōmēśvara was also taking retaliatory measures is borne out by the fact that prince Vishṇuvardhana-Vijayāḍityadēva who was in charge of Kōgali 500, Ballakunde 300 and Kaḍambali 1,000 in Śaka 987 was encamped at Arasiyakere on his way to the conquest of the south under the orders of the king (No. 278 of 1918). No. 286 of 1918 which was copied at Uchchaṅgidurga is dated in Śaka 986 and states that Vishṇuvardhana-Vija-yāḍityadēva was ruling Noḷambavāḍi 32,000. He is here given the title 'Āhava-mallanaṅkakāra' while No. 278 of 1918 referred to above gives also the titles 'Veṅgī-maṇḍalēśvara' and 'Chāḷukya-Māṇikya.' A certain Bijjaladēva is stated to have granted a tank in Uchchaṅgi fort to the temple of Gaḷagēśvara. No. 139 of 1899 which was copied in the same place mentions perhaps the very same Mahāmaṇḍalēśvara Bijjaladēva. No. 286 of 1918 further gives the origin for the different names in the different *yugas* to this Uchchaṅgidurga as follows: Being the residence of a Rākshasa by name Mēghanāda in Krita-yuga, it received the name of Mēghanāda-parvata. In Trēta, it was the abode of Hiraṇyaka and Nārāyaṇa having killed him lost all thirst for gold (*kanaka* or *hiraṇya*). It was therefore named Kanakagiri. In Dvāpara, it was the hermitage of Uttuṅgamahā-ṛishi. Hence the name, Uttuṅgaparvata. In the Kali age, Uchchaṅgiyabbe and two other Brahman maids performed penance and attained salvation by the grace of the god Īśvara. The place was called after them Uchchaṅ-giya-parvata. This Uchchaṅgidurga which is in the Harpanahalli taluk of the Bellary district was the capital of Noḷambavāḍi 32,000 and was the seat of government of the Pāṇḍya feudatories of the later Western Chāḷukyas. It must have surely been a powerful stronghold; for No. 284 of 1918 states that it withstood attack for 12 years (?) and finally fell into the hands of one Mādava of the Yādava family and a *sāmanta* of Ballaha. Rudrabhaṭṭa, the author of *Jagannāthavijaya* in commemorating the conquests of Vīra-Ballāḷa describes 'the fort of Uchchaṅgi which was hitherto considered impregnable' (Lives of Kannaḍa Poets, Vol. I, page 212).

Trailōkyamalla Āhavamalla Sōmēśvara I.

Of Sōmēśvara's other subordinates may be noted Kaṭeya Nāgāṭyarasa of the family of Mayūravarmma ruling Kaḍambalige 1,000 in Śaka 974; Jagadēkamalla

Nambi-Nolamba-Pallava-Permmādidēva ruling in Śaka 966, the districts Kadambalige 1,000, Kōgali 500, Ballakunde 300 and Kaneyakallu 30.

31. Records of Vikramāditya VI Tribhuvanamalla who succeeded Sōmēśvara II, range in date from the 6th year of his reign to Śaka 1049 which is the latest date found for him till now. No. 245 of 1918 which is a damaged record mentions the conquest of the king over the *Drāvidas* and the *Pāñchālas*. In No. 214 of 1918 we find the king chastising his own subordinate, a certain *Mannaya* Boppaya, who capturing Gaṇḍarādityanaholalu (also called Gaṇḍarādityana-chaturvēdimaṅgala; A.R. for 1915, page 79, paragraph 8) had plundered private property and killed Brahmans. Vikramāditya ordered him to forfeit all claims for the *mannaya* of the village.

One of the feudatories of the king was Tribhuvanamalla-Pāṇḍyadēva who held the titles of the 'punisher of the Parichchēdins' and 'vanquisher of the hopes of the Chōla king Rājiga-Chōla.' In Śaka 1049 (No. 229 of 1918) he was ruling Nolambavādi 32,000 from his residence at Bēlūru which might be the same as Beltūru in the Dāvanagere taluk of the Mysore state (Ep. Carn. Vol. XI, Intr. page 11). No. 227 of 1918 gives the genealogy of another subordinate the *mahāsāvanta* Singarasa of the Bāyara-*vaṁśa*, and states that he was the son of Kāmanripa and grandson of Bhūpa, whose father was Mārasiṅga, the son of Subhaga and grandson of Beneganga. Still another subordinate of the king was the *Mahāsāmantādhipati* and *Prachaṇḍa-daṇḍanāyaka* Ananta-Pālayya in charge of the *Vaḍḍarāvuḷa* tax of the 7½ lakh country.

Bhūlōkamalla Sōmēśvara III and his subordinates.

32. Only one record (No. 234 of 1918) in the year's collection belongs to the reign of Sōmēśvara III who held the *biruda* of Bhūlōkamalla and had for his subordinates the *Mahāpradhāna*, *Kannaḍasandhivigrahi* and *Daṇḍanāyaka* Bhōga-Bhaṭṭayya and the *Mahāpradhāna* and *Daṇḍanāyaka* Chōḷāṇḍa or Chōḷadēva ruling the Nolambavāḍi 32,000 province.

Pratāpachakravartin Jagadēkamalla II and his subordinates.

33. Sōmēśvara III was followed by Jagadēkamalla II and had the distinguishing title Pratāpachakravartin. Of his subordinates Jagadēkamalla-Pāṇḍyadēva was ruling the Nolambavāḍi 32,000 in the 10th year of the king and in the 9th and 11th years, the same province was under Jagadēkamalla Vīra-Pāṇḍyadēva who was evidently the same. No. 210 of 1918 states that this Vīra-Pāṇḍya was ruling from his capital at Uchchaṅgi. Sōmēśvara's other subordinates were the Mahāmaṇḍalēśvara Nochidēva who had the title of 'lord of Banavāse' and the *Mahāpradhāna* and *Hirayadaṇḍanāyaka* Vatsarasa of the Kamme-*kula*. One of the donees in the record was Chandrarāśi-Paṇḍita, the disciple of Dhammarāśi Muniṇa whose teacher was Vidyārāśi-Paṇḍita of the Lakuḷīśa-Pāśupata sect and of the Siṁha-Parsha[d] school. To the same school belonged Divyaśakti-Paṇḍita (No. 278 of 1918), Vīrēśvara-Paṇḍita and Vāmaśakti-Paṇḍita (No. 277 of 1918) and Rājaguru Kālēśvaradēva who is called Elukōṭi-chakravartin of Kōgali 500 (No. 204 of 1918). The names of some more teachers belonging to the Siṁha-Parsha[d] school have already been mentioned on page 88 of my report for 1915.

Jagadēkamalla in A.D. 1183.

34. No. 257 of 1918 is dated in Śōbhakṛit, the 4th year of Rāyanārāyaṇa Āhavamalla who was one of the sons of Kalachurya-Bijjala and held the titles Kalachurya-Bhujabala-chakravartin and Vīra-Nārāyaṇa. His first year is already known to be A.D. 1179–1180 (*Dynasties of the Kanarese districts*, page 488). Hence the 4th year of his reign would be A.D. 1183–84. But Jagadēkamalla is stated in our inscription to have then been ruling at Kalyāṇi. In the genealogy given on page 428 (*ibid*) there is a break of 20 years between A.D. 1163, the latest date of Taila III and A.D. 1183, the earliest date of Sōmēśvara IV and this period is ascribed to the usurpation of Kalachuryas. In the case of the records of the Pāṇḍya chiefs which are dated after A.D. 1163 and in which the ruling king is given as Taila III, Dr. Fleet states that these chiefs entertained hopes of the restoration of the Chāḷukyan suzerainty. In the report for 1917, the latest date for Taila III was given as Śaka 1090 (1168 A.D.). In the report for 1918 it was suggested in the case of a record dated in Śaka 1091 (A.D. 1169) and belonging to the reign of Pratāpachakravartin Jagadēkamalla, that Taila III might have assumed the title of Jagadēkamalla in his later days. If the present record is also to be attributed to Taila III, his reign has to be extended to the very commencement of that of Sōmēśvara IV, thus leaving no gap between him and his son for the usurpation.

His Pāṇḍya subordinate.

35. No. 296 of 1918 the date of which is damaged gives the genealogy and a long eulogy of the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya. The genealogy runs as follows:—

Vishṇu
|
Brahman
|
Atri
|
Moon
|
Yadava, in whose family was born
|
Pāṇḍya
|
Chōṭarāja
|
Palaṭṭa
|
Irukkavēḷa
|
Rāya-Pāṇḍya married Śōvaladēvī
|
Paṇḍita-Pāṇḍya | Vīra-Pāṇḍya | Vijaya-Pāṇḍya

From this it is seen that the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya was the younger brother of Jagadēkamalla Vīra-Pāṇḍya, the feudatory of Jagadēkamalla II referred to above and the son of Tribhuvanamalla Rāya-Pāṇḍya for whose merit a grant is made in No. 289 of 1918. In the report for 1914, it has been pointed out that Tribhuvanamalla Rāya-Pāṇḍya was the grandson of Palaṭṭa-Pāṇḍya. Tribhuvanamalla-Pāṇḍya mentioned in No. 233 of 1918 is probably Irukkavēḷa, the father of Rāya-Pāṇḍya (see genealogy given on page 16 of the introduction to *Epigraphia Carnatica* Vol. XI).

Vijayanagara.

Kampaṇa II.

36. Of the first Vijayanagra dynasty we have inscriptions to represent almost every king, in the year's collection. Of these No. 305 of 1919 which comes from Āvūr in the North Arcot district is dated in Vilambi and refers to the time of Kampaṇa-Udaiyar (i.e., Kampaṇa II) son of Vīra-Bokkaṇṇa-Udaiyar. The earliest date for this chief hitherto known is Śaka 1283 (see genealogical table on page 86 of Annual Report for 1907). The cyclic year Vilambi of this record corresponding to Śaka 1281–1282, gives us an earlier date for Kampaṇa. No. 267 of 1919 dated in Śaka 1285 (Śōbhakṛit) states that Gaṇḍaragūḷi Māraya-Nāyaka the son of Sōmaya-Daṇḍanāyaka who was the *pradhāni* of Kampaṇa, defeated and took captive Veṇṛumaṅkoṇḍa Śambuvarāya. This suggests that the early Vijayanagara conquerors in the south met with opposition not only from the Muhammadans of Madura but also from the local Hindu chiefs of the Chōla country.

Bukka II.

37. No. 260 of 1919 dated in Śaka 1325 refers to a certain Vīra-Puliyarāya-Uḍaiyar as a son of Bukkaṇa-Uḍaiyar. It is not impossible that this chief is identical with Vīra-Bhūpatirāya whose initial date is Śaka 1331 (see genealogical table on page 86 in the Annual Report for 1907). If this is proved to be correct, our present record would give him a fresh initial date earlier by half a decade.

Dēvarāya II.

38. The only inscription of Dēvarāya II in the year's collection (No. 229 of 1919) is dated in the Śaka year 1355 and refers to an illuminating incident of a lady personally interviewing the king on behalf of a temple and securing a copper-plate grant from him, making the *sarvamānya* gift of a village. This lady was Āramvaḷatta-Nāchchiyār, the elder sister of a *Kaikkōḷa* attached to the temple of Agnīśvara at Madam. In return for her services, the *Rudra Māhēśvaras* of the temple granted the *Kaikkōḷa* lady one *padakku* of grain every day and two *paṇam* of money per mensem.

Mallikārjuna.

39. Mallikārjuna is represented by less than half a dozen records of which No. 113 of Appendix C dated in Śaka 1383 refers to his subordinate Dēvachōla-Mahārāja, perhaps of Chōla origin. We have known of local Chōla chiefs figuring as subordinates of the Vijayanagara kings Kṛishnarāya and Achyutarāya. The link of Chōla vassalage to Vijayanagara emperors is extended backward by this record to another century before Kṛishnarāya. In No. 154 of 1919, the king bears the title of 'destroyer of Muhammadan forces' (*Tulukkadalavibhāḷan*). This must refer to the resistance of the expedition led by the Gajapatis and the Muhammadans in combination, which is mentioned in the drama *Gaṅgādāsapratāpavilāsa* (Annual Report for 1906, page 81 f). The inscription incidentally records that a severe storm raged on the 15th day of the month Chittirai in the cyclic year Pramōdūta corresponding to Śaka 1372 (A.D. 1450–51).

Sāḷuva Narasiṅgarāya.

40. Two inscriptions of the Sāḷuva king Narasiṅgarāya (Nos. 4 and 53 of Appendix C) respectively dated in Śaka 1388 and 1393 refer to his *avasaram* (officer?) Annamarasayya who is also mentioned in No. 374 of 1917. No. 4 of 1919 informs us that Narasiṅgarāya made over certain revenues, in favour of the temple at Śembēḍu (South Arcot district) for the restoration of worship which had ceased for some time. It may be noted that the charity was made on a *Śivarātri* day and the author of the Telugu poem *Jaimini Bhāratam* of which our king was the patron, says that Narasiṅga was deeply devoted to the observance of this festival. No. 39 of 1919 mentions Echchappa-Nāyaka as subordinate of the king.

Tammarāya (i.e., Dharmarāya), son of Sāḷuva Narasiṅgarāya.

41. Narasiṅga's son Dharmarāya is represented by two inscriptions in the year's collection, viz., Nos. 25 and 173 of 1919. The latter which is dated in Śaka 1424 refers to the foundation of a town made by his officer Gauraṇa-Nāyaka.

Kṛishṇarāya.

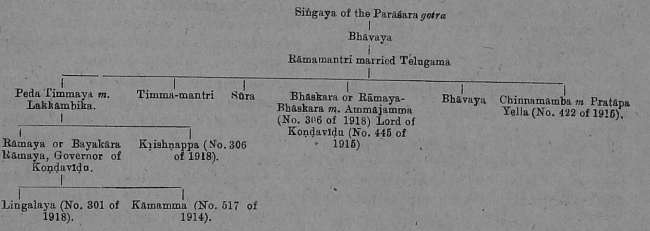
42. Kṛishṇarāya is represented by about 10 inscriptions in the year's collection of which No. 196 of 1918 and Nos. 2 and 3 of 1919 give him Sāḷuva titles. Similarly No. 40 of 1919 mentions the king Achyuta also with Sāḷuva titles. Inscriptions in the southern districts also in some cases give the Sāḷuva titles to these Tuḷuva sovereigns of Vijayanagara. No. 196 of Appendix B calls him Krishnavarma-Mahārāja, son of Narasiṅgavarma-Mahārāja and registers the grant of a village to Sōmayyadēva-Vodeya, son of the scholar Bālodeya of Mōgūru who was himself the son of Sōmēśvarāchārya. The latter who was a *yati* is stated to have borne the surname Mallikārjuna, whose disciple was king Vīra-Rudra of Oruṅgallu. It is highly doubtful if Vīra-Rudra of our inscription is identical with Pratāparudra of Warrangal for the latter flourished nearly a century earlier. No. 406 of Appendix B describes his conquests in the east in the usual order and records his gift of *jōḍi* amounting to 10,000 *varāhas* to the Śiva and Vishnu temples (most of these are named) in the Chōla country comprising the provinces called Puvanagarpattanaśīrmai, Rājarājēśvara-śīrmai, Taññāvūru-śīrmai, Paṭṭa-śīrmai, etc. The gift was made at the shrine of god Anantaśayana at Uṇḍavilli on the banks of Krishṇavēṇi (i.e., Kṛishṇā).

Viṭṭhala's alleged genealogy.

43. No. 401 of Appendix B gives a genealogy in corrupt Sanskrit, of Viṭṭhaladēvamahārāja who extended the Vijayanagara dominion into the south to the very end of the peninsula during the reign of Achyutarāya. The ancestry is traced from Vishnu through Brahmā, Atri, Chandra, Budha, and Purūravas to Pāṇḍu, his son Arjuna and his son Abhimanyu. The line is then continued through Uttuṅgabhuja and his son Nanda-chakravartin whose coronation is stated to have taken place according to Parāśara 1050 years after Parīkshit, the son of Abhimanyu. From Naramēdhadat, the eldest son of Nanda-chakravartin, the race passed through his son Sahasrāṇika, his son Satpurusha, his son Dēvadhīra and his son Ahavamalla. Āhavamalla's son was Tribhuvanamalla whose son was Chaḷukka. Chaḷukka's son was Chāḷukka-Nārāyaṇa, whose son and grandson were Vimalanidhi and Rājanarēndra respectively. Rājanarēndra's son was Chāḷukka-Bhīma. In this line was

born Upēndra and the eighth after him was Kalyāṇa-Bijjala. Bijjala's son was Hōmallarāya and his grandson was Vīra-Hēmādri who begot Sōma. From Sōma the chain was made up of Pinna Hemma, Rāghavēndra and Tātapinnama, the well-known ancestor of the Āravīṭi chiefs, with whom the genealogy corresponds regularly to that given on page 201 of the *Archæological Survey Report* for 1908–09. Speaking of Viṭṭhala's nephew Timma or Nalla-Timma, the record says that a certain Kandāla-Śrīraṅgārya of the Vādhūla-*gōtra* and the Yajus-*śākhā* was the *guru* of the family. Viṭṭhala's conquests, devastations and foundations of villages are all mentioned to have taken place in the Madhura-maṇḍalam. He is stated to have defeated Tumbichchi, etc., of the Pāṇḍya country in connexion with the conquest of the Tiruvaḍi-*bhūmi*. We know that Tumbichchi-Nāyakaṇ and Sāḷuva-Nāyakkaṇ were brought into subjection by Achyutarāya (Annual Report for 1907, page 85).

44. Numbers 301, 303, 305 and 307 of 1918 which are four copies of a single inscription dated in Śaka 1461, belong to the reign of Achyutarāya and were copied by the Archæological Superintendent Mr. Longhurst. These refer to the charities made by Bayakāra Rāmappa or Rāmaya who was an officer of Achyuta ruling the Koṇḍavīḍu province. Two other copies of this same record were copied at Magimāvinahaḷḷi in the Bellary district in 1914 (Nos. 514 and 517 of that report). The present record as usual describes the manifold works of philanthropy carried out by this minister and the only thing it adds to what has been already known in this connexion is that the foundation of the town and temple of Gōpinatha at Koṇḍavīḍu there ascribed to Bhāvaya is here attributed to Rāmaya-Bhāskara as in No. 445 of 1915. Putting together the contents of all the records, we arrive at the following genealogy for this family of famous ministers.



Sadāśiva.

45. The last king of the second Vijayanagara dynasty, Sadāśiva is represented by about half a dozen inscriptions. Of these No. 5 of 1919 from Śembēḍu in the South Arcot district dated in Śaka 1497, Yuva, carries his reign to a period of four years beyond the last date hitherto accorded to him, viz., Saka 1493 (Copper-plate No. 1 of 1912-1913). This only suggests the continuance of the nominal rule of Sadāśiva even after Tirumala I had practically assumed the reins of government in Śaka 1493. No. 1 of 1919 calls the king *Oḍḍiyaḍaḷavibhāṭa*, *Tuḷukkaḍaḷavibhāṭa*, Ḷamtiraikoṇḍaperumāḷ, Śagaram tiṛai-koṇḍa-perumāḷ, Dakshiṇasurattāṇa and Navakōṭināṛāyaṇa. Some of these epithets have been found already applied to Achyuta (Annual Report for 1918, page 167). They only establish that at this period the complete lordship of the Vijayanagara crown over the southern peninsula was a recognized fact.

Miscellaneous.

Kō-Peruñjiṅgadēva.

46. The later Pallava king Kō-Peruñjiṅgadēva is represented by 12 inscriptions, four of which, Nos. 367, 391, 394 and 395 of 1918 coming from the Shiyali taluk of the Tanjore district on the south bank of the river Coleroon establish for the first time that his dominion encroached southward beyond that river even into the Tanjore district. Reference has been already made to the fortifications on the northern bank of the Kāvērī built by Peruñjiṅga during his encounters with the Kannadiyas (i.e., Hoysalas). It is not impossible that the march of the king to the south of the river and his eventual occupation of the country there as suggested by the presence of his inscriptions at Shiyali was the result of the encounter with the Hoysalas.

47. Two inscriptions of the Gajapati chief Kapilēśvara have been found in the village Munnūr in the South Arcot district (Nos. 51 and 92 of 1919). These are dated in the Śaka year 1386 (A.D. 1464–65) and epigraphically confirm the statement about the southern invasion of the Orissa king noticed on page 84 of the Annual Report for 1907. Ferishta again mentions a conquest of Rājahmundry and Condapilly by the combined armies of Gōlkonda and Orissa, the latter being led by Ambur Ray in A.D. 1471 (Brigg's *Rise of the Muhammadan Power*, Vol. II, pages 487 and 488). Our inscription clearly proves that this southern conquest by the combined armies was an event that happened about six years later. It establishes also that the earlier conquest by Gajapati was not a passing inroad only but almost an occupation of the southern country right up to Tiruvārūr in the Tanjore district and Trichinopoly. Kapilēśvara-Kumāra Mahāpātra, as the chief is called, was the son of Ambrādēva and is stated by both the records to have been previously the *Parīksha* (Viceroy) of Kondavīdu and Dandapāda; but that (now) he was in the position of the *Parīksha* of Kondavīdu, Kondapalli, Addanki, Vinukonda, Dandapāda, Padaivīdu, Valudilampattu-uśāvadi, Tiruvārūr, Tiruchchilāpalli (Trichinopoly) and Chandragiri. Kapilēśvara is evidently the son of Ambur Ray mentioned by Ferishta.

Gajapatis.

Another Gajapati inscription comes from Drākshārāma in the Gōdāvarī district (No. 335 of 1919) and is dated in the 10th year of Vīra-Mukundadēva. The king is stated to have conquered the king of Gauda (i.e., Bengal). This is evidently the Mukunda mentioned in Mr. Sewell's *List of Antiquities* Vol. II page 208, in whose time certain disturbances with the Muhammadan king of Bengal took place.

Order—No. 1003, Home (Education), dated 16th August 1919.

Recorded.

2. The Government note with satisfaction that the number of inscriptions copied and examined increased from 876 in 1917–18 to 900 in 1918–19. The Assistant Archæological Superintendent for Epigraphy is requested to push on with the publication of Part IV of the South Indian Inscriptions so as to secure the completion of the old series as early as possible. The instructions separately issued in this regard should ensure a steady progress. The "Topographical list of the inscriptions of the Madras Presidency," prepared by M.R.Ry. V. Ranga Achariyar, Professor, Anantapur College, which forms a valuable contribution to the study of South Indian History was published during the year under review.

3. The attention of the Superintendent, Archæological Survey, is invited to the remarks in paragraphs 6(1),6(3) and 6(4) of Part I of the report and he is requested to consider the propriety of taking action on the lines suggested. He should also, after personal inspection, offer his remarks on the question of the conservation of the temples referred to in paragraphs 6(5) and 6(6) and on the suggestion referred to in paragraph 7 of the report regarding the unearthing of Buddhist remains at Sālihundam.

The attention of the Superintendent, Government Museum, is invited to the suggestion in paragraph 11 of Part I of the report relating to the acquisition of certain written slabs and of the images in the store-room of the Draksharama temple.

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.
„ the Superintendent, Archæological Survey.
„ „ Government Museum.
„ all Collectors.
„ the Home (Miscellaneous) Department.
„ the Government of India, Department of Education (with C.L.).
„ the „ of Burma (with C.L.).
„ the „ of Ceylon (with C.L.).
„ the Director-General of Archæology (with C.L.).
Editors' Table.

NOTES CONNECTED WITH G.O. No. 1003, HOME (EDUCATION), DATED 16th AUGUST 1919

[Subject.—*Annual report on Epigraphy for the year* 1918–19.]

Previous papers:

G.O.	29, *Public*,	*6th January*	1914	G.O.	1100, *Home (Edn.)*,	*28th August*	1917
„	47 „	*9th* „	„	„	*R.* 77, „	*27th March*	1918
„	785 „	*7th July*	„	„	645–46 „	*20th May*	„
„	920 „	*4th August*	„	„	890 „	*5th July*	„
„	1260 „	*25th* „	1915	„	897 „	*8th* „	„
„	98 „	*28th* „	1916	„	1403 „	*1st November*	„
„	99, *Home (Mis.)*	*29th* „	„	„	559 „	*5th May*	1919
„	1035, *Home (Edn.)*,	*10th* „	1917	„	669 „	*24th* „	„

Home (Education) Department.

From the Assistant Archaeological Superintendent for Epigraphy, dated 13th July 1919, *No.* 445.

From the Assistant Archaeological Superintendent for Epigraphy, dated 23rd July 1919, *No.* 476.

[Endorsement of the Superintendent, Archæological Survey, No. 463, dated 28th July 1919.]

The Assistant Archæological Superintendent for Epigraphy submits his annual report for the year 1918–19. It is due with the Government of India by the 1st *September next*—vide Government of India's letter No. 478, dated 14th November 1913, recorded in G.O. No. 29, Public, dated 6th January 1914. The report calls for very few remarks:—

Publication of inscriptions.—In G.O. No. 890, Home (Education), dated 5th July 1918, the Government sanctioned the entertainment of a temporary establishment in the office of the Assistant Archæological Superintendent for Epigraphy for the expeditious publication of the transcripts of inscriptions accumulated in that office. With reference to the Assistant Archæological Superintendent's proposal to begin with the work of publishing the inscriptions partly with the current collections of a year and partly with the old ones to make up the minimum of 2,000 inscriptions per annum fixed in the Government Order quoted above, the Government directed the Assistant Archæological Superintendent to begin the work of publication with the *oldest* collections first and print them systematically without mixing them up with the newer ones and to keep the newer collections, as they were gathered, fair-copied, checked and kept ready for the Press by the permanent establishment—G.O. No. 1403, Home (Education), dated 1st November 1918. The Assistant Archæological Superintendent reported recently that owing mainly to the imperfect nature of many of the earlier estampages and the consequent necessity for fresh visits to the sites for taking fresh copies of the inscriptions, it had not been found possible to come up to the standard fixed in G.O. No. 890 Home (Education), dated 5th July 1918 and requested that the minimum amount of work that should be turned out by the special publication staff might be altered from 2,000 inscriptions to 2,000 folio pages of manuscripts for the Press per annum. He also proposed that the results of each year's publication work might be printed together continuously in a single volume and that the volume might be numbered in the series of 'South Indian Inscriptions'. The Government accepted the latter proposal, (G.O. No. 669, Home (Education), dated 24th May 1919), but have decided to fix the minimum amount of work to be turned out by the Assistant Archæological Superintendent and the Publication staff together at 3,000 folio pages of manuscripts instead of 2,000 folio pages. Further, special instructions in regard to the final check and comparison of manuscripts have been given to the Assistant Archæological Superintendent for Epigraphy with a view to avoid delay in the process of publication.

The progress in regard to the publication of the 'South Indian Inscriptions' given in paragraph 4 of the report appears to have been fair.

It may be noted that the work entitled 'A Topographical list of inscriptions of the Madras Presidency' prepared by M.R.Ry. V. Ranga Achariyar, Professor, Anantapur College, was published during the year—cf. G.Os. Nos. 1100, Home (Education), dated 28th August 1917 and 559, Home (Education), dated 5th May 1919. The publication is a valuable contribution to the study of South Indian History.

2. *Inscriptions examined.*—Nine hundred stone inscriptions were examined and transcribed and twelve copper plates were examined during the year, (paragraphs 9 and 10 of the report) as against 876 inscriptions and 22 copper plates in the previous year. The Assistant Archæological Superintendent states that all the copper plates will be negotiated for, for deposit in the Government Museum and that such of the important ones as may not be presented will be recommended for purchase.

3. *Conservation.*—The attention of the Superintendent, Archæological Survey, may be invited to the Assistant Archæological Superintendent's remarks in paragraphs 6 (1), 6 (3) and 6 (4) of the report and he may be requested to take action, if necessary, on the lines indicated therein. He may also be requested to offer his views on the question of the conservation of the temples referred to in paragraphs 6 (5) and 6 (6) of the report and on the suggestion in paragraph 7 regarding the unearthing of certain Buddhist remains.

4. *Tours.*—The tour programme for the year under review is given at page 10 of G.O. No. 1172, Home (Education), dated 6th September 1918. The Assistant Archæological Superintendent himself undertook two tours—one in the northern districts and the other at Conjeeveram chiefly for the purpose of examining and checking the readings of inscriptions directly from the stones He also availed himself of the opportunity afforded by these tours to examine certain temples and has offered useful remarks on their epigraphical importance—paragraphs 5, 6 and 7 of the report. Mr. Venkoba Rao, the Senior Assistant in the office of the Assistant Archæological Superintendent, also toured in seven districts, mostly southern, for the purpose of recopying or checking on the spot certain damaged inscriptions of earlier years which are now being published—paragraph 10 of the report. It may be noticed in this connexion that Honourable Member has ordered that the duty of remedying defective estampages by fresh visits to the site and fresh copies of the inscriptions should ordinarily devolve on the collection staff [paragraph 2 of Honourable Member's note on pages 12 and 13 of G.O. No. 669, Home (Education), dated 24th May 1919 and paragraph 2 of the Government Order itself] and that it is only in cases where this staff cannot conveniently be employed without detriment to their settled programme and where such a course is really necessary to avoid delay that the services of the publication staff may be utilised to supplement their work. As Mr. Venkoba Rao is the Publication Assistant, his main duty will hereafter be the copying and checking of inscriptions and final passing of proofs for the Press and he cannot therefore tour as extensively as he has done hitherto for purposes of recopying damaged inscriptions. It may be presumed that the Assistant Archæological Superintendent will follow the instructions which are under issue in this regard.

In paragraph 11 of the report, the Assistant Archæological Superintendent for Epigraphy recommends the acquisition of certain written slabs and other images in the store-room of the Draksharama temple. The attention of the Superintendent, Government Museum, may be invited to this suggestion.

The tour programme for the current year's field season is set out at page 9 of the report and may be approved.

5. Part II of the report is, as usual, interesting and full of useful information.

6. A draft order is submitted for approval.

G.N.—7-8-19.
T.K.—7-8-19.

C. RAMANUJA ACHARIYAR—9-8-19.
R. RAMACHANDRA RAO—12-8-19.
L. D[AVIDSON]—15-8-19.

[G.O. No. 1003, Home (Education), dated 16th August 1919.]

Sectt. II- 10 (2)—12-1-16. Home (Education) DEPARTMENT

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle for the year 1918-19.

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

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

READ ALSO:—

C. No. 1382 B From the A.A.S.for Epigraphy, No. 445, dated 13 — 7 — 1919.

" " 1478 B, " " ....., " 475, " 23-7-19 191 .

Endorsement of the S.A.S.No.463 dated 23-7-19.

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

ORDER.

No. 1003, dated 16-8 191 .

P.S.

(notes to be printed)

Recorded.

2. The Government note with satisfaction that the number of inscriptions copied and examined ~~a~~ increased from 876 in 1917-18 to 900 in 1918-19. ~~The topographical list of the inscriptions of the Madras Presidency prepared by M.R.Ry. Ranga Achariyar, Professor, Anantapur College, was published during the year, a valuable contribution to the study of South Indian history, was published during the year under review.~~

The A.A.S for Epigraphy is requested to ~~take steps~~ to push on with the publication of Part IV of the South Indian Inscriptions ~~with a view~~ so as to secure the completion of the old series as early as possible. The ~~Government hope that the~~ instructions

-2-

instructions which have been issued separately for the A.S.I. will ensure a steady progress. The work of publication of the texts of inscriptions

3. The attention of the Superintendent, Archaeological Survey, is invited to the remarks in paras 6(1), 6(3) and 6(4) of Part I of the report and he is requested to take action, as necessary, on the lines indicated therein. He should also be requested to offer, after personal inspection, his remarks on the question of the conservation of the temples referred to in paras 6(5) and 6(6) and on the suggestion referred to in para 7 of the report regarding the unearthing of Buddhist remains at Salihundam.

The attention of the Supdt, Govt. Museum is invited to the suggestion in para 11 of Part I of the report relating to the acquisition of certain written slabs and of the images in the store room of the Drakshārama temple.

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

7.8.19 CR 7.8.19 IK 7.8.19 12/8/19

The ~~work~~ entitled "A Topographical list of the inscriptions of the Madras Presidency" prepared by M.R.Ry. V. Rangachariyar, Professor, Anantapur College, which is a valuable contribution to the study of South Indian ~~history~~ was published during the year under review.

N.8.19

To
The A.A.S. for Epigraphy
The S.A.S.
The S.G.M.
all Collectors.
The Home (Edn) department.
The Government of India, Dept of Education (with C.L)
The Government of Burma (with C.L)
The Govt. of Ceylon (with C.L)
The D.G.of Archaeology (with C.L)

E.T.

Remind S.A.S with reference to para 3 of the draft after two months
CR

Regr Home (Edn) 2

Proof of this Report may, as usual, be sent to me

A.A.S. for Epigraphy

U.O. with the request that he may return it direct to the Press after check

1.9.19 CR 2-9-19 IK 2.9.19

Government of Madras

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1918–19.

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—Fernhill, the 13th/15th July 1919.
No.—445.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for the year 1918–19.

2. A duplicate copy with the necessary corrections entered will be submitted to Government, through the Superintendent, Archæological Survey, Madras, within a week.

3. One copy each of the photographs secured during the official year is also forwarded.

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 23rd July 1919.
No.—476.

I have the honour to submit the final stitched proof of my *Annual Report* on Epigraphy for 1918–19.

2. The photographs accompanying the report have been submitted with the advance proof already.

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

III

Endorsement No. 463, dated 28th July 1919.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Department, Southern Circle.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1919.

CONTENTS.

PART I.

	PAGE
Office routine—	
Personnel	1
Publication	1
Tour of the Assistant Superintendent	2
Tours of the establishment	5
The year's work	5
Conservation	6
Expenditure	8
Return of stores	8
Places examined during the year	8
Programme for 1919–20	9
Appendix A—List of copper-plates examined during 1918–19	10
„ B— „ stone inscriptions copied in 1918	12
„ C— „ „ in 1919	44
„ D— „ photographs taken in 1918–19	74
„ E— „ dates calculated	75

PART II.

Antiquities of the Shiyali taluk—	
Śiva and Vishṇu temples	88
Paucity of architectural remains	89
Causes for the absence of early monuments	89
Reclamation of sand-silted lands	89
The Pallavas—	
A Vishṇu temple built in the time of Nandivikramavarman	89
Grant for the upkeep of a tank during the reign of Kampavarman	90
The Chōḷas—	
Ādittan Karralippirāṭṭi, a queen of Parāntaka I	90
Inscriptions of Rājakēsarivarman	90
Rājarāja's queens, elder sister and father	90
Sundara-Chōḷa; his surname Ponmāḷigaittañjiṇādēva	90
Princess Kundavai and her works	90
Rājarāja's surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa	90
Gifts of Śembiyaṉ-mādēvi at Tiruvengāḍu	90
Gaṇḍarāditya *alias* Mummuḍi-Chōḷa	91
Village assemblies summoned by blowing of trumpets	91
Inquiry into the management of temple-lands and expenses	91
A tax called *Śri-āyam*	92
Provision for Vēdic study made in the 11th century A.D.	92
Reduction of rents and *kaḍamai* during the reign of Rājādhirāja II	93
Rights of women to hold property	93
Social laws prevalent in the 12th century A.D.	93
Kulōttuṅgaśōḷaṉ-charitai—reward for composing	94
Śambuvarāyans as Chōḷa feudatories	94
Administration of criminal law in the 13th century A.D.	95
The Pāṇḍyas—	
Attestation of documents in early times	96
Vijaya-Gaṇḍagōpāla, surnamed Aḍaiyavalaindāṉ, the younger brother of Maḷavarāyar	96
Jaṭāvarman Sundara-Pāṇḍya I	96
Conflict of the Pāṇḍyas with the Hoysaḷas	96

	PAGE
The Western Châlukyas of Kalyâni—	
Jagadêkamalla Jayasiṁha II and his subordinates	97
Trailôkyamalla Âhavamalla Sômêśvara I	97
Bhûlôkamalla Sômêśvara III and his subordinates	98
Pratâpachakravartin Jagadêkamalla II and his subordinates	98
Jagadêkamalla in 1183 A.D.	98
His Pâṇḍya subordinates	99
Vijayanagara—	
Kampana II	99
Bukka II	99
Dêvarâya II	99
Mallikârjuna	100
Sâḷuva Narasiṁgarâya	100
Tammarâya, son of Sâḷuva Narasiṁgarâya	100
Krishṇarâya	100
Vitṭhala's genealogy	100
Sadâśiva	101
Miscellaneous—	
Kô-Perumjiṁgadêva	101
Gajapatis	102

PART I.

Office Routine.

2. I availed myself of three months' privilege leave from 3rd April 1918 to 2nd July 1918 during which period Mr. G. Venkoba Rao was appointed to act for me [G.O. No. R. 77, Home (Education), dated 27th March 1918]. The latter also went on privilege leave for sixteen days from 17th October to 2nd November 1918 and the typist and clerk were granted privilege leave for one month and twelve days and three months respectively, the one from 11th November 1918 and the other from 24th February 1919.

Publication.

3. One of the important Government Orders that was issued during the year under review is G.O. No. 890, Home (Education), dated 5th July 1918, which has directly brought about a complete change in the system of the working of this office. So far, the main charge of my office consisted in carefully listing the large number of inscriptions collected by the department during the year and drawing up a detailed account of them in the form of a report for Government. The publication work which was necessarily slow was attended to only at the intervals of reporting, by continuing the old series of *South-Indian Inscriptions* on the lines originally laid down by Professor Hultzch. The Government had for some time under consideration the best plan for expediting publication simultaneously with collection. They found that the complete critical method of editing inscriptions with texts, translations and historical notes as in the *Epigraphia Indica* and other standard antiquarian journals and the *South-Indian Inscriptions* as published till now, was a slow and costly process and that supplied with the bare epigraphical material, viz., the transcripts of all inscriptions carefully printed, scholars and students interested in South-Indian antiquities could easily take up the work of the translation and exegesis. It was thus that the Government Order under question was issued. It lays down a minimum publication of 2,000 inscriptions each year by this department and the establishment of the office is necessarily also strengthened by sanctioning temporarily for two years a special Assistant on Rs. 200 per mensem, a proof reader on Rs. 40, and a pandit on Rs. 30. The work was taken on hand at once on the receipt of the order and in the nine months from August 1918 to April 1919, 2,121 folio-pages of manuscripts containing the texts of 1,176 inscriptions have been sent to the press. A detailed report has also been separately submitted (vide this office letter No. 230, dated 25th April 1919, on this subject). On account therefore of the heavy publication work and the greater attention paid to it both by the Collection and Publication sections, the report for the year under review has been curtailed to a certain extent in Part II. This same course has already been suggested by one of the Government Orders issued in previous years [G.O. No. 98, Home (Miscellaneous), dated 28th August 1916], when still the question of expediting publication had not been finally settled.

4. Speaking of publication work, it may be reported also that Vol. III, Part III, of *South-Indian Inscriptions* referred to on page 5 paragraph 4 of the last year's eport, was read in proof. The printed pages of the 116 inscriptions mentioned

therein not being found enough to fill up a complete part of the *South-Indian Inscriptions* the Tiruvālangādu copper-plates which had been proposed to go into Part IV of Vol. III, were included in Part III, thus making up nearly 190 printed pages for this part. It was sent for final stitched proof to the Government Press on 5th March 1919 with 13 illustrative plates and is expected to be in the hands of Government within a month. Material for Part IV which is also being got ready will consist of the two important Pāndya copper-plate inscriptions from Vēlvikudi and Śinnamanūr. Some minor Chōla copper-plate grants, an index and the historical introduction to Vol. III will close the old series of *South-Indian Inscriptions* and the continuation of that series in the new form will henceforth be the "(Texts of) *South-Indian Inscriptions*" now being printed to the same size and form in the Government Press.

Mr. V. Rangachariyar, Professor, Anantapur College, has also completed his laborious work in connexion with "The topographical list of inscriptions in the Madras Presidency." The Government of India have been pleased to duly award Mr. Rangachariyar an honorarium of Rs. 1,000 for his labours. This encouragement on the part of the Government is sure to be highly appreciated and should, in my opinion, attract many more scholars to volunteer their help in bringing out other such useful epitomes on South Indian Archæology and Epigraphy.

Dr. F. W. Thomas of London recently suggested to me the preparation of a quinquennial index to the Annual Reports on Epigraphy in the Madras Presidency so that the 'vast amount of useful material well digested' in them may be saved the risk of not being sufficiently used by oriental scholars. The Government while receiving this suggestion favourably, consider that the question of the preparation of a quinquennial index might be conveniently deferred till some progress has been made in regard to the publication of inscriptions ordered in G.O. No. 890, Home (Education), dated the 5th July 1918.

Assistant Superintendent's Tour.

5. My tours during the year were chiefly in connexion with the publication work of the office. I left Madras on 5th November 1918 and returned on 1st January 1919, visiting in this interval of nearly two months, Hampi (Bellary district), Tādpatri (Anantapur district), Avanigadda, Ganapēśvaram, Śrīkākulam and Bezwada (Kistna district), Mukhalingam (Vizagapatam district) and Śālihundam (Ganjam district). Again I spent a further week at Conjeevaram from 19th March 1919 to 26th March 1919 also in connexion with the publication work.

6. Of course though the chief object of my tour was for examining and checking the readings of inscriptions directly from the stone, other items of archæological or epigraphical interest that attracted my attention in these places were also examined and noted. I beg to subjoin the results of a few of them for the information of Government for such action as they may deem necessary to take:—(1) A deserted temple situated north-east of the famous Vitthala temple at Hampi was found to bear the board 'Śiva Temple' put upon it by the Archæological Department. On careful examination I saw from the distinctly numerous Vaishnava marks depicted on the pillars, lintels and walls, that the temple must have been one dedicated to Vishnu. Consequently the Archæological Superintendent, if he approves of the suggestion, may be requested to change the board, since it is misleading. So also is the board 'Jaina Temple' which is seen on the wall of a temple on a low rock between the Vitthala and the Kōdandarāma temples. I know that Mr. Longhurst advances a number of arguments in his *Hampi Ruins*, page 121 f., in support of his contention that this temple must have been Jaina. There do exist undoubted marks of Vaishnavism, as Mr. Longhurst also admits. Evidently the peculiar style of the *gōpura* on the central shrine—a pile of narrowing rectangles placed one over the other—must have given rise to the notion that the temple is Jaina. In Hampi such a *gōpura* is seen already on the oldest of the Hindu shrines, viz., that of Pampādēvī in the Virūpāksha temple. The so-called Jaina temples on the rock adjoining the Virūpāksha temple to the south of it, may also for the matter of that, be all of them Śaiva shrines of the

pre-Hoysala period. In some of these I even saw broken Nandis. It is unfortunate, however, that none of these temples in question have images in them nor bear sculptures or inscriptions on their walls that would then clearly point to the origin of these ancient monuments.

(2) Again at Hampi the photographer Mr. Visvanatha Ayyar prepared a careful sketch of a very curious mystic charm (*yantra*) which is the object of worship in the temple called Yantrōddhāraka Hanumān close behind the Kōdandarāmasvāmin temple, to which Rao Bahadur C. H. Gowd of Hospet kindly drew my attention. It consists of jumping figures of the monkey-god each holding the tail of the other and all arranged round another monkey-god seated in the centre of a hexagon. In the interspaces of the whole circle and the hexagon are inscribed letters in Grantha and Kannada characters which were not clearly visible on account of the very scanty light in the shrine where of course no brush, paper and dabber could be used. This *yantra* is supposed to be a rare one of very great sanctity by the community of the Mādhva Brahmans and is reproduced on the plate opposite to this page. Regarding its interpretation I beg to invite the help of Mādhva scholars who may be interested in the subject.

(3) The unfinished northern *gōpura* of the Rāmasvāmin temple at Tādpatri which on account of its exquisite sculptures has been already included in the list of conserved monuments in the Madras Presidency as No. 82, is in great danger of becoming disjointed by the spreading roots of two big pipul trees which now grow on it. These must be removed at once and the Archæological Superintendent may be requested to take the necessary steps. From one of the inscriptions dated in A.D. 1509 in the Rāmasvāmin temple, it is inferred that this beautiful *gōpura* was under construction in that year.

(4) The Bhīmēśvara temple at Drākshārāma which is epigraphically the most important of the temples in the Godavari district, if not in the whole of the Telugu country, is No. 14 in the *List of Conserved Monuments of the Madras Presidency* and is classed as "Private." The present trustee of the temple is the Zamindar of Ramachandrapuram who on account of certain private disputes with the servants of the temple has not been bestowing as much attention on its repairs as it really deserves. The roofs of the Nandi-*mandapa* and the Kalyāna-*mandapa* of the temple are leaky; the upper storey of the main temple also is in a similar condition and the enclosing compound wall has collapsed in two places. The grand *gōpura* at the western entrance into the temple is a huge and magnificent structure and has at its base sculptures of two royal figures who had evidently a hand in constructing it. From the inscriptions on the temple walls of the Chōla period, it is gathered that this western *gōpura* was the main entrance to the temple though now it has ceased to be so on account perhaps of Muhammadan occupation in the neighbourhood, the southern entrance being more commonly used by the people. The temple of Drākshārāma containing as it does the most representative collection of the records that go to make up the history of the Telugu country, it is highly important that no attempt should be spared in preserving this monument in perfect order and repair.

(5) Bhīmavaram near Samalkot is another such important place, with two historically interesting temples of Śiva (Bhīmēśvara) and Vishnu (Vīranārāyana) in it. These are under the direct supervision of the Zamindar of Pithāpuram and are kept in good repair. It is desirable, however, to include them in the list of conserved monuments so that further improvements, if any, made to these temples by the Zamindar, might also have the benefit of expert advice and co-operation. The Śiva temple is in a style quite similar to the one at Drākshārāma and if my inference is correct, it must, like the other temple, bear, on its walls and basement which are now covered with a thick coating of plaster throughout, inscriptions of great value and interest though not in very large numbers. I would strongly recommend therefore the removal of the plaster on the walls of this temple right up to the roof and the careful pointing of the crevices between stones with cement or other suitable material as not to interfere with the writings thereon. The peculiarly northern style of the Vishnu temple at Bhīmavaram is by itself a strong recommendation for including it in the list of conserved monuments, besides its many inscribed pillars bearing valuable historical records.

(6) Mukhaliṅgam is a village in the Zamindari of Parlakimedi. It is a very ancient place being the site of the old capital of the kings of Kaliṅga (Ganjam and Vizagapatam) as proved by Rao Saheb G. V. Ramamurthi Pantulu in *Epigraphia Indica*, Volume IV, pages 187–188. The chief temple here is that of Mukhaliṅgēśvara which is richly sculptured. There are one or two other temples which are much neglected but deserve also protection on account of their historicity and design. Mukhaliṅgam itself is surrounded by evident ruins of a great city and by numerous mounds which are suggested to be sites of buried temples. One of the sculptured lintels in the Mukhaliṅgēśvara temple is plainly Buddhistic and excavations in and around Mukhaliṅgam are expected certainly to reveal more definite evidence as to the existence of Buddhism in this ancient capital town. Again from an examination of certain other sculptured panels, statues and paintings which are preserved in the temple and in the Rāja's choultry, I am inclined to believe that Śāktaism in one or other of the debased forms of latter-day Buddhism such as the Vajrāyana, with its blood-thirsty deities and its immoral worship, must have also been once prevalent at Mukhaliṅgam. The place and its temples richly deserve to be included in the list of conserved monuments and operations for exploration may also be advantageously commenced.

7. The Śrīkūrmam temple belongs to the Vizianagram estate. It is in perfect order and requires no precautionary measures on the part of the Government to conserve its antiquities. It is, however, strongly rumoured here that the temple contains within it two strong-rooms (temple treasuries) called Śaṅkhanidhi and Padmanidhi from time immemorial and that these are now hidden by two huge statues of Dvārapālas (guardian deities) placed at the narrow entrance into them on either side of the sacred shrine. Inscriptions of Śrīkūrmam to a certain extent also support this vague tradition, when they state that Padmanidhi was actually the name of the temple treasury. Śaṅkhanidhi, however, is not mentioned in the inscriptions. The association of the two names Śaṅkhanidhi and Padmanidhi together to denote the two treasuries of the temple is peculiar and reminds us of the two famous treasuries (*nidhi*) of which the god of wealth (Kubēra) is supposed to be the overlord. These are of course mythological treasures represented even to-day in some of the South Indian temples by two dwarf statues (*not* by Dvārapālas). Still, even, for the possible little truth that may be contained in the popular tradition there appears to be no harm in shifting the Dvārapāla images from their present position and examining the contents of the two bogus *nidhis* of the temple. The Śrī-Vaishnava priests who are in charge of the institution are themselves very eager about it and do not at all seem scrupulous about the shifting of the images. Again there is an equally strong rumour in Śrīkūrmam—but in this case perhaps more reasonably—that a house-site in the main Sannidhi street opposite to the house of Mr. Tiruvenkata Ramanujacharya being dug up recently for laying foundations for a new house, people discovered the top of the *stūpi* of a buried temple. The attempt of building was at once given up, the diggings were re-filled and the site was declared unfit for a private house. No attempt, however, seems to have been made since to unearth the old building with which the *stūpi* was connected. This in my opinion should be done immediately as there is every likelihood of the rumour being proved true and of an ancient Buddhist *stūpa* being recovered. For, not far from Śrīkūrmam are a range of low hills near Sālihuṇḍam on the Amidalavalasa-Caliṅgapatam road on which are conspicuous and extensive Buddhist remains and these are intimately connected with Śrīkūrmam by a myth in which a certain Śvētachakravarti and his fortress figure. The Superintendent, Archæological Survey, has been informed of the Buddhist remains at Sālihuṇḍam and he has promised that he will personally inspect the site in question as early as possible.

Tours of the Establishment.

8. Mr. G. Venkoba Rao the Senior Assistant of this office also toured from 1st December 1918 to 19th February 1919 in the Madura, Tanjore, Trichinopoly, South Arcot, North Arcot, Salem and the Coimbatore districts, for recopying or checking on the spot certain damaged inscriptions of earlier years, which are now in the course of publication. He was accompanied by the Acting Tamil Assistant Mr. A. S. Ramanatha Ayyar and along with his special mission he also carried out a part of the collection programme of copying inscriptions in about a dozen villages. Mr. C. R. Krishnama Achari having accompanied me to the Telugu districts for checking the Telugu inscriptions under publication was not available for finishing the village-war survey of the Tenali taluk and a few other places in the Telugu districts which had been put down for him. Most of the responsibility therefore of carrying out the programme of last year was left solely in the hands of Messrs. K. V. Subrahmanya Ayyar, G. V. Srinivasa Rao and K. R. Srinivasa Ayyangar each of whom toured for about three months in the course of the year between August 1918 and March 1919. During this period they finished examining the villages of the Tenkasi taluk left over from the Programme of 1917-18, the village-war survey of the Shiyali taluk (Tanjore district) and of the Harpanahalli taluk (Bellary district) and examination of 24 other villages noted in the programme printed with G.O. No. 1172, Home (Education), dated 6th September 1918. They also visited a dozen other new villages not included in the programme but had been brought to the notice of this office for urgent action either by the Archæological Superintendent or by other officers. Thus the only items of the programme which had to be omitted for want of time and men were those of the Telugu taluk of Tenali in the Guntur district and some 18 other villages. These are repeated in the current programme for 1919–20 printed at page 9 below.

The Year's Work.

9. The volume of work done by the office during the year under report has surpassed all expectations. The activity in the publication section and the work in connexion with the publication of *South-Indian Inscriptions* has been already referred to in paragraph 4 above. It remains only to speak of the collection and other miscellaneous work turned out by the office during the year. The drawing up of the *Annual Report* for 1917–18 and reading of the proofs thereof occupied the whole establishment almost till the middle of July 1918 when the final copy of it was submitted to Government. In August 1918 the Government Order regarding publication came into operation and tours for collection began. The result of the latter has been the thorough examination of 398 villages and a collection of 900 new inscriptions. Of these, 200 are not included in the lists as these were copied and transcribed on the spot for the volume of South-Indian Inscription Texts now under publication (see above, paragraph 4). All the remaining 700 records have been transcribed for the report; but will have to be carefully revised once again before the end of August 1919, when they will be handed over to the publication section.

In the course of the year Mr. Longhurst, the Superintendent of Archæology, sent for examination four estampages containing 8 inscriptions from Timmalāpuram (Hospet taluk, Bellary district) which are new and historically interesting. These are retained in the office and included in Appendix B of the report as Nos. 300 to 307 of 1918. He again sent two estampages from Chejerla, Guntūr district, one of which contained a very late record of the 18th century and the other corresponded with No. 157 of 1889 which had been already examined by this office. Five photographs of inscribed antiquities from Amarāvati were also examined for Mr. Longhurst.

An inscription found on a small bell from Wesali in the Akyab district, Burma, was sent for examination by Mr. Taw Sein Ko, Archæological Superintendent, Burma. It was an inscription in Gupta characters of about the 8th century A.D. and Buddhistic. The exact nature of the gift was not ascertained on account of the damaged state of the record; but a text and translation of the inscription so far as could be made out was supplied to Mr. Taw Sein Ko. A further communication from the same officer regarding certain interesting events in the life of Kyanzittha, king of Pagan, revealed by some Telaing inscriptions intimately connecting him with Rājēndra-Chōla Kulōttuṅga I, the Chōla king of Tanjore, led to several important questions which were all duly studied with reference to Tamil inscriptions. It was found that the astounding statements of the Telaing inscriptions, that Kulōttuṅga resided at

Pegu or Kadāram, that he visited Pagan bearing tributes to Kyanzittha, that he presented the latter with a daughter and that he became himself a convert to Buddhism could none of them be corroborated. The historic and epigraphic connexion of Burma with Southern India which is thus being eagerly inquired into by Mr. Taw Sein Ko naturally led him to take up the question of the origin of the script and numerals of Burma. I have given him my opinion that these have closer relation with the Telugu and Kannada than with the Tamil. Five inscriptions in the Kanarese script and one in the Nāgarī were examined for Mr. Yazdani of the Archæological Department of Hyderabad.

Conservation.

10. Of the 22 copper-plate records noted in Appendix A of the Annual report for 1918, one set (No. 3) was kindly presented to the Museum by Mr. Muddappa, a ryot of Timmalāpuram, hamlet of Nāgalāpuram, Rayadrug taluk, and four sets were purchased for Rs. 140 by the Superintendent, Government Museum, on my recommendation. The others were returned to the owners as these were not willing to part with their documents.

Twelve copper-plate inscriptions have been secured for examination during the year. Of these three were sent to me by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, with the information that they 'were found in the soil in the field of one Gulam Husain Sahib of Udayagiri (Nellore district) when he was getting it repaired on 13th January 1919.' With the three sets of copper-plates which together contain nine copper-sheets, were also found one broken metal bell, one broken metallic kūja-pot and seven broken plates. These are of the ordinary kind and are not of much interest. The inscribed plates give an elaborate list of the lively achievements of a set of merchants of the Vīra-Balaja community whose eulogy though it may here and there smack much of the impossible and the ridiculous shows still the high ideals that guided the creed of that community. I have referred to many earlier references to the mercantile communities in my former reports. These merchants had evidently an extensively organised guild 'whose ornaments', as the record says, 'were the numerous *virtues* (acquired) under the guidance of the five hundred heroes (that controlled it), who were resplendent on account of their *truth, cleanliness, religious tradition, noble behaviour, politeness, humility, knowledge*, the vow of carrying out the high principles of Vīra-Balanja (religion) and their sacred Garuda banner.'

Six sets of copper-plates collected by Mr. Chilakuri Narayana Rao Pantulu, M.A., L.T., of Chicacole for original research and publication under the guidance of his teacher Rao Sahib G. V. Ramamurti Pantulu of Parlākimedi were very kindly placed at my disposal for preliminary study and inclusion in the Epigraphical Report. Mr. Narayana Rao takes great interest in original epigraphical work and the plates in question will be published in the *Epigraphia Indica* under the joint editorship of himself and his teacher Mr. Ramamurti Pantulu.

All the six sets of plates refer themselves to the Eastern Gaṅga kings of Kaliṅga.—No. 3 which belongs to the time of Vajrahasta III corresponds in the introductory portion completely with the published inscriptions of Nadagam and Narasapatam and is dated in Śaka 971, which is the earliest date for this king known so far. The next inscription No. 4 giving the very same genealogy takes us one step further to Vajrahasta's son Rājarāja surnamed Dēvēndravarman We are told that Vajrahasta ruled for 33 years and married queen Anaṅgamahādēvī. The date of the coronation of Rājarāja is given in ll. 43 to 46 to be 'Śaka 992, Jyaishtha, Ashṭami, Simhalegna, Uttara-Phalguni, Thursday, and the bright fortnight.' This date of coronation given for Rājarāja fits in quite correctly with the period of rule, viz., 33 years ascribed to his father Vajrahasta III. A record of the 15th year of his reign combined with the Śaka date 976 was noticed in the last Annual Report, Part II, page 138. Still another inscription in the same series now secured (Copper-plate No. 6), gives the regular genealogy of the Gaṅgas down to Rājarāja and states that the latter ruled for 8 years and took for his chief queen Rājasundarī, a daughter of king

Rājēndra-Chōḷa. This Rājēndra-Chōḷa has already been identified by Dr. Fleet with Kulōttuṅga I, who had the other name Rājēndra-Chōḷa II. Their son was Anantavarma-Chōḍagaṅga who was crowned in Śaka 999.

The three remaining records of Mr. Chilakuri Narayana Rao's collection belong to the earlier Gaṅga period between which and the later represented by the copper-plates mentioned in the previous paragraph, no proper connexion has yet been established. These earlier ones are generally dated in the Gaṅga era whose initial year is still disputed. The two plates (Copper-plate Nos. 7 and 8) which bear no date refer to king Dēvēndravarman, son of Rājēndravarman and to Anantavarman, son of Dēvēndravarman, and perhaps supply three successive generations, though by no means certainly. In the last *Annual Report*, Part II, page 137, reference was made to the plates of Rājēndravarman, son of Mahārāja Anantavarman, which are now in the possession of Śrī Raja Sahib of Mandasa. Copper-plate No. 5 is of special interest in that it belongs to the Gaṅga king Madhukāmārṇava, son of Anantavarman and bears the date 526 of 'the prosperous and victorious year of the rule of the Gaṅgas.' This is an abnormally high figure for the Gāṅgēya-Śaka the latest of which recorded in Professor Kielhorn's lists is 559. But if it is correctly given it may give us a sure date for Madhukāmārṇava, the only king of that name that figures in the later Gaṅga genealogy. But here he is not the son of Anantavarman. The Nandi seal which holds the plates together is not of the usual type. It is a negative mould which pressed on a lump of wax or other soft material gives us the recumbant bull, the *aṅkuśa*, lamp-stands and the crescent, in high relief.

The two copper-plates (Copper-plate Nos. 1 and 2) received from the District Munsif of Ambāsamudram, Tinnevelly district, are of a very late date issued in the time of the Nāyakas of Madura in Śaka 1617.

All the twelve copper-plates registered in Appendix A will be negotiated for, for deposit in the Government Museum and such of the important ones as may not be presented will be recommended for purchase.

11. One stone inscription of about the 9th century A.D. which was long lying buried outside the Bhīmēśvara temple at Bhīmavaram, was removed and planted within the compound of that temple, in order to avoid further injury being done to it by cowherd boys and cattle. With this stone which records the suicide committed by a saintly man called Kēdāra-Śakti of evidently the Pāśupata sect were also found two other stones bearing similar figures and these too were removed to the inner courtyard of the same temple. There are eight small written slabs in the store-room of the Drākshārāma temple, which bear inscriptions of the early Eastern Chālukya kings and a bronze elephant which belongs to the 14th century. They would be valuable acquisition to the archæological section of the Madras Museum if the Zamindar of Rāmachandrapuram, the present trustee, could be induced to part with these. There are also other fine images in the store-room of the Drākshārāma temple which are not used. These too may be acquired.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1918–19 :—

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,731	7	9
Permanent establishment	8,850	6	8
Temporary ,, ...	2,215	11	1
Officer's travelling	845	14	0
Establishment travelling	2,174	12	0
ontingencies	6,133	7	8
Total ..	26,951	11	2

13. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1919.

Name of articles with description.	Balance on 1st April 1918.		Received during 1918-19.		Total of 2 and 3.		Written off during 1918-19.		Balance on 31st March 1919.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		Rs. A. P.				Rs. A. P.				Rs. A. P.	
Watson and Sons' Full plate Camera with six slides, one voigtlander lens with six diaphrams, one view finder, one tripod stand, and one Bush Rapid Applanet lens.	1 Set	550 0 0	.. ..	.. ..	1 Set	550 0 0	.. ..	.. ..	1 Set	550 0 0	Vide G.O. Nos. 607, 6 8, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	.. ..	.. ..	1	..	.. ..	.. ..	1	..	The price is not known.
Typewriter (3-14 Underwood).	1	350 0 0	.. ..	.. ..	1	350 0 0	.. ..	.. ..	1	350 0 0	
Tent articles (11 bundles) ..	1 Set	..	.. ..	.. ..	1 Set	..	.. ..	.. ..	1 Set	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	.. ..	.. ..	1	36 5 0	.. ..	.. ..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

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

I. *South Arcot district.*—Chidambaram, Śiṅgavaram, Śembēdu, Avaḷūr, Dādāpuram, Markāṇam, Kandādu, Kūnimēḍu, Ālattūr, Munnūr, Vēlūr, Olagāpuram and Kiliyanūr.

II. *North Arcot district.*—Tirumālpādi, Madam and Āvūr.

III. *Bellary district.*—16 villages in the Harapanahalli taluk[1].

IV. *Chingleput district.*—Chūnāmpēṭ and Villivākkam.

V. *Coimbatore district.*—Lokkanahalli, Mudigundam and Tagarapura.

VI. *Ganjam district.*—Sālihundam.

VII. *Godavari district.*—Bhīmavaram (near Samalkot) and Drākshārāmam.

VIII. *Guntur district.*—Nādeṇḍla, Kōtappakoṇḍa and Nambūr.

IX. *Kistna district.*—Bezwada, Śrīkākulam.

X. *Madura district.*—Madura, Tirupparaṅguṇram, Tirumōhūr.

XI. *Salem district.*—Elavampatti, Kāṭṭuvēppilaippatti,* Ponnēri, Pulahalli and Bairamaṅgalam.

XII. *Tanjore district.*—Tanjore, Tiruvārūr and 16 villages in the Shiyali taluk.

XIII. *Tinnevelly district.*—Six villages in the Ālaṅgulam firka of the Teṇkāśi taluk.

XIV. *Trichinopoly district.*—Trichinopoly, Śrīraṅgam and Paḷuvūr.

XV. *French territory.*—Tribhuvaṇi, Tirukkāṇji.

[1]. Hundred and fifty other villages were also visited but contained no inscriptions.
[2]. Eighty-five other villages were also visited but contained no inscriptions.
[3]. Fifty-one do. do.
* Visited but contained no inscriptions.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1919-20.

Number.	Name of village.	District.	Remarks.
	A.—Places omitted from last report or reported to contain inscription by the Archæological Superintendent or other gentlemen.		
1	Ādigudi	Trichinopoly	Inscriptions in a Śiva temple.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampāḷayam	Do.	Do.
4	Bhadrāchalam	Godavari	Do.
5	Bollavaram	Cuddapah	Do.
6	Chittoor	Chittoor	Rock inscription.
7	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the Gōdavari.
8	Dēsur	North Arcot	To copy an inscription on a slab in an irrigation tank.
9	Gaṇapavaram	Kistna	Inscriptions in the Svarṇāvara temple.
10	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
11	Kāṭṭumannārkōyil	Trichinopoly	Reported to contain inscriptions.
12	Mailavaram	Guntur	Do. do.
13	Masulipatam and surrounding villages.	Kistna	Do. do.
14	Melpāḍi	North Arcot	Contains many inscriptions.
15	Modamidipalli	Cuddapah	Do.
16	Mogallu	Kistna	Reported to contain inscriptions.
17	Muddayya	Cuddapah	Do. do.
18	Mudulūru	Kistna	Do. do.
19	Nelakōṭa (Āva near Pōlāvaram).	Gōdāvari	A Buddhist stūpa and inscriptions.
20	Nellore	Nellore	Inscriptions in Dharmarāja and Irukalamma temples.
21	Nāthavāmēśvaram and Juthiga..	Kistna	Reported to contain inscriptions.
22	Nīḍaṅkaḍurgi	Chittoor	Do. do.
23	Paḷḷichchandai	Madura	Do. do.
24	Pinnavāsal	Tanjore	Inscriptions in a dilapidated temple.
25	Puḷal	Chingleput	Reported to contain inscription.
26	Salem	Salem	Inscription in a boulder in water-supply reservoir.
27	Śiṅgaperumalkōyil	Chingleput	Rock-cut cave with inscription.
28	Śiṅgavarapukōṭa	Visagapatam	Inscriptions on a stone image.
29	Taḍuvāyi	Guntur	Reported to contain inscriptions.
30	Tennēri	Chingleput	Reported to contain inscriptions in an irrigation tank.
31	Tiruvārūr	Tanjore	To copy inscriptions after removing chunam plaster.
32	Tirumaḷavāḍi	Trichinopoly	Contains many inscriptions.
33	Vāsudēvapaṭṭaṇam	Ganjām	Buddhist images
34	Veligoṇḍa	Nellore	Reported to contain inscriptions.
35	Veṅgaḷattūr	North Arcot	Do. do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput. | Alur—Bellary.
Dārāpuram—Coimbatore. | Tenali—Guntur.

APPENDIX.

A.—List of copper-plates examined during the year 1918–19.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The District Munsiff of Ambasamudram (Tinnevelly district).	Nāyaka ..	Vijayaraṅga-Chokkanātha-Nāyaka, son of Raṅga-Krishṇa-Muttuvirappa-Nāyaka and grandson of Chokkanātha-Nāyaka.	Śaka 1617, Kollam 871, Ādi 11, śu. di. daśami, Thursday, Anusham.	Tamil ..	....	..	Records sarvamānya grants of Vagaikulam, Seṅgulam, Aviṅgapēri, Arpaṇaṅgulam, belonging to the north east hamlet of Rājarāja-chaturvēdimaṅgalam, Iluppaikkurichchi, and others, made by a Pāṇḍya king in Śaka 1408, corresponding to Kollam 661, Puraṭṭādi 20, ba. di. saptami, Tuesday, Mrigaśirsha and during the reigns of Mallikārjuna, Virūpaksha, Krishṇarāya and Vīramārtāṇḍa, for daily worship, monthly and annual festivals, offerings and other requirements, to the temple of Nayinār-Nārumpuṅ-bonderuḷiya-Tambirāṇār at Dakshiṇakāśi alias Puṭārjunasthala, in Mulli-nāḍu.
2	Do.	Do. ..	Do.	Do.	Tamil and Telugu.	....	..	Relates to the grants made in No. 1 above.
3	M.R.Ry. Chilukuri Narayana Rao Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Vajrahasta III	Śaka 97[1] Karkaṭaka, Śukla-paksha Trayōdaśī, Sunday.	Sanskrit (in Nāgarī).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Sattivāḍa in Erada-vishaya, to Ganapati-Nāyaka, the grandson of Ganapati, a resident of the village Valutavūru in Kāñchi-dēśa.
4	Do.	Do. ..	Dēvēndravarmman Rājarājadēva, son of Vajrahasta III and Ananga-Mahādēvī.	Śaka 998, Chaitra, Vishṇu-Saṅkrānti.	Do.	Do.	Do. ..	Records the gift of the village Vriḥat-Koḍḍa in Varāhavarttani, to Vāsudēvaśarman of the Vatsa-gōtra and Nārāyaṇaśarman of the Kāśyapa-gōtra, who were residents of the village Kālipura. The king was crowned in Śaka 992, on Jeshṭha, Śubhra, Aṣhṭami, Simha-lagna, Thursday with Uttara-Phalgunī.
5	Do.	Do. ..	Madhuka[m]āṛṇavadēva, son of Anantavarma.	526th year of the Gaṅga rule.	Do.	Do.	Do. ..	States that the three villages Paṭugrāma, Hoṇḍaravāḍo and Merakhiṇi were together formed into a Vaiśya-agrahāra and granted to a certain Erapa-Nāyaka, the son of Mañchi-Nāyaka of the Vaiśya caste.
6	Do.	Do. ..	Anantavarman-Chōḍagaṅgadēva, son of Rājarāja and Rājasundarī.	Śaka 1006 ..	Do.	Do.	Do. ..	Registers the gift of the village of Sellada in the [Ra]ṇavarttani-vishaya, to Komarachandra, son of Nannipāṅgu and grandson of Vallanapāṅgu, a resident of Talagrāma, for worship, offerings and lamps of the goddess Bhagavatī of that (i.e., Sellada) village and for the repair of the temple.

A.—List of copper-plates examined during the year 1918–19—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.Ry. Chilukuri Narayana Rao, Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Dēvēndravarman, son of Rājēndravarman.	....	Sanskrit (in Telugu).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Virinṭika in the Pushkarṇi-vishaya to four brothers.
8	Do.	Do. ..	Anantavarmadēva, son of Dē[vē*]ndravarma.	Lunar eclipse.	Do.	Do.	Do. ..	Appears to record a gift of land in Kuṇṭaka-vartani-vishaya.
9	The Collector of Nellore ..	....	....	....	Kanarese ..	Will be acquired for the Government Museum as Treasure Trove.	..	States that the five hundred Svāmis of Ayyāvoḷu granted as sarvamānya, the exemption of the tolls, suṅka, magame and birapa, on 50 packages on bullocks, buffaloes or asses to a certain Malli-Seṭṭi, for having constructed the temple of Ganapēśvara at Nellūri-paṭṭana surnamed Abhinava-Dvāravatī and Chikk-Ayyāvoḷe.
10	Do. ..	....	....	Śaka 1225, Krōdhi, Kārtika, śu. di. 10, Thursday.	Telugu ..	Do.	..	Grant of the privilege to trade in certain articles without paying duty, to a certain Puliyaṇa-Seṭṭi for having killed Kanakaśala Kaṭi-Nāyaka who had become a traitor to the samayas, by the merchants of the eighteen samayas of all countries (residing) in Nandyāla-sthala.
11	Do. ..	Kākatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja, ruling at Oruṅgallu.	Śaka 1244, Dundubhi, Kārtika, śu. di. 5, Thursday.	Do. ..	Do.	..	Records a grant similar to the above by the same body of merchants to a certain Attema, son of Lāki-Seṭṭi for having killed Annamanāja and Siṅgarāja the suṅka-karanas (toll-accountants) of Cheṛuṅūru in Peḍakaṇṭi-dēśa.
12	The Deputy Collector of Atmakur, Nellore district.	Vijaya-nagara.	Krishṇadēva-Mahārāya ..	Śaka 1448, Vyaya, Vaiśākha, śu. di. Pūrṇimā.	Sanskrit (in Nāgarī).	Returned ..	..	Only the second and last plates of the set are available. Records a grant of the village Koṇḍavaḍali or Bhaṇḍāra Ponuparti surnamed Krishṇadēva-Mahārāyasamudra in Kāpuru-sima which belonged to the Nelloru-valita in the Udayāchala-rājya to a number of Brahmans whose names are not given in the record.

B.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT, KOLLEGAL TALUK.					
196	On a slab set up near the Māramman temple at Tagarapuram.	Vijaya-nagara.	Krishṇavarmma-Mahādhirāya [i.e., Kṛishṇadēva-Mahārāya].	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday.	Kanarese ..	Registers the grant of the village Tagavūru to Sōmayyadēva Ōdeya, son of Balaḍeya of Mōgūru by Śāḷuva-Gōvindarāja with the consent of his younger brother the Mahāpradhāna (prime minister) Śāḷuva Timmarasa, under the orders of the king. The king is stated to be the son of Kaṭhāri-Śāḷuva Narasiṁhavarmā-Mahārāja, the lord of the Southern Ocean. The donee's grandfather Sōmēśvarāchārya, also called Mallikārjuna, was the guru of Vīra-Rudra, the lord of the town of Oruṅgallu.
197	On a stone oil-mill set up in a field near the same village.	Hoysaḷa ..	Vīra]-Ballāḷadēva	Bhāva, Śrashṭhi, (Jyēshṭha), ba. di. 9, Jīvavāra [i.e., Friday].	Do. ..	Gives the names of several persons that set up a nandi-pillar and an oil-mill. On the reverse is given the name of Sōmaṇṇa the son of Beḷaḷadēva (i.e., the king ?).
198	On a slab lying by the side of the road from Kollegal to Mudigundam.	....	....	....	Tamil	Fragment. Refers to a tax-free dēvadāna, to the temple of . . . ṇḍīśvaramudaiyār Pe[ri]yadēva-Nayaka (by a resident ?) of Koḷḷaik[al].
199	On a broken hero-stone lying near the Uttamamman temple at Lokkanahalli.	....	....	....	Kanarese ..	Records that a certain Kōdaṇḍa knocked down his own head and died. Mention is made of a certain Rachamma and his wife Ra[jabe].
200	On a stone lying near the same temple.	....	....	....	Do. ..	In archaic characters. This is the nisidhi set up by Dōramma in memory of his father Jaigevaḷe Basavayya who took the sanyasa and fulfilled the four vows.
	BELLARY DISTRICT. HARAPANAHALLI TALUK.					
201	On a slab set up near the Āñjanēyasvāmin temple at Nandi-Bevuru.	Western Chāḷukya.	Trailōkyama[lladēva]	Śaka 976, Jaya, Uttarāyaṇa-rānti, Sun.	Do. ..	Registers that while Trailōkyamalla-Nōḷamba-Pallava-Permanaḍi was ruling the Nōḷambavāḍi 32,000, Ballakunḍe [300] and Koḍambali 1,000, the 120 mahājanas of Rāchchūru, granted for the worship of Jina, a garden, a wet field, 5 houses and one oil-mill, to a certain Ashṭōpavasi-Bhaṭṭa of Dēsiga-Gaṇa. The record mentions Jagadēkamalla-Nōḷamba-Brahmādhirāja as a subordinate of the chief mentioned above. On the back of the slab is a partly damaged record of the same period, referring to a grant made to Ashṭōpavasi-muni at Baiḥūru. A certain Viranandi-siddhānti is mentioned.
202	On a beam of the Kalleśvarasvāmin temple in the same village.	....	....	Śaka 1480, Kāḷayukti, Vaiśākha, ba. di. 12.	Do. ..	Registers the grant of the village Nandiya-Bēvūru for lamps to the temple of Lakshmīnārāyaṇa of the same village. The gift was made for the merit of Bhikshavṛitti-Ayya by his agent Vīrapa-Ōdeya Immaḍi Ōdeya.
203	On a slab lying in a field to the north of the same village.	....	....	Nandana, Mārgaśīra, ba. di. 12, Friday.	Do. ..	Registers gift of land to a private individual by the Mahājanas and others for the construction of a car to the temple of Basavaṇṇa.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On a pillar in the madhya-maṇḍapa of the Pampāpatisvāmin temple at Bennehalli.	....	....	....	Kanarese ..	Registers gift of lands in the villages Hoḷagundhe, Morihāgere, and Rājana-Bennevūru, by the Mahāmaṇḍalāchārya Khaḍgēśvaradēva, the rājaguru (the royal teacher) to the tammaḍis (Śiva-worshippers). The donor is said to have propagated the new Pāśupata-samaya and to have been the President of the 77 (?) (saptahattari) sthānas and the chakravarti of the 7 crore samayas of Kōgaḷi 500.
205	On another pillar in the same temple.	Yādava ..	Yādavanārāyaṇa Bhujabaḷa Praṇdha-Pratāpachakravartin Vīra-Rāmachandradēva.	10th year, Pramādhi, Phāḷguna śu. ekadaśi, Monday.	Do. ..	Records the gift of 18 gadyāṇas of money and 1 mattar of land by the rājaguru Vaibhava Yitavāhi (i.e., Hitavāhi ?) dēva-Rāṇeya to the 12 mahājanas of the agrahāra of Byaḍṇayahaḷi for a water-shed in the santhe (i.e., market place).
206	On a pillar in the front maṇḍapa of the same temple.	....	Mahāmaṇḍaḷēśvara Vīra-Paṇḍyadēva, 'ruling at Uchchaṅgi'.	Īśvara	Do. ..	Damaged. Registers the gift of the village of Bennevūru to the temple of Virūpāksha.
207	On another pillar in the same maṇḍapa.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballāḷadēva ..	Piṅgaḷa, amāvāsya, Monday.	Do. ..	Registers the gift of the tax mūligadeye, the taxes on looms, oil mills, the five artisan classes and the taxes on the minor communities, by Uttaraka-Heggaḍe and Janayya-Heggaḍe for offerings and for feeding Brāhmaṇas in the temple of Virūpākshadēva.
208	On the same slab	Do. ..	Yādavanārāyaṇa Pratāpachakravartin Vīra-Narasiṁhadēva.	Chitrabhānu, Bhādrapada, ba. di. aṣṭami, Thursday.	Do. ..	Registers the gift of a cow and a buffalo, for offerings and lamps and for feeding 12 mahājanas in the temple of Virūpākshadēva at Bānāvūru, by Giripayya Piriyaṇṇa, the keeper (ugrāṇi) of the good buffaloes.
209	Do.	Do. ..	Do.	Chitrabhānu, Bhādrapada, amāvāsya, Monday.	Do. ..	Seems to record a gift to the temple of Virūpaksha at Bennevūru by the members of the district assembly (mahā-nāḍu) among whom were heggaḍes and sāmantas.
210	On a slab set up in the same temple.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva	11th year, Śukla Chaitra, śu. amāvāse, Monday, Uttarāyaṇa-saṅkrānti.	Kanarese (prose and verse).	Records that the Mahāmaṇḍaḷēśvara Jagadēkamalla Vīra-Paṇḍyadēva, ruling the Nōṇambavāḍi 32,000 from his capital Uchchaṅgi, granted a vṛitti to the 12 Brāhmaṇas of the brahmapuri (Brahmaṇa village) of Bennegaṇaru, to the ascetics, etc., of the temple of Svayambhudēva at the village, while over the Koṭṭūru 12 and Kōgaḷi 500, the Mahāmaṇḍaḷēśvara Nāchidēvarasa, lord of Banavāsi was ruling from Koṭṭūru. Mentions in succession the Abhinava-Pāśupata teachers Lakuḷīśa, Vidyarāśi-Paṇḍita, Dharmarāśi-Paṇḍita and Chandrarāśi the contemporary of the donor.
211	On a pillar lying near the Kalleśvarasvāmin temple at Bada, a hamlet of Bennehalli.	Do.	Jagadēkamalladēva	7th year, Raktākshi, Prathama Śrāvaṇa, Punnime, Lunar eclipse.	Kanarese ..	Damaged. Registers the gift of a maṭha by a chief of Bada to the temple of Nōṇabēśvaradēva (i.e., Nōṇambēśvara or Nōḷambēśvara) at Hariḥara-kshētra. Mentions a certain Pubbarasa.
212	On another pillar in the same place	Do.	Do.	Śaka 1 [0*] 95, Jaya, Prathamāshāḍha, Śrāvaṇa, Punnime, Lunar eclipse.	Do. ..	Registers a gift of land to the same temple by a certain Nōṇambachakravarti.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On a slab set up near the Kalleśvarasvāmin temple at **Kuruvatti.**	Western Chāḷukya.	Tribhuvanamalladēva	Ch. Vik. 24, Pramādhi, Jēshṭa, śu. Paurnamāsi, Sunday, Lunar eclipse.	Kanarese (prose and verse).	Registers grant of land and taxes on grass, firewood, vegetables, fruits and cotton exported to and imported from Kuruvatti together with money for offerings, festivals and incense and for feeding ascetics in the temple of Abhinava-Sōmēśvara by two hundred great men of the village and Kalidāsa, its chief. The village belonged to the Bennevūru 12 which was ruled by Sarvēśvara-Panditadēva. Lakuḷīśvara-Pandita whose santāna, i.e., spiritual descent is given in the record was present at the ceremony of grant.
214	On a slab set up in the Mallikārjunasvāmin temple in the same village.	Do.	Tribhuvanamalladēva, 'ruling at the capital Kalyāṇapura.'	Ch. Vik. 29, Tārana, Vaiśākha, śu. tadige, Sunday.	Kanarese ..	States that the mahājanas of the agrahāra Gandarāditya-Hoḷalu, having complained to the emperor (chakravarti) that Manneya Boppaya who captured Hoḷalu was plundering all properties and killing the Brāhmaṇas in the village, the emperor sent for Boppaya, chastised him and took from him an undertaking that he and his successors should secede from the government of Hoḷalu. The chief did accordingly in the presence of the thirty-two thousand (representatives) of Bennevaru 12, Nirugunda 2, Hadaḷgili, Mangoḷa, Biḍirabaḷḷi, Hahaavuru, Honnavatti, Kuruvatti and Ḥalguḷi and drank water at the temple of Tripurāntakadēva.
215	On a beam in the same temple ..	Gutta ..	Mahāmaṇḍaḷēśvara Vikramāditydēva, 'lord of Ujjeṇipura.'	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa.	Do.	Record that, while the chief was governing the Beḷuhuge 70 and Bennevūru 12, his minister (pradhāna) Sāsagadaṇḍāyaka, on the sanction of the Mahāmaṇḍaḷēśvara Vijaya-Pāṇḍyarasa, renewed in the presence of the mahājanas of Kuruvatti and Bacharasa of Bennevūru, the grant of 70 mattar of lands originally made to the temple of Āhavamallēśvara by the elder (hiriya) Vikramāditya.
216	On the same beam	..	....	....	Kanarese (prose and verse).	States that the five hundred svāmis of Ayyavaḷe, the nānādēśis, the seṭṭis, etc., having assembled as mahā-nāḍu at Kuruvatti granted the Heḷjuṅka tax to Lōkabharaṇa-Muni for the worship of the god Āhavamallēśvara.
217	Do.	Hoysaḷa ..	Pratāpachakravartin Vira-Ballāḷadēva, 'residing at his palace at Bāguḷi.'	Śaka 1117, Ānanda, Chaitra, śu. Pāḍiva (prathama), Friday.	Do.	Gift, by the king, of the villages Bāḍa and Mukkurabbe in Bennevūru 12, to Lōkabharaṇa-Munīndra, for repairs, offerings and festivals to the temple of Āhavamallēśvara.
218	Do.	Do. ..	Pratāpachakravartin Rāyanārāyaṇa Vira-Ballāḷadēva.	....	Do.	Gift of the village Bāḍa and of lands in Bennēyūru 12, for repairs to the temple of Āhavamallēśvara, by the Mahāmaṇḍaḷēśvara Vira-Gāmaḍēva, the subordinate of the king. The donor is described as the lord of Dvāravāti and the moon of the Yādava family.
219	On another beam	..	....	....	Kanarese ..	Registers gift, by purchase, of land to the temple of Āhavamallēśvara, by two seṭṭis.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the wall to the right of the southern entrance into the same temple.	Hoysaḷa ..	Yadavanārāyaṇa Pratāpachakravartin Vira-Ballāḷadēva.	15th year, Krōdhana, Jēshṭa Paurnami, Sunday, Lunar eclipse.	Kanarese ..	Registers gift of land to the rājaguru Lōkabharaṇadēva for offerings to the temple of Āhavamalladēva at Hiriya-Kuruvatti surnamed Dakshina-Vārāṇasi by Bhaṇḍāri Sōvarasa, the mahāpradhāna of the chief queen, Padumaladēvi. The Mahāpradhāna was in charge of the Guttoḷaḷa-nāḍu. Below this, in slightly smaller characters of the same period, is a completely worn-out record.
221	On the same wall	Do. ..	Do.	7th year, Piṅgaḷa, Jēshṭa, śu. Punnami, Monday, Lunar eclipse, Vyatīpaat saṅkramaṇa.	Do. .. .	Registers the gift of taxes on looms, arrizans and oil-mills, for lamp and incense to the same temple, by the Mahāpradhāna Uttarāḷke-Heggaḍe and Mahādēva-Daṇḍanāyaka of Araśiyakere and the Heggaḍe Jannaya. The donee is the rājaguru Lōkabharaṇa-guruḍēva.
222	On a slab set up in the courtyard of the Āñjanēyasvāmin temple at **Haḷuvāgaḷu.**	..	....	Śaka Śōbhakṛit, Āśvija, śu di. 15, Wednesday.	Do.	Damaged. Seems to register the terms of a lease (cowl) in respect of a shop built at Haḷuvāgaḷu. Mentions Mahānavaḷāchārya Basavappa-Nāyaka of Bāguḷi and his mother Nichchēva (Nichchiyva).
223	On another slab set up in the same place.	..	....	Śaka 13[11], Vibhava, Jēshṭa, śu. di. 1, Friday.	Do.	Registers the setting up of a Nanni-pillar in the sante-pete (market place) at Haḷuvāgaḷu by the Aivoḷe [seṭṭis] and the mummuri-daṇḍas of the several places like Hastināvati, Hoḷkere, Haribara, Bāḍa, Hemāvati, Karnapura, Bahūru, Huvina-Haḍ-gaḷi, Hoḷaḷi in the Paṇḍu-nāḍu.
224	On a slab set up in the Kalleśvarasvāmin temple in the same village.	Yādava ..	Pratāpachakravartin Rāmachandrarāya ..	Śaka 120[4], Chitrabhānu, Vaiśākha, śu di. 14, Monday, Svāti, Vyatīpatayōga.	Do.	Registers grant of land to the sthānika Jōgarāsi, for repairs and offering to the temple of Svayambhu-Kēdārēśvara at Haḷuvāgaḷu, by Vāsadēva, the chief of the village, under orders of Haridēva who was the adhikari of Pāṇḍi-nāḍu and a subordinate of the commander-in-chief and Mahāpradhāna Kannaradēva.
225	On a hero-stone set up in the same temple.	Do. ..	Pratāpachakravartin Rāmachandradēva ..	14th year, Sarvajit [Āśvija], ... Monday.	Do.	Much damaged. Refers to the death of a hero in a fight.
226	On a broken slab set up in a field to the north of the same village.	..	....	..	Do. ..	A much mutilated and damaged fragment in archaic characters of about the 8th century A.D.
227	On a slab in a private house at **Teḷigi.**	..	....	Śaka 1253, Paridhāvi (wrong) Māgha, śudi. 5.	Do.	Gift of land by two individuals of Teḷigi-Duggaṭi-nāḍu to a charanti (Jaṅgama disciple). Mentions the towns Kalburigi, Nagara and Anegondi. The characters are too modern for the date given.
228	On a slab set up near the Harihareśvarasvāmin temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva	Śaka 959, Pramādi, Uttarāyaṇa-Saṅkrānti.	Do.	Damaged. Records a gift of land to a gaṇḍa at Teḷigi situated in Bikkiga 70, by Jagadēkamalla-Nolamba-Pallava-Permānaḍi ruling the Nolambavāḍi 32,000, Kōgaḷi 500, Ballakunde 300, Karividi 30 and Parivi 70.
229	On a slab set up near the Īśvara temple at **Duggavatti.**	Do.	Tribhuvanamalladēva	Śaka 1049, Parābhava, Pushya, śu. Pāḍiva, Sunday, Uttarāyaṇa-Saṅkramaṇa.	Do.	Registers gift of land and an oil-mill for a lamp and of tax on arecanut for offerings to the god Mahādēva by Bammadēva-Nāyaka, by the chief of Duggaṭi in Bikkiga 70 near Kōgaḷi 500, Mahā-Vaḍḍavevahāri Nambigaṇṇi-seṭṭi and others. Also registers gift of money for a lamp by the Mahāpradhāna Navasi Indirana-Baṭṭayya, the officer in charge of the land-tax and the Mahāpradhāna, Daṇḍanāyaka Chōḍhadāra, the officer in charge of the heḷjuṅka tax, in Kadambaḷige 1,000 and Kōgaḷi 500.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On a slab set up near the Iśvara temple at **Tumbigere**.	Western Chaḷukya.	....	..	Kanarese ..	Registers that while Jagadēkamalla-Nirmmaḍi-Noḷamba-Pallava-Permmaḍi was ruling the Kōgali 500, [Ballakunḍi 300] and Kariviḍi 80 from his residence at Gāṅgaḍi, his subordinate Chaṇḍimayya-Nāyaka granted lands for offerings to the temple of Mūlasthānadēva at Tumbigere in Bikkiga 70 and to the ascetics of a maṭha in the same place. At the end is another inscription dated in the 6th year of the Chāḷukya Vikrama era, Durmati, Uttarāyaṇa-Saṅkrānti, recording a monthly grant of 1 pēru (bundle) of betel leaf for a lamp to the same deity by Chaṭṭayya-Nāyaka, son of Guggiriya Māchiseṭṭi in charge of the panmaya tax, Daṇḍanāyaka Mōḷamayya and Nambiyaṇṇa.
231	On a hero-stone set up near the same temple.	..	....	Kālayukti, Śrāvaṇa, ba. di. 1, Wednesday.	Do. ..	Records that this hero-hand (viragai) was granted in memory of the death of a certain Kurula by Saṅkarasa, an officer of the Mahāpradhana and Sarvādhikāri Kaḷidēvarasa, the headman and all the inhabitants of the village.
232	On a stone set up near the Āñjanēyasvāmin temple at **Ragimasalavaḍa**.	....	....	Śaka 1649, Plavaṅga, Phālguṇa, śu. di. 5.	Do. ..	Damaged. Mentions the Mahānāyakāchārya Bāgaḷi Basavappa-Nāyaka.
233	On a slab set up in the ruined Basavēśvara temple in the same village.	Western Chaḷukya.	Tribhuvanamalladēva	[Ch. Vik.] 10, Krōdhi, [Vyaḷipāta.	Do. ..	Damaged and mutilated. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-Pāṇḍyadēva, 'Lord of Kuḷuvipura' who was ruling Noḷambavāḍi 32,000 and Gaṅgavāḍi 96,000.
234	On a slab set up near the Iśvara temple in the same village.	Do.	Bhūḷōkamalladēva	Ch. Vik. 62, Plavaṅga, Āshāḍha, amāvāsya, Sunday, Dakshiṇāyaṇa-Saṅkramaṇa, Vyaṭipāta.	Do. ..	Registers the grant, of two paṇas per month out of the vaḍḍaravuḷa tax and out of the paṇṇaya tax in Mosaleviḍu to the god Ratnabhūshaṇa-Vināyaka by Herggaḍe Vujjibhaṭṭayya under the orders of the Mahāpradhana Indarāja-Bhaṭṭayya in charge of the vaḍḍaravuḷa tax and land-tax of the Noḷambavāḍi 32,000 as the subordinate of the Mahāpradhana and Kannaḍa-sandhivigrahi Bhōga-Bhaṭṭayya who was enjoying the vaḍḍaravuḷa (tax) of the 7½ lak (country) and Banavase 12,000. Registers also grant of money by the Mahāḍaṇḍanāyaka Chōḷaṇḍadēva, the lord of the Noḷambavāḍi 32 000 and by the members of the Vira-Bañaṇja sect to the same temple.
235	On a slab set up near the Kalléśvarasvāmin temple at **Satturu**.	Do.	Traiḷōkyamalladēva	Śaka 966, Tāraṇa, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records that, while Jagadēkamalla-Nanni-Noḷamba-Pallava-Permmāḍidēva was ruling the Kōgali 500, Kaḍambaḷike 1,000, Ballakunḍe 300 and Kaṇeyakaiḷu 300, Sōvimayya, the chief of Sattiyūru and Kuppaṟasa of the Yāḍava family, belonging to Māsavāḍi 140 granted land for a lamp to the temple of Mahādēva at Saṭiyūru.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On a slab set up near the ruined Maṇḍli-maṭha at **Kanchikere**.	[Western Chaḷukya.]	....	Śaka 986, Pramāḍi, Vaiśākha, Saṅkrānti.	Kanarese ..	Records the consecration of a liṅga and the grant of land to it by a sandhivigrahi while Bachimayya was ruling Gaṅchikere under Jagadēkamalla-Nanniya-Noḷamba-Pallava-Permmaṇa[ḍi], the overlord of Kōgali 500 and Kaḍambaḷi 1,000.
237	On a slab set up near the Kalléśvara temple at **Alagilavaḍa**.	....	Vijaya-Pāṇḍyadēva	Śaka 1092, Virōdhi	Do. ..	Damaged. Mentions the king's feudatory Permmāḍi-Daṇḍanātha, the latter's subordinate Perggaḍe Dāsiyaṇṇa and Barmadēva.
238	On a broken slab set up near the same temple.	....	....	Bhāva, [Jyēshṭha], Uttarāyaṇa-Saṅkramaṇa.	Do. ..	Damaged. Registers gift of a garden to the villagers of Aragilvāḍa by the Mahāmaṇḍalēśvara Vira-Pāṇḍyadēva, ruling the Noḷambavāḍi 32,000 and his queen Vijayadēvi.
239	On a hero-stone set up near the same place.	....	....	Śaka [12]09, Sarvajit Vaiśākha, ba. di. 7, [Sunday ?].	Do. ..	Records the death of Haripi-Sēṭṭi, brother of Baṇajiga Siṅgayya of Hoḷalakere in a fight during the capture of Aragiḷuvāḍa.
240	On a broken slab set up near the Mallikārjunasvāmin temple at **Kunchuru**.	....	....	. . . , . . . , śu. saṣṭami, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Mutilated and incomplete. Registers gift of garden land to [the temple] at Maṭṭamāru by Vira-Pāṇḍyadēva and Vijayadēvi.
241	On another slab in the same place	Western Chaḷukya.	Tribhu[vanamalladēva]	....	Do. ..	Mutilated and incomplete. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-[Vira-Pāṇḍya].
242	On a pillar in the same temple ..	Yāḍava ..	Pratāpachakravarthi Vira-Ramachandrarāya.	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday.	Do.	Registers grant of a śrōtra to Kalleya-jiya Haripa-jiya for offerings to the temple of Mallikārjuna at Maṭṭavāru by the sarvvādhikāri Jakkarasa under the orders of Liṅgadēva-Raṇēya, son of Jajjigidēva.
243	On a pillar in the Āñjanēyasvāmin temple in the same village.	Do.	Do.	10th year, Pramāḍi, Āshāḍa, ba. di. 10, Monday.	Do.	Registers a similar grant to the temple of Śrāyambhu Kaḷimathadēva, by the Mahāmaṇḍalēśvara Manneya Nachidēvarasa of Haḷuvāgiḷu and Maḷḷaya, the chief of Koṅchuru.
244	On a broken slab set up near the Kalléśvarasvāmin temple in the same village.	Western Chaḷukya.	Tribhuvanamalladēva	....	Do.	Mutilated and incomplete. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-Pāṇḍyadēva and his subordinate Iṭuṅgarasa of Koṅchapura.
245	On a slab set up near the Kalléśvarasvāmin temple at **Yarabalu**.	Do. ..	Do.	Ch. Vik. 47, Śubhakṛit, [Pu]shya, śu. di. 7, Saturday, Uttarāyaṇa-Saṅkrānti, Vyaṭipāta.	Do.	Mutilated. Registers gift of land for offerings to the temple of Mahādēva at Erambaḷūru by Machabōva and Siṅgabōva, while the Mahāmaṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva was ruling the Noḷambavāḍi 32,000.
246	On a hero-stone set up near the Kalléśvarasvāmin temple at **Nitturu**.	....	....	....	Do.	Records that the hero-stone was set up by Kalloja in memory of his father, Masanōja, the carpenter of Nachārasa of Haḷuvāgiḷu who died in the battle of Kaḍirimiḍi.
247	On a hero-stone set up in the Iśvara temple at **Kadati**.	Yāḍava ..	Praudhapratāpachakravartin Vira-Ramachandrādēva.	1[2]th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday.	Do.	Damaged. Refers to the death of a hero.
248	On another hero-stone in the same place.	Do. ..	Vira-Ramachan[drarāya]	Śaka 1214, Nandana.	Do.	Damaged. Refers to the death of Mahāmaṇḍalēśvara Gōjati Chaṭṭarasa.

100, H. ms. (Edn.)—6

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On a slab set up in the same place.	....	....	Śaka • • 22, Īśvara.	Kanarese ..	Damaged and mutilated. Registers grant of land to a matha, temple and sattra by a certain Chikarasa [in the presence of] Kriyāśakti-Paṇḍita.
250	On a nandi-pillar set up by the side of the road from Gundagatti to Edehalli.	....	....	Śaka 984, Vaiśākha, śu. [pañchami], [Sun]day.	Do. ..	Damaged. Records gift of lands to Śāvimayya-Nāyaka, chief of Gundigavatti in Bikkiga 70 for the requirements of the temple of Āditya.
251	On a nandi-pillar lying near the Muktēśvara temple at Gundagatti.	....	....	Śaka 986, Śobhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Seems to register a gift of land by Chettaya-Nāyaka.
252	On a broken slab lying near the Īśvara temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva	....	Do. ..	Mutilated. Mentions the Mahāmaṇḍaleśvara Vīra-Pāṇḍya-dēva who was ruling the Nonambavāḍi 32,000.
253	On a slab set up near the Bhāgyēśvara temple at Talavagalu, hamlet of Gundagatti.	Do.	Do.	Śaka 955, Bhava, Paushya, śu. di. 1, Wednesday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers gift of land for offerings and other requirements to the temple of Bhōgēśvara at Talavage in Bikkiga 70 which was a district of Kōgali 500, by Jagadēkamalla [Uḍayāditya]dēva-Nolamba-Pallava-Permāṇaḍi, who was ruling the Nolambavāḍi 32,000, Kadambalige 1,000, Kōgali 500, Ballakunde 300, Harage 70 and Karividi 30.
254	On the same slab	....	....	Śrīmukha, Chaitra, śu. di. 8, Monday.	Do. ..	Records that the sthānika of the temple of Bhōgēśvara having died, Chikka-Gauḍa, Nēma-Gauḍa, the sixty tenants and others appointed another man in his place.
255	On a slab set up in the backyard of a house at Kallahalli.	....	....	Khara, Āśvija śu. di. 10.	Do. ..	Damaged. Mentions Basavapa-Nāyaka.
256	On a slab set up on the site of a ruined matha at Mannera-Masalavāḍa.	Yādava ..	Pratāpachakravartin Vīra-Rāmachandra-dēva.	Śaka 1219, Hēmalambi (Hēvilambi), Mārgaśira, śu. di. 5, Thursday.	Do. ..	Registers gift of land to Vinayachandrāḍēva, disciple of Nāmichandra-Rāvuḷa of the Poṭṭaka-gachchha, Dēśi-gaṇa and Mūla-saṅgha by the Mahāmaṇḍaleśvara Bhairavadē-varasa, the gaudas and others, for offerings, etc., to the Jina temple at Mosaleyāḍa which was repaired by Kēśava-Paṇḍita, son of Śāvanta-Paṇḍita, the prime-minister of the Mahāmaṇḍaleśvara Saleyeya Tikamaḍēva Kāneya.
257	On a slab set up in the Kalleśvara-svāmin temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva, 'ruling from Kal-yāṇa.'	....	Do. ..	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mūlasthānadēva by the Maha-maṇḍaleśvara Vikramāḍityarasa in charge of Mosaleyāḍa 12, Hegṛaḍe Aichaṇa and others while the Mahāmaṇḍa-lēśvara Vijaya-Pāṇḍyadēva was ruling Kōgali 500 and Nonambavāḍi 32,000. The record is dated in the 4th year corresponding to Śobha[kṛit], Jēshṭa, Pūrnnime and the lunar eclipse of Rāyanārāyaṇa Ahavamalladēva of the Kalachuri family.
258	On a slab set up near the same temple.	Do.	Jagadēkamalladēva	Śaka 958, Dhātu, Kārttika, śu. pāḍiva, Sunday, Solar eclipse.	Do. ..	Records that Ayyaṇa-Bhivajigarasa, Māra-Gāvuṇḍa and others granted lands in the presence of Gurudēva who was ruling that village, to the same temple of Kalidēva at Mosaleyāḍi in Kōgali 500, while Nolamba-Pallava-Permāṇaḍi was ruling the [Kōgali] 500, Kadambalige 1,000 and Ballakunde 300.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On a hero-stone set up near the Kalleśvarasvāmin temple at Basarakodu, hamlet of Sivalinganahalli	Vijaya-nagara.	Bukkarāya	Śaka 1295, Paridhāvi, Prathamu-Bhādrapada, ba. di. 12.	Kanarese ..	Mutilated and damaged. Mentions Kōcharidēva.
260	On a slab set up in a field near the tank bund at Hagaranuru.	Do.	Sadāśivarāya-Mahārāya	Śaka [14] 69, Plavaṅga, Kārtika, śu. di. 2, Wednesday.	Do. ..	Registers gift of the village Amara [gere] in Koṭṭuru-sime to a native of Mayiṭkra, by Chemma-Nāyaka, son of Tamma-rasa-Nāyaka for the merit of Krishnappa-Nāyaka, son of Bayapa-Nāyaka.
261	On a hero-stone set up in the court-yard of the Rāmaliṅgasvāmin temple at Chigateri.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballāḷadēva ..	Śaka 1132, Śukla, Jēshṭa, śu. di. 5, Sunday.	Do. ..	Highly damaged.
262	On a slab set up near the Kalleśvarasvāmin temple at Musuvana-Kallahalli.	Vijaya-nagara.	Achyuta	..	Do. ..	Records gift of land to the shrine of the goddess Honnati at Alaburu by Krishnappa-Nāyaka, son of Basavapa-Nāyaka, a close acquaintance of the king.
263	On a slab set up in the Honnatti-yamman temple at Alaburu.	....	Kṛishṇadēvarāya	Bahudhānya, Āśvija, ba. daśami, Monday.	Do. ..	Records gift of land to the shrine of the goddess Honnati at Alaburu by Krishnappa-Nāyaka, son of Basavapa-Nāyaka, a close acquaintance of the king.
264	On a slab set up near the Rāmaliṅgasvāmin temple in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalla-dēva, 'ruling from Kalyāṇapura.'	10th year, Prabhava, Paushya, śu. di. 4, Thursday, Uttarāyaṇa-Saṅkranti, Vyatipāta.	Do. ..	Registers the grant in the presence of Vāmadēva-Paṇḍita, the disciple of Kaḷēśvara-Paṇḍitadēva, of lands for worship and offerings to the temple of Svayambhu-Mūlastha-na by the 84 mahājanas of Ālamburu while the maha-maṇḍaleśvara Nachiḍēvarasa, the subordinate of the Mahāmaṇḍaleśvara Pratāpa-Jagadēkamalla-Pāṇḍyadēva who was ruling the Nolambavāḍi 32,000, was in charge of Kōgali 500.
265	On a stone lying in a field to the north of the village of Maiḍuru.	Vijayana-gara.	Viraprataṗa Vīra-Veṅkaṭapatidēva-Mahārāya.	Śaka 1566, Māgha, śu. pañchami.	Do. ..	Highly damaged. Mentions Basappa-Nāyaka.
266	On a hero-stone set up in the court-yard of the Īśvara temple in the same village.	....	....	....	Do. ..	Much damaged.
267	On a slab set up on a vacant site in the same village.	Vijayana-gara.	Viraprataṗa Sadāśiva-Ma[hārā]ya ..	Śaka 1469, [Plavaṅ]-ga, śu. di.	Do. ..	Records the remission of taxes on the barbers of Maiḍuru in Koṭṭuru-sime.
268	On a pedestal of the god in the Kumārasvāmin temple at Muttigi.	....	....	....	Do. ..	Records that the image of Kumārasvāmin was consecrated by Yarapa-gauḍa, the gauḍa of Muttage, for the prosperity of his family.
269	On a slab set up in the same temple.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballāḷadēva ..	Śaka 1136, Bhava, Vaiśākha, śu. di. 1, Monday, solar eclipse.	Do. ..	The slab is highly worn out. Seems to register a gift of land for the maintenance of a water-shed at Muttage in Muttage 30, a subdivision of Kōgali 500 by the chief Bayapa of the village.
270	On a slab set up near the Āñjaneya-svāmin temple in the same village.	Vijayana-gara.	Sadāśivadēva-Mahārāya, 'ruling from Vidyānagara.'	Śaka 1476, Paridhāvi, Kārttika.	Do. ..	Much damaged. Mentions a certain Kṛishṇapa-Nāyaka.
271	On a hero-stone set up in a field to the west of the village of Kadabagere.	Rāshṭrakūṭa.	Nityavarsha	Śaka 844, Chitrabhānu.	Do. ..	Refers to the victorious death of Maleyya, son of Mudūdara Dēvayya, the gavuṇḍa of Kaikoṛevāḍi, in a fight with Nammiga, son of Yelayya-Pallava of Nolambavāḍi, while the Mahāsāvanta, Bijja[ḷa] was ruling the Kōgali 500 and Masiyavāḍi 140.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On a slab set up near the Kalleśvarasvāmin temple in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva	9th year, Kshaya, Jēshṭha, śu. di. 13, Monday, Lunar eclipse, Vishu-Saṅkramaṇa.	Kanarese ..	Refers to the construction of an old agrahāra, tank and the temple of Noyyēśvara and registers a gift of land made in the presence of the Śiva-Brāhmin Uyyakonda-Bhaṭṭa of Puṇaḍḷūra for bath, offerings, *pavitra* festivals in the month of Chaitra, lamp, worship and repairs to the temple, by the *Daṇḍanāyaka* Gajaya-Rāya-Pāṇḍyadēva, who was ruling over the Uchchaṅgi-nāḍa for his own merit and that of Jagadēkamalla-Vīra-Pāṇḍyadēva ruling Nolambavāḍi 32,000. Records also a grant of land for feeding Brāhmaṇas in a *maṭha* for the merit of Raya-Pāṇḍyadēva and Śōvaladēvi.
290	On a slab set up near the Kalleśvarasvāmin temple at Puṇabagatta.	Do.	Trailōkyamalladēva	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers gift of land for offerings to the temple of Mahādēva at Hosagere by Nolamba-Mahādēvi, wife of Trailōkyamallan Iriva-Nolamba-Pallava-Permmānaḍi-Narasiṅghadēva.
291	On a slab set up near the Kalleśvarasvāmin temple at Nandikamba, hamlet of the same village.	Do.	Do.	Śaka 974, Nandana, Magha, Amāvāsya, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records grant of the village of Pulibeyaghaṭṭa, made in the presence of Sōmēśvara-Paṇḍita, to the temple of Kadambēśvara, by Kaṭeya Nāyakayarasa, ruling the Kadambalige 1,000 and born in the family of Mayūravarmman.
292	On a slab set up in the tank bed at Hire Megalageri.	Do.	[Trailōkya]malladēva	Śaka 981, Vikāri, Śrāvaṇa, Punnime, Lunar eclipse, Vishu-Saṅkrānti.	Do. ..	Damaged. Gift of land to the temple of Svayambhu-Kalidēva] at Mēganagere by the Mahāmaṇḍalēśvara Siṅgaṇadēva, who was ruling over Uchchaṅgi 30.
293	On the same slab	Do.	Trailō[kyamalladēva]	Śaka 9[8]3, Plava, Jēshṭha, Amāvasya Sunday, Solar eclipse.	Do. ..	Gift of land to the temple of Svayambhu-Kalidēvasvāmi at Mēganagere situated in Kadambalike 1,000, by Pergeḍe-Daṇḍanāyaka and Kāsimayya-Daṇḍanāyaka.
294	On another slab in the same place..	Do.	Jagadēkamalladēva	Śaka 943, Durmati ..	Do. .	Damaged. Mentions the Mahāsāmantādhipati Daṇḍanāyaka Pōlamayya. Below this is a damaged record which mentions the king and the Śaka year 955, Śrīmukha, and which registers a grant of land for offerings and lamps.
295	On the same slab	....	....	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday.	Do. ..	Records a gift of land to the temple of Svayambhudēva at Mēganagere by Jagadēkamalla-Nolamba-Brahmadhi-[raya].
296	On a slab set up near the Basavēśvarasvāmin temple in the same village.	....	....	Khara, Chaitra, śu. bidige, Thursday.	Do. ..	Damaged. Records that while the Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva the younger brother of Vīra-Pāṇḍya and the son of Raya-Pāṇḍya by his queen Sōmadēvi was ruling over the Nolamba-vāḍi 32,000 from his residence at Uchchaṅgi, his subordinate Gōvindadēva-Daṇḍanāyaka made a grant of land to the temple at Mēgana [gēri]. Vijaya-Pāṇḍya's chief minister was Vānavanmvēnda of Vēḷaiyamaṭṭakam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a hero-stone set up near the Śaṅkaraliṅgasvāmin temple at Sirastahalli.	Rāshṭrakūṭa(?)	Vallabha(?)	Śaka 8	Kanarese ..	Damaged. Seems to state that Ayyapayya was ruling Māsavāḍi and Kōgali.
298	On a slab set up in the same place	Western Chāḷukya.	Trailōkyamalladēva	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records that while Narasiṅghadēva was ruling the Kōgali 600, Kadambalige 1,000, Palakunde 300 and Sindavāḍi 1,000, Nanniya Dhabbarasi, Kōkarasa and the 120 mahājanas of Sirivel[i granted in the presence of Vidyāmidhi-]aṇḍita, disciple of Tējōnidhi-Paṇḍita, land to the temple of Saṅkharadēva in that village.
299	On another slab set up in the same place.	....	....	Subhānu	Do. ..	Incomplete. Records that Ammāḍi-Nōjamba was ruling Kōgali and Kadambali countries.
300	On a slab set up near the Liṅgālaya well in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15.	Do. ..	Registers the construction of the Liṅgālaya well by Bayakāra Rāmappayya for the merit of his son Liṅgāyya.
301	On the same slab	..	....	Śaka 1461, Vikāri, Nabhas.	Sanskrit and Kanarese.	Gives the genealogy of Rāmayamantri who obtained the government of the Kondaviḍu country from Achyutadēvarāya. His several acts of charity are enumerated such as the building of temples, construction of tanks, etc.
302	On a slab set up near the Gōpālakrishṇasvāmin temple at Timmalapuram Hospet taluk, Bellary district.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Gōpīnātha by Bayakāra Rāmappayya for the merit of his parents Hiriya Timmarasayya and Hiriya Lakkaliśamma.
303	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
304	On a slab set up near the Mallikārjuna temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 1 [3].	Kanarese ..	Registers the construction of the temple of Mallikārjuna by Nāmaśśivaya, the officer of Bayakāya Rāmappayya, for his own merit.
305	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
306	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Bachēśvara, Anniśvara and Kṛishṇēśvara by Bayakāra Rāmappayya for the merit of his uncle Bacharasayya, his aunt Ammajamma and his brother Krishnappa.
307	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
	TINNEVELLY DISTRICT, TENKASI TALUK.					
308	On west wall of the central shrine in the Kailāsanātha temple at Marandai.	Pāṇḍya ..	Jaṭāvar[man] alias Tribhuvanscha[kra]-vartin Kulaśe[kharadēva].	13 + 10th year ..	Tamil ..	Damaged and stones missing. Registers a gift of land for offerings, to the temple of Kailāsamudaiya Nāyanār at Marantaya[nallūr] alias Vikrama-Pāṇḍyapuram in Mullināḍu.
309	On the same wall	Do. ..	Śrīvallabhadēva	7th ,, ...	Do. ..	Records that the temple of Śrīkayilāsamudaiyār at Marantayanallūr alias Vikrama-Pāṇḍyapuram in Mullināḍu, was built of stone by a certain Malai-Amaduñcheyda-Māṇi-Paguvāyan of Kiliyūr.
310	On the north wall of the same shrine.	Do. ..	Jaṭa[va]rman alias Tribhuvanachakravartin Kulaśekharadēva.	2nd ,, ...	Do. ..	Registers a gift of money (apai-achchu) for a lamp, by a merchant and a few other residents of the city of Marantayanallur.
311	On the same wall	Do. ..	Do. do.	[2]nd ,, ..	Do. ..	Gift of money for lamps and offerings to the same temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the south wall of the mandapa in front of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhu[vana]chakravartin . . dyadēva.	5 + 1st ,, ..	Tamil ..	Stones out of order. Provides for lamps to the shrine of Kunrameṟinda-Piḷḷaiyār in the same temple.
313	On the same wall	Chōḷa ..	Parakēsarivarman	Lost	Vaṭṭeḻuttu ..	Registers a gift of land for offerings to the temple of Tirumaṇavaṉ-Viṇṇagar-Perumaṇaḍigaḷ at Māṟāṇḍaṉaṉallūr a brahmadēya in Kaḷakkuḍi-nāḍu.
314	On the west wall of the same mandapa.	Pāṇḍya ..	Sundara-Pāṇḍyadēva	8th year	Tamil ..	Stones missing. Seems to register a gift of land for a flower-garden.
315	On the north wall of the same mandapa.	Do. ..	Mā[ṟavaṟ]man alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	• + 1 + 1st ,, ..	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ. Gift of land for offerings to the shrine of Viṉāyaka-Piḷḷaiyār at Kuṟuñchi alias Vīṟukēṟa[ḷa]ṉallūr situated to the west of Māṟāṇḍaṉaṉallūr.
316	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country'.	2[1]st ,, ..	Do.	Seems to register the assignment of the incomes of arecanuts and betel-leaves by the mudaliṉ and nagarattār of Vikrama-Pāṇḍyapuram to the temple of Kaḷḷaśamudaiya-Nāyaṉār at that village.
317	Do.	Do. ..	Do.	22nd year	Do. ..	Gift of land for a lamp to the same temple.
318	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who took and presented the Chōḷa country.'	6 + 1st year ..	Do. ..	Stones out of order. Registers a gift of land for morning-offerings to the image of Kunrameṟinda-Piḷḷaiyār which was set up in the temple of Kaḷḷaśamudaiya-Nāyaṉār at Māṟāṇḍaṉaṉallūr alias Vikrama-Pāṇḍyapuram, by Araśūṟiṉgāḍēvaṉ.
319	Do.	Do. ..	Sundara Pāṇḍya, 'who took and presented the Chōḷa country.'	....	Do. ..	Stones out of order. Seems to register a gift of money.
320	On a stone set up near the same village.	Do. ..	Ativi[ra *]rāmaṉ Śivalamaṇaṉ ..	....	Do. ..	Records gift of land in Māṟāṇḍaiṉallūr as a dēvadāna to the temple of Tirukkuṟṟālamuḍaiyār and Śeṇbhagādēvi-Nāchchiyār, for worship and offerings.
321	On a slab set up near the dam at Nettur.	..	....	(Kollam?) 902, Plavaṅga, Vaigāśi, 29.	Do. ..	States that the dam was constructed by a certain Nāraṇappayyaṉ a resident of Śōkkanādapuram which was a hamlet of Neṭṭūr.
322	On a stone set up in the Kammāḷar street in the same village.	..	....	Śaka 1[61]6 [Raudri] (wrong), Arpaśi, 15.	Do. ..	Records certain restrictions imposed on industrial classes inhabiting the street Ativīra*]rāmaṉ-perunderu at Neṭṭūr, in Kuṟumaṟai-nāḍu, by those who had lent money to them.
323	On a boulder in the tank near Kaduvetti.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	11th year	Do. ..	Gift of land under Paṟāntakaṉpēṟēri to the temples of Arikēsari-Īśvara and Iyaṟkaṭṭīśvara at Kaḷakkuḍi in Kaḷakkuḍi-nāḍu.
324	Fragments in the ruined Śiva temple at Kilakkalangal.	Do. ..	Māṟavarman [alias Tribhuvana]chakravartin Sundara-Pāṇḍya[dēva].	2nd ,, ...	Do. ..	Mentions Kaḍuga-nāḍu. Another fragment in the same temple mentions Kāḍuveṭṭiṉallūr and a third the measuring rod called Sundarapāṇḍiyaṉ-kōl.
325	On a slab now worshipped as Maḍaśāmi at Kaḷuṉirkulam.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kōṉ[ṟmai]koṇḍaṉ Perumāḷ Aḷagaṉ-Perumāḷ Ativīraṟāmaṉ alias Śrīvallabhadēva.	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaṛitu, Mēsha, 7 ba. di. daśami, Sunday, Vaṇijakaraṇa, Aviṭṭam.	Do. ..	Commences with the words Bhuvanaikavīra, etc., and registers a gift of land in Kaḷuṅkuḷam alias Kuṟumbaḷanallūr situated in Kuṟumaṟai-nāḍu for a service called Śrīvallabhaṉ-śāṇḍi instituted in the temple of Tirukkuṟṟaḷamuḍaiya-Nāyaṉār, by the king who is said to have been born in the asterism Punarvasu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vīra-Pāṇḍyēśvara temple at Surundai.	Pāṇḍya ..	Perumāḷ Kulaśēkharadēva	Śaka 148[1], [9]th year, Siddhārthi, Tai 17.	Tamil ..	Damaged. Seems to make provision for repairs to the temple of Vīra-Pāṇḍiya-Īchchuramuḍaiya-Nāyaṉār at Rājasūyanallūr in Kuṟumaṟai-nāḍu.
327	On the same wall	..	....	Śaka 1480, Kālayukti, Kārttigai.	Do. ..	Records that a merchant constructed the ardha-maṇḍapa and the Kapōḍakavāri.
328	On a stone set up in front of the same temple.	Pāṇḍya ..	Aḷagaṉ Perumāḷ Ativīraṟāmaṉ alias Śrīvallabhadēva.	Śaka 1[4]92, 8th year, Pramōduta, Tai 10.	Do. ..	Damaged. Seems to provide for repairs to the temple.
329	On the south wall (inside) of the first prakāra of the Kāḷamēgha-Perumāḷ temple at Tirumōḷur, (Madura taluk, Madura district).	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kōṉēṟiṉmaikoṇḍaṉ.	....	Do. ..	Unfinished. Registers the gift of the village of Śīṟukuṟṟūr in Seṅgiḍi-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr in Teṉ-Paṟappu-nāḍu.
330	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7 + 1st year, Vaigāśi, 21.	Do. ..	Damaged. Gift of land to the shrine of Tiruvāḷi-Āḻvār set up in the same temple, by a certain Gaṅgēya. Part of the inscription is peeled off at the right side.
331	Do.	.. ..	Tribhuvanachakravartin Kōṉēṟiṉmaikoṇḍaṉ.	8th year	Do. ..	Registers the gift of the village of Kumārapavitra-chaturvēdimaṅgalam which was a brahmadēya in Veṇbil-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr.
332	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year and 287th day.	Do. ..	Registers a gift, for the same purpose, of the village of Vīranārāyaṇa-chaturvēdimaṅgalam separated from Tēṉūr-Tiruvēḍagam in Pāgaṉūr kūṟṟam.
333	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	40th year and 131st day.	Do. ..	Gift of the village of Pannāṭṭaṅkōṭṭai for offerings to the shrine of Vēḷanātha, built by Sundaraṟāṇḍiyaśchōḷakōṉār in the name of the king.
334	On the north wall of the Pallikoṇḍa-Perumāḷ shrine in the same temple.	..	....	..	Do. ..	Records that the Brahmans of Kundavai-chaturvēdimaṅgalam should provide for the offerings of the god when taken in procession for marriage in the month of Mārgaḻi and during the hunting festival, according to the scale fixed for daily offerings in the temple.
335	On a pillar in a maṇḍapa in front of an empty shrine in the same temple.	Pāṇḍya ..	Kulaśēkharadēva	13 + 5th year ..	Do. ..	Gift of money for service in connexion with the temple.
336	At the entrance into the maṇḍapa in front of the central shrine in the Subrahmaṇya temple at Tiruppaṟaṅkuṉram, same taluk and district.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇ[ḍyadēva], 'who took the Chōḷa country.'	..	Do. ..	Consists of four fragmentary inscriptions which appear to register a gift of land. Mentions the king's officer Maḻavarāyaṉ.
337	On the east wall of the first prakāra (inside) of the Gōvardhani-Amman shrine, in the same temple.	..	Tribhuvanachakravartin Kōṉ[ṟiṉ]maikoṇḍaṉ.	42 + 1st year ..	Do. ..	Gift of land as a dēvadāna to the shrine of Tirukkāmakkōṭṭam, constructed in the temple of Tiruppaṟaṅguṉṟaṉuḍaiya-Nāyaṉār, by Seṇḍappiḷḷai.
338	On the same wall	..	....	Do. ..	Do. ..	Records a similar grant of one veḷi of land to the same shrine, by the king (Ulagudaiya-Nāyiṉār).
339	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who took every country.'	42nd year, Karkataka, śu. di. shashṭhi, Sunday Hasta.	Do. ..	Gift of land to the shrine of Tirukkāmakkōṭṭattu-Aḻudaiya-Nāchchiyār in the temple of Tiruppaṟaṅguṉṟamuḍaiya-Nāyaṉār, by the assembly of Śrīvallabha-chaturvēdimaṅgalam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
340	On the gōpura near the Puḍu-maṇḍapa at Maḍura, same district and taluk.	Nāyaka ..	Virapa-Nāyaka, son of Viśvanātha-Nāyaka.	Śaka 1503, Vikrama, Āḍi, 2.	Tamil ..	Damaged. The income in the shape of taxes received in the treasuries of the Nāyaks and Śokkanātha, on account of the Rāmēśvaram temple, having been previously distributed between the temple of Rāmanāthadēva and the Āriyar-Pañchadēśiyar in the proportion of 2 to 3, it was now decided on the representation of Sandirasēkara-gurukkaḷ and his disciple to give 700 pon to the temple.
341	On the west wall of the shrine attached to the Uñjal-maṇḍapa in the Raṅganātha temple at Śrī-Raṅgam (Trichinopoly taluk and district).	Chōḷa ..	[Rājar]ājadēva (I)	24th year	Do. ..	Fragment. Mentions Vēṇḍarāyar alias Avaniśar[ava]-nabaturvēdimaṅgalam and seems to register a gift of 14 *kaḷañju* of gold, by the assembly of Tiruvaraṅgam, for offerings to the temple.
342	On the same wall	Do. ..	Rājarājakē [śarivarman] [Rājarāja I] ..	....	Do. ..	Fragment. Seems to register a gift of gold for offerings.
343	Do.	Do. ..	Rājarāja (I)	....	Do. ..	Do. Seems to register a gift of gold by one of the generals of the king.
344	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa..	....	Do. ..	Do. do.
345	On a stone built into the floor near the same shrine.	Do. ..	Parakēsarivarman, 'who took Madura and Ilam (Ceylon).'	[40]th year ..	Do. ..	Much damaged and worn out.
346	On the north wall of the central shrine in the Sundarēśvara temple at Paḷḷur (same district and taluk).	Do. ..	Rājakēsarivarman	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Registers a gift of land for offerings to the temple of Paramēśvara at Tiruppaḷḷivūr in Viḷattūr-nāḍu, by the chief Muḍimaḷaya-Iruḍukkvēḷ alias Parāntakaṉ Viruḍōḷaṉ.
347	On the same wall	Do. ..	Do.	8th year	Do. ..	Gift of land by a native of Āḍavāttūr in Uṟaiyūr-kūṟam for the bathing of the god in the same temple.
348	Do.	Do. ..	Do.	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Gift of land by the chief mentioned in No. 346, for offerings to the same temple.
349	Do.	Do. ..	Do.	6th year	Do. ..	Gift of land by a native of Kāraikkuḍi in Viḷattūr-nāḍu for sinuing *tiruppaḍiyam* in the same temple.
350	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman [alias Tribhuvana-chakravartin Kuḷōt]tuṅga-Chōḷadēva.	39th ,, ...	Do. ..	Unfinished and stones missing. Seems to register the gift of the villages of Peḷḷuvūr alias Rājēndravōḷanallūr in Viḷattūr-nāḍu and Enāḍimaṅgalam alias Kanavaḍinallūr, under the orders of Sēṇirāj-r, as a *brahmadēya* to 108 Brahmans. Mentions Āyiraittaḷi in Pāṇḍyakulāsani-valanāḍu.
351	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōṉērimaṉ-koṇḍaṉ.	21st ,, ...	Do. ..	Damaged. Seems to register a gift of land as *pandāra-kāṇi* to the headman of Peḷḷuvūr in Viḷa-nāḍu, a sub-division of Rājagambīra-valanāḍu.
352	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman	3rd ,, ...	Do. ..	Gives a list of lands presented for offerings, to the temple of Nakkar-Parav-ēśvarar at Peḷḷuvūr in Viḷattūr-nāḍu.
353	Do. do.	Do. ..	Parakēsarivarman, 'who took Madura and Ceylon.'	40th ,, ...	Do. ..	Gift of gold for a lamp to the temple of Paramēśvara at Peḷḷuvūr, by the queen Āṉṉiṭṭaṉ Kaṟṟaḷi-aṭṭi. Mentions the gold weight called *Viḷēḍiṅgu-kaḷ*.
354	Do. do.	Do. ..	Rājakēsarivarman	....	Do. ..	Gift of land for worship to the same temple by Maḍen Aṟiñjigaḷ, a native of Tiruvellāṟṟi.
355	Do. do.	Do. ..	Parakēsarivarman	3rd year	Do. ..	Gift of land for worship in the same temple.
356	Do. do.	Do. ..	Rājakēsarivarman	10th ,, ...	Do. ..	Gift of land to the same temple.
357	Do. do.	Do. ..	Do.	6th ,, ...	Do. ..	Do.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
358	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman	3rd year	Tamil ..	Registers a gift of land for offerings to the same temple, by a native of Kāraikkuḍi in Viḷattūr-nāḍu.
359	On the same wall	Do. ..	Rājakēsarivarman	6th ,, ...	Do. ..	Gift of land for making flower-garlands to the same temple.
	Tanjore district. Shiyali taluk.					
360	On the south wall of the central shrine in the Brahmapurīśvara temple at Shiyali.	Chōḷa ..	Tribhuvanachakravartin Vīrarājēndra-dēva.	7th year	Tamil ..	Gift of land in Kiḍaraṅgoṇḍaśōḷanallūr, the southern hamlet of Śūpādauḷi-chaturvēdimaṅgalam, for offerings to the temple of Tiruttoṇipuramuḍaiyār and Periyanāchchiyār at Tirukkaḷumalam, a brahmadēya in Rājaraja-valanāḍu, by Uḍaiyaṉchēyaṉ Taḷi alias Chōḷēndrasiṅga-v[upparaiyaṉ of Karaippūr.
361	On the same wall	..	Tribhuvanachakravartin Kōṉērinmaiṅoṇḍaṉ.	6th year and 193rd day.	Do. ..	Registers a gift of land situated in Mattūr, a village of Mattūr-nāḍu which was a subdivision of Uyyakkoṇḍār-valanāḍu, for worship to the image of Āḷuḍaiya-Piḷḷaiyār set up in the temple by Uyyavaṇḍaṉ Rājaviśvāsbādiri, one of the servants of the king. Mentions Tirukkaḷatti-Uḍaiyaṉ of Jayaṅgoṇḍachōḷa-maṇḍalam and states that Chōḷēndrasiṅga-Muvēndavēḷaṉ was the Royal Secretary.
362	Do.	Chōḷa ..	Tribhuvanachakravartin [Rājara]jadēva	17th year and 458th day.	Do. ..	Gift of a gold vessel (vaṭṭil) for drinking, to the temple of Tiruttoṇipuram at Tirukkaḷumalam, in Tirukkaḷumala-nāḍu, a subdivision of Rājāduraja-valanāḍu.
363	Do.	Do. ..	Tribhuva[nachakra]vartin Vīrara[jēndra-dē]va.	6th year	Do. ..	Built in at the right side. Gift of land for two lamps by a native of Uḍaiyaṉūr in Jayaṅgoṇḍaśōḷa-maṇḍalam to the same temple.
364	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who was pleased to take Madura, and the crowned head of the Pāṇḍya.'	14th ,, ...	Do. ..	Registers a gift of land by purchase for a flower-garden, to the temple of Tiruttoṇipuramuḍaiya-Nāyaṉār at Tirukkaḷumalam which was a brahmadēya in Tirukkaḷumala-nāḍu, a subdivision of Rājādhirāja-valanāḍu by two ladies who were the daughter and granddaughter of Kuṉṟaṅgiḷāṉ, a resident of Āṉāṅgūr in Naḍuvil-nāḍu alias Rājaraja-valanāḍu, for their own merit and for the merit of their husbands and descendants. Mentions Iḷaiyaṉūr in Mēṉmaḷai-Paḷaiyaṉūr-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. Perumāṉ of Veṇṇi kūṟṟam, a subdivision of Śuttamaḷi-valanāḍu and Oḷugarai alias Kulōttuṅgaśōḷanallūr in Mattūr-nāḍu, a sub-division of Rājaraja-valanāḍu.
365	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who took Madura.'	9th year and 176th day.	Do. ..	Gift of land for lamps to the same temple. Refers to the revenue survey conducted in the 16th year of the reign of Kulōttuṅga-Chōḷadēva 'who subdued Iḷam.'
366	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉērinmaiṅoṇḍaṉ.	....	Do. ..	Gift of land in Rājēndraśōḷanallūr and Tirukkaḷumalam, for the service of Rājakkaṇāyaṉ-śandi instituted in the name of the king by the chief of Poṉṉaṟṟi in Naḍuvil-kūṟṟu, a subdivision of Muḷaḷi-kūṟṟam, a district of Paṇḍi-maṇḍalam. Provides also for offerings to the images of Rājakkaṇāyaṉār and Marutakaḷchokkiyār, set up by the chief. Refers to the 13th year of Sundara-Pāṇḍya, the elder brother of the king.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab built into the floor of the inner circuit in the same temple.	Pallava ..	[Śaka]labhuvanachakravartin Perunjiṅgadēva.	....	Tamil ..	Fragment. Gift of land for the recitation of the tiruppadiyam.
368	On another slab built into the same floor.	Chōḷa ..	Tribhuvanachakravartin Rāja[rājadēva ?]	2nd year	Do. ..	Refers to the 35th year of the reign of Kulōttuṅga-Chōḷadēva, the temple of Rājarājēśvaramuḍaiya-Nāyanār and Tirukkaḷumaḷam in Rājadhirāja-valanāḍu.
369	On six other slabs in the same place.	....	....	....	Do. ..	One of them refers to Tiruvāli alias Mummaḍiśōḷa-[chaturvēdimaṅgalam]. Others refer to gifts of land.
370	On the north wall of the platform round the Brahmapurīśvara temple.	....	....	Śaka 1813, Prajāpati, Makara, śu. di. trittya Friday, Śadaiyam.	Do. ..	Gift of land for the Tiruñjānasambandan-maḍam in the same temple.
371	On the same wall	....	....	Śaka 1300 (mistake for 1306) Rudhirōdgāri, Kārttigai, 16.	Do. ..	Damaged and built in. Seems to register a gift of land.
372	On the west wall of the same platform.	....	....	Siddharthi, Tulā, ba. di. Thursday.	Do. ..	Built in, in the middle. Registers a gift of land as a dēvadāna.
373	On the same wall	Vijayanagara.	Viruppaṇa, son of Harihara	Śaka 1315, Śrīmukha, Mārgaśira, śu. di. pañchami, Kārttigai 25, Friday.	Do. ..	Allotment of 240 ma of land belonging to Tillaividaṅgaṉallur and situated between the Kollidam and the Kāvēri, for various temple purposes.
374	On the north wall of the Jñānasambanda shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Māsi, śu. di. 9, Wednesday, Mrigaśirsha.	Do. ..	Records that the assembly of Talaichchaṅgāḍu, in Akkūrnāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu having assembled in the Mummuḍiśōḷaṉ-perambalam of this village, sold land for offerings to the temple of Aḷuḍaiya-Piḷḷaiyār.
375	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	12th year, Mēsha, ba. di. Monday, Uttirāḍam.	Do. ..	Records a sale of land by the members of Virāśōḷanallūrpariṟaṟha, for offerings to the shrine [of Maṅgaiyarkkarasi-Nāchchiyār, in the shrine of Aḷuḍaiya-Piḷḷaiyār at Tirukkaḷumaḷam.
376	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	5th year, Mīna, ba. di. trittya, Thursday, Sittirai.	Do. ..	Relates to the exchange of land made by the devakanmis of Aḷuḍaiya-Piḷḷaiyār at Tirukkaḷumaḷam, a brahmadēya of Tirukkaḷumaḷa-nāḍu, a subdivision of Rājadhirāja-vaḷanāḍu, with a native of Veḷūr in Tiraṇaṟaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu.
377	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year	Do. ..	Records a similar exchange of land.
378	Do.	Do. ..	Do. do.	17th ,, ...	Do. ..	Gift of land by the assembly of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam for offerings and a flower-garden, to the shrine of Aḷuḍaiya-Piḷḷaiyār.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
379	On the south wall of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājadhirājadēva.	11th year	Tamil ..	Registers a gift of land for offerings to the shrine of Āḷuḍaiya-Piḷḷaiyār, by Aṯkoṇḍaṉāyagaṉ Naṭṭappōrumbi the headman of Veṇmaḷi.
380	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year, Siṁha, ba. di. Navami, Monday, Pūrāḍam.	Do. ..	Records a sale of land by the assembly of Tirukkaḷumaḷam, for offerings to the same shrine.
381	Do.	Do. ..	Do.	4th year	Do. ..	Gift of land for setting up images (?) and restoring those that had been already set up and had suffered damage.
382	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Gives a list of lands granted to the temple at Tirukkaḷumaḷam.
383	On the same wall	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Ilam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya'.	27th year	Do. ..	Gives a list of lands in Tirumullaivāyil, a hamlet of Tiruvāli alias Ēdiriliśōḷa-chaturvēdimaṅgalam, in Rājadhirāja-vaḷanāḍu, which were purchased at various times for the temple of Aḷuḍaiya-Piḷḷaiyār.
384	On the north wall of the same maṇḍapa.	....	....	....	Do. ..	Fragment. Seems to register a gift of land for offerings to the same shrine.
385	On three pillars in front of the same maṇḍapa.	....	....	....	Do. ..	Records the names of the donors of these pillars. They are Āraṉūr Iṉaichchayappaṉ and Ākaravallavaṉ.
386	Right of entrance into the east prakāra of the same shrine.	....	....	....	Do. ..	Registers a gift of land at Tiruvakkūr, for offerings, repairs and a flower-garden, to the same shrine.
387	On the east wall of the same prākara.	....	....	3rd year, Kumbha, ba. di. saptami, Monday, Aṉiḷam.	Do. ..	Stones out of order. Seems to register a gift of land for the teachers who gave instruction in tiruvisai (music).
388	On the south wall of the same prākara.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year and 219th day.	Do. ..	Fragments. Gift of money for repairs to the first prakara of Aḷuḍaiya-Piḷḷaiyār, by a native of Gaṅgaikoṇḍaśōḷapuram.
389	On the north wall of the first prākāra of the Brahmapurīśvara temple.	Do. ..	Do.	24th year, [Kumbha, śu. di. pañchami, Monday, Aṉiḷam].	Do. ..	Gift of land by purchase for a flower-garden by a native of Aṉaṅgūr in Naḍuvil-nāḍu.
390	On the same wall	Do. ..	Do.	18th year, Makara, śu. di. daśami Wednesday, [Rōhiṇi].	Do. ..	Gift of land for a flower-garden by a native of Nalūr.
391	On the south wall of the same prākara.	Pallava ..	Chakravartin Perunjiṅgadēva	.... śu. di. pratha[mi] Saturday.	Do. ..	Stones out of order and damaged. Seems to register a gift of land to the temple of [Tiruttoṇi]puramuḍaiyār.
392	On the east wall of the same prākara.	Chōḷa ..	Rājakēsarivarman alias [Rājarājadēva] ..	7 + 1st year ..	Do. ..	Much damaged and stones out of order. The introduction commences with the words *Svasti Śrī*, etc. Seems to record a sale in public auction of a land situated in Panaṅgudi a hamlet of Tiruvāli alias Mummaḍiśōḷa-chaturvēdimaṅgalam, in Rājadhirāja-vaḷanāḍu, to the temple of Tiruttoṇipuramuḍaiyār and the shrine of Tiruvenkaḍaḍaiyār set up in it by a certain Kāliṅgarāyaṉ. Mentions the Royal Secretary (*Śrī Śrīkara*) Neṟiyuḍaichchōḷa-Muvēndavēḷaṉ.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the same wall	Chôla ..	Tribhuvanachakravartin [Râja]râjadêva	7 + 1[0]th year and 317th day.	Tamil ..	Damaged. Records sales, in public auction to the temple, of lands belonging to certain persons who proved themselves to be traitors. Mentions the Royal Secretary Neriyudaichchôla-Muvêndavêlân.
394	Do.	Pallava ..	Sakalabhuvanachakravartin Kôpperuñjiñgadêva.	19th year, Makara, śu. di. Chaturdaśi, Wednesday.	Do. ..	Damaged. Built in at the end and stones missing. Seems to register a gift of land by purchase, by a native of Kôdalûr in Jayaṅgoṇḍachôla-valanâḍu. Mentions Olaiyamaṅgalam in Ven[neiyûr]-nâḍu.
395	Do.	Do. ..	Do. do.	19th year	Do. ..	Built in at the end and damaged. Refers to the transaction mentioned in No. 394 above.
396	Right of entrance into the inner eastern gôpura of the same temple.	....	....	Śaka 1416, Kîlaka, Tula, ba. 3 di. Wednesday, Makha.	Do. ..	Records that Konâridêva-Mahârâja made the villages belonging to the temple at Sigâḷi, as sarvamânya-grants in order that worship and offerings may be conducted.
397	Left of entrance into the same gôpura.	Vijayanagara.	Viraprataṭpa Krishṇadêva-Mahârâja ..	Śaka 1433, Prajâpati, Mêsha, śu. di. Tritîya, Friday, Aśvati.	Do. ..	Damaged. Seems to record a sale (i.e., lease) of a certain land and houses, on an annual payment of 10 poṉ (by the tenants ?), to the temple.
398	On the right and left sides of the same entrance.	Do.	Vêṅkaṭadêva-Mahârâya	Śaka 1520, Vilambi, Simha, śu. di. Saptami, Monday, Anuradha.	Do. ..	Built in at the beginning and middle. Seems to register a gift of land to the temple on the occasion of the abhishêka of Apaddharana.
399	In the same place	....	....	Śittirai-Vishu ..	Do. ..	Records a grant made by Râmappa-Nâyaka, son of Kôdal Vasavana-Nâyaka.
400	On the south wall of the platform round the central shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar	Śaka 1319, Îśvara, Paṅguni 11.	Do. ..	Built in at the beginning. Seems to register a gift of land to a private individual for building a maṇḍapa.
401	In the same place	....	....	....	Do. ..	Records the birudas of Viṭṭhalâdêva-Mahârâja. Traces the genealogy of Viṭṭhala from certain mythical kings through the Western Châlukyas, etc., and mentions the conquests of some of his ancestors.
402	On the south wall of the central shrine in the Aṇḍanâthar temple at Talarankôil.	Chôla ..	Tribhuvanachakravartin Râjarâjadêva ..	3rd year	Do. ..	Gift of money for a lamp and a lamp-stand, to the temple of Vibhishaṇêśvaramuḍaiyar at Tirukkaḷumalam in Tirukkaḷumala-nâḍu, a sub-division of Râjadhirâja-valanâḍu.
403	On the north wall of the central shrine in the Kêdârêśvara temple at Puduttural.	....	....	16th ,, ..	Do. ..	Registers a tax-free gift of land in Śivapâdaśêkharanallur for the requirements of the temple of Tirukkêdârêśvaramuḍaiyâr constructed in Vikkiramaśôḻanallur a hamlet of Edirilśôḻa-chaturvêdimaṅgalam in Tiruvâli-nâḍu, a sub-division of Râjadhirâja-valanâḍu, by a certain Gaṅgêyarâja of Annaviyâḷ in Sêrûr-kûṟṟam a sub-division of Kulôttuṅgaśôḻa-valanâḍu.
404	On the west wall of the same shrine.	....	....	16th year and 122nd day.	Do. ..	Relates to the transactions recorded in No. 403, above.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same shrine and maṇḍapa in front of it.	Chôla ..	Tribhuvanachakravartin Kulôttuṅga-Chôḻadêva.	8th year	Tamil	Records that the assembly of Tiruvali alias Edirilśôḻachaturvêdimaṅgalam acquired by purchase and made tax-free certain lands, required for various purposes connected with the temple of Tirukkêdâramuḍaiyar.
406	On the north wall of the central shrine in the Raṅganâtha-Perumâḷ temple at Tirunagari.	Vijayanagara.	Kṛishṇadêvarâya-Mahârâya	Śaka 1439, Îśvara, Pushya, śu. di. Paurṇami.	Do.	Refers to the king's conquests and the remission of taxes made by him in favour of a number of Vishṇu and Śiva temples in the Chôla country.
407	On the same wall	....	....	....	Do.	Gives a list of Brahmans who recited the Vêda in the temple of Ulaguyyaviṟṟirundarulîya-Nâyanâr Vaiyâḷi-maṇavâḷa, and the shares of lands given them.
408	Do.	....	....	....	Do.	Gift of land, cows and vessels for offerings to, and a special service conducted in, the temple of Vayaḷâli-maṇavâḷa-Perumâḷ.
409	Do.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Harihararâya-Mahârâya,	Śaka 1[8]08, Kshaya, Kârttigai, śu. di. prathamai, Sunday.	Do.	Registers a list of sarvamânya grants made to the temple of Vayaḷâli alias Maṇavâḷar at Tirumagar alias Vighnêśvaramaṅgalam in Râjâdhirâja-valanâḍu which comprised the tract of land between the Kâvêri and the Kollidam.
410	On the south wall of the central shrine in the Tiruttaḷamuḍaiyar temple at Tirukkoḷakkal.	Chôla ..	Tribhuvanachakravartin Tirubhuvanaviradêva, 'who having taken Madura and Îḷam (Ceylon), ... was pleased to perform the anointment of heroes and victors.	3[5]th year.. ..	Do.	Built in at the end. Seems to record that owing to the default made by a person who held the land belonging to the temple of Tirukkoḷakkâvuḍaiya-Nâyanâr in Tirukkaḷumala-nâḍu, the income was found to be insufficient to meet the expenses of the temple for the second half-year and that the land was re-sold in favour of a fresh tenant for an increased rate of rent.
411	On the east wall of the first prakara in the Śivalôkanathasvâmin temple at Tiruppungur.	Pallava ..	Sakalabhuvanachakravartin Kôpperuñjiñgadêva.	2nd year, Makara, ba. di. Chaturdaśi, Thursday, Hasta.	Do.	Unfinished. Registers a gift of land by a native of Kuruchchi in Kiḻiyar-nâḍu, a sub-division of Pâṇḍikulâśani-valanâḍu, for offerings, bathing, garlands, etc., to the temple of Śivalôkamuḍaiya-Nâyanâr at Tiruppunkur in Tiruvali-nâḍu, a sub-division of Râjadhirâja-valanâḍu.
412	On the same wall	Chôla ..	[Tribhu]vanachakravartin [Râja]rajadêva.	11th year	Do.	Stones out of order. Registers a gift of land to the shrine of Vikkiramaśôḻi-śavara-muḍaiya-Nâyanâr built on the northern side of the second prakara of the same temple, by a certain Vikkiramaśôḻan alias Vayanâṭirâyan of Maruḍur.
413	Do.	....	....	....	Do.	Built in at the end and stones out of order. Gift of land by purchase for lamps to the same temple.
414	Do.	....	Tribhuvancha[kravartin]..... ..	Vriśchika, ba. di. Aśhṭami, Wednesday.	Do.	Built in at the end and stones out of order. Gift of land to the same temple.
415	Do.	Chôla ..	Tribhuvanachak[ravartin] Kulôttuṅga-Chôḻadêva, 'who was pleased to take Madura'.	Aśhṭami, Wednesday.	Do.	Fragment. Seems to register a gift of land.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On a slab in the Aiyanār-kulam at **Perumangalam**.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505 Subhānu, Māsi ?.	Tamil	Registers a gift of land and taxes accruing from the village of Perumangalam for the bathing of the god Chidambarēśvara, by Alagapperumal-Pillai for the merit of the king.
417	On a slab built into the north wall of the Mārudappar temple at **Maruvattur**.	....	....	Do.	Mentions the extent of wet, dry and garden lands belonging to the temple of Mārudūramudaiyār.
418	On two pillars in the same temple..	....	....	Do.	One of them states that the reconstruction and consecration (kumbhābhishēka) of the god was made by a certain Sōmasundra-Tambirān belonging to the temple of Vēḷūr, on Monday Āvani 12, Āṅgirasa. The other mentions Sachchidānandadēsigar, the 16th disciple of the Dharmapuram (mutt).
419	On the steps in front of the Subrahmanya shrine in the Vaidyanāthasvāmin temple at **Vaidīsvarankoyil**.	....	....	Do.	Records that shutter of the sluice at Śattainādapuram measured 35 inches in length and 8 inches in breadth.
420	Right of entrance into the Tirukkulam, in the same temple.	....	....	Śaka 1692, Kali 4871, Vikṛita, Vaigāsi.	Do.	Records that the tank, Nāchchiyār shrine and its maṇḍapa, were completely renovated when Kāḍarāyar was governing the Śigāḷi-śīrmai, and during the management of the Vaidyanāthasvāmin temple by Muttukkumārasvāmi-tambirān, a disciple of Śivajñānadēsika-Sambandar of the Dharmapuram mutt.
421	In the same place, left side ..	....	....	Do.	States that the wall of the second prakāra, the tirumaḷigaippatti, the court-yard of the Amman shrine and the tattisuṟṟi-maṇḍapa were repaired and completed in the month Āvani of the year, Śaka 1689, corresponding to Kali 4868 and Sarvasidhi.
422	On a slab built into the floor near the accountant's seat in the same temple.	....	....	Piṅgaḷa, Vaigāsi, 4, Monday, Chaturdaśi, Svāti, Simha-lagna.	Do.	Registers a deed granted to Śaṅkarabharagiri Rengōpaṇḍitar by Ambalavāṇa-tambirān, the agent of the temple of Vaidyanāthasvāmin.
423	On the east gopura (inside) of the same temple.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505, Subhānu, Māsi 3.	Do.	Similar to No. 416, above. Registers the gift of taxes accruing from [Ma]ṇṇippallam in Tiruvālippāṟṟu.
424	On the north wall of the central shrine in the Veḷvidainātha temple at **Tirukkurugavur**.	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	15th year ..	Do.	Gift of land for offerings to the image of Chandrasēkharadēva set up in the temple of Tirukkurugāvūr-Mahādēva in Tiruvāḷi-nāḍy, a sub-division of Rājādhiraja-vaḷanāḍu, by a certain Śāttan Maṇḍai one of the paṭṭinavar of Maṇṇaikoṇḍaśōḷa-paṭṭinam.
425	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	38th ,, ..	Do	Records the gift of a lamp to the temple of Tiruvelladai-Mahādēva at Tirukkurugāvūr in Tiruvāḷi-nāḍu, a sub-division of Rājādhiraja-vaḷanāḍu.
426	Do.	Do. ..	Vikrama-Chōḷadēva	10th ,, ..	Do.	Gift of a lamp to the same temple by a native of Kiṟāṉṟūr.
427	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	33rd ,, ..	Do	Gift of sheep for lamps to the same temple.
428	On the north and west walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	24th ,, ..	Do.	Do. Do.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the same walls	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājadhirājadēva, 'who was pleased to take Madura and Ilam (Ceylon).'	14th year ..	Tamil ..	Registers an order of the assembly of Tiruvāḷi alias Edirilisōḷa-chaturvēdimaṅgalam, reducing the rent, both in kind and in money, to be paid by persons holding temple lands.
430	On the west wall of the same shrine.	Do. ..	Rājakēsarivarman	4th ,, ..	Do. ..	Records remission by the assembly of Poygaikudi, of the taxes due on the lands granted to the same temple.
431	On the same wall	Do. ..	. . . sarivarman	10th ,, ..	Do. ..	Damaged. Seems to register a gift of land.
432	On the south wall of the same shrine.	Do. ..	Parakēsarivarman	1?th ,, ..	Do. ..	Registers gift of lamps to the temple of Tiruvelladai-Āndār at Tirukkurugāvūr.
433	On the same wall	Do. ..	Do.	15th ,, ..	Do. ..	Registers gift of lands at Kadalvāyil to the same temple, by Śembaṉ Aruḷaṉ Uttamanṭidi *alias* Uttamaśōḷa-Mūvēndavēḷar.
434	Do.	Do. ..	Do.	13th ,, ..	Do. ..	Registers a gift of land by the donor of No. 433 above, to nine persons for beating drums in the temple of Tiruvelladai-Mahādēva at Tirukkurugāvūr in Tiruvāḷi-nāḍu. Mentions Kaḷaniyāyil in Tiruvaḷandūr-nāḍu.
435	Do.	Do. ..	Parakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	42th ,, ..	Do. ..	Gift of paddy by a native of Iḷavanṭeṟṟi *alias* Śivacharaṇaśēkharamaṅgalam in Vennaiyūr-nāḍu, for offerings to the same temple.
436	Do.	Do. ..	Udaiyar Rājēndra-Chōḷadēva	10th ,, ..	Do. ..	Registers gift of lamps to the same temple.
437	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva	13th ,, ..	Do. ..	Gift of land for offerings and lamps, to (the images of) the three mudalis set up in the prakara of the same temple.
438	On the same wall	Do. ..	Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva.	5th year Karkaṭaka, śu. di. Wednesday, Trayodaśi, Uttirāṭṭādi.	Do. ..	Incomplete. Registers a gift of land for feeding Śrīmahēśvaras (who are apurvins) in the Tiruchchirrambalamudaiyān-Matha, by Tiruchchirrambalamudaiyān alias Viḷuppaḍiraiyaṉ, a resident of Perumbūr in Vēḷa-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu. The Assembly met together in the hall called Rājēndraśōḷaṉ-Perumbalam in Mummuḍiśōḷa-chaturvēdimaṅgalam, a village in Rājadhiraja-vaḷanāḍu.
439	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarājadēva.	19th year ..	Do. ..	Fragments. Mention the temple at Tirukkurugāvūr in Tiruvāḷi-nāḍu, a sub-division of Rājadhiraja-vaḷanāḍu.
440	Below an image on the same wall..	....	....	.. ..	Do. ..	Records the name Tapasi Veṇṇiḷudaiyāṉ Iḷaṅgōḷai Aruman
441	On a slab in the house of Mr. Vijayarāghavalu Naidu at **Edamanal**.	....	....	Kīlaka, Vaigāsi, 28.	Do. ..	Gift of land for the midday festival in the temple of Veḷvidaiyappar at Tirukkurugāvūr.
442	On the north wall of the central shrine in the Śvētāraṇyēśvara temple at **Tiruvenkadu**.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	[2]5th year ..	Do. ..	Built in at the beginning and middle. Gift of 30 kāḻu for a lamp by queen Vānavan-Mahādēviyar alias Tribhuvana-Mahādēviyar.
443	On the same wall	Do. ..	Rājarāja-Rājakēsarivarman	16th ,, ..	Do. ..	Built in at the beginning. Registers a gift of gold to the temple of Śrī-Tiruvenkāḍudēva at Naṅgūr in Vaḍakarai-Naṅgar-nāḍu.
444	Do.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Mentions the images made and jewels and vessels presented by Parāntakaṉ Mādēviyār alias Śembiyaṉ-Mādēviyār, the daughter of Maḻavarāyar, the mother of Uttama-Chōḷa and queen of Gaṇḍarāditya, in the fourth and sixth years of Uttama-Chōḷa, in the fourth year of the reign of Rājakēsarivarman, in the third and tenth years of Parakēsarivarman and in the second year of Gaṇḍarādityadēva alias Mummuḍichōḷadēva.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the same wall	Chōḷa ..	Rāja[rāja]dēva	[3]rd year ..	Tamil ..	Damaged and built in in the middle. Seems to record a gift of money by a native of Kunṟam in [Venṉil-kuṟṟam, for the requirements of the temple.
446	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rajadhirājadēva.	[3] 4th ,, ..	Do. ..	Gift of sheep for two lamps to the temple of Tiruvenkāḍudaiyār by Araiyan Nambanaṅgai, the mother of queen Trailōkyamudaiyar.
447	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	28th ,, ..	Do. ..	Built in at the beginning. Gift of gold for a lamp to the same temple by Nakkan Lōkachintāmaṇivār, the mother of queen Vilāvan-Mahādeviyar. Naṅgūr-[nāḍu] is stated to be a sub-division of Vaḍagarai-Rājēndrasiṁha valanāḍu.
448	Do.	Do. ..	[Rājēndra-Chōḷa I]	4th ,, ..	Do. ..	Gift of sheep for lamps to the same temple by Rājarāja's queen Vānavanmādēviyār alias Tribhuvanamādēviyār, the mother of Rājēndra-Chōḷa.
449	Do.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	28th ,, ..	Do. ..	Gift of gold for offerings to the image of Āḍavallār in the temple of Tiruvenkāḍudaiyār, at Naṅgūr in Naṅgūr-nāḍu, a sub-division of Rājēndrasiṅga-valanāḍa, by Kōttan Virāṇiyār, a queen of the king.
450	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rajadhirājadēva.	30th ,, ..	Do. ..	Built in at the end. Records that Amalan Śeyyavāyār set up the image of Pichchadēvar, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, 'who was pleased to take Parvadēsam, Gaṅgai and Kiḍāram.'
451	Do.	Do. ..	Do. do. ..	2[7]th ,, ..	Do. ..	Gift of gold and silver ornaments to the image of Pichchadēvar by the donors mentioned in No. 450, above.
452	On the west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Virarājēndradēva.	2+1st ,, ..	Do. ..	Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruvenkāḍudaiyār at Naṅgūr in Naṅgūr-nāḍu, a sub-division of Rājadhirāja-valanāḍu, to be conducted on the birthday asterism Āśleśha of the king. The regnal year "2+1" is repeated as "second year and the 234th day" in the body of the inscription.
453	On the same walls	Do. ..	Do. do. ..	3rd ,, ..	Do. ..	Gift of gold to the same temple for worship, offerings, festivals and feeding.
454	On the south wall of the same shrine.	Do. ..	Rājaraja-Rājakēsarivarman alias Rajarājadēva.	[24]th ,, ..	Do. ..	Registers a gift of gold for śeṅgaluṇir-tiruvāśigai (an arecha of red-lilies) and gold-flowers to the temple of Tiruvenkāḍudēva, by the servants (mulaparivāra and mulaparivāravitṭōru) of the king.
455	On the same wall	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	1[3]th ,, ..	Do. ..	Gift of money by the officers of the king for festivals in the month of Mārgaḻi.
456	Do.	Do. ..	[Rājakēsarivarman alias Rājarājadēva] ..	26th ,, ..	Do. ..	Gift of money for offerings and jewels to the image of Vṛishabhavāhanadēva set up in the same temple by Kōlakkāvan.
457	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	27th ,, ..	Do. ..	Records the setting up of a copper-image of the goddess to Rishabhavāhanadēva, by certain persons belonging to the Rājarāja-jananatha-teriñja-parivāra.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the same wall	Chōḷa ..	[Rājadhirāja I]	29th year ..	Tamil ..	Gift of sheep for a lamp to the temple of Tiruvenkāḍudaiyār.
459	Do.	Do.	[Parakēsarivarman alias] Rājēndra-Chōḷadēva.	[3]rd ,, ..	Do. ..	Gift of money for offerings, bathing, feeding etc., to the temple of Tiruvenkāḍudēva, by a cavalier of the king's troop who was a native of Aṭṭappalli-Niyamam.
460	Do.	Do.	[Parakēsari]varman alias Rājēndra-Chōḷadēva.	....	Do. ..	Built in. Seems to register a gift of gold by Uḍaiyapirāṭṭiyār Tribhuvana-Mahādēviyar, the mother of the king.
461	Do.	Do.	Parakēsarivarman alias [Ra]jēndra-Chōḷa-dē[va].	....	Do. ..	Gift of sheep for a lamp.
462	Do.	Do.	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[3]rd year ..	Do. ..	Do.
463	Do.	Do.	Do. ..	4th ,, ..	Do. ..	Gift of sheep for a lamp to the temple of Tiruvenkāḍudēva, by a servant of the queen.
464	Do.	Do.	Do. ..	....	Do. ..	Damaged. Gift of money for incense etc., by queen Nakkan Kuṟukkamandaḷ alias Pañchavan-Mādēviyar.
465	On a pillar near the north wall of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarman	8 + 37th year ..	Do. ..	Gift of land for offerings to the temple of Tiruvenkaṭṭu-Perumāḷ, by a native of Keḍungōḷūr in Malai-nāḍu. Mentions the gōśālai.
466	On the same pillar	Do.	Rājakēsarivarman	2nd ,, ..	Do. ..	Gift of sheep for a lamp.
467	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanachakravartin Koṉēriṉmaikoṇḍāṉ.	5th ,, ..	Do. ..	Gift of land for offerings in connection with a service instituted by a certain Vāṇādaraiyar in the temple of Tiruvenkāḍudaiyār.
468	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	45th ,, ..	Do. ..	Records a sale of land by the assembly of Kaliyugakaṇṇa-chaturvēdimaṅgalam, in Adiyamaṅgai-nāḍu a subdivision of Rājādhirāja-valanāḍu, to the same temple. The assembly met in the hall called Rājadhirāja-chatuśśālai in the same village.
469	Do.	....	Rājakēsarivarman alias Tribhuvanachakravartin [Kulōttuṅga-Chōḷadēva].	....	Do. ..	Fragmentary. Contains only a portion of the historical introduction of the king and the names of the signatories.
470	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year ..	Do. ..	Gift of land for offerings, flower-gardens etc., to the image of Dēvarzanāyakadēva in the temple at Tiruvenkāḍu by the assembly of Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṅgai-nāḍu.
471	On the same wall	Do.	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	34th ,, ..	Do. ..	Fragment. Fixes the amount of taxes that must be realised from certain temple lands.
472	Do.	....	....	33rd ,, ..	Grantha and Sanskṛit.	Fragment.
473	On the east wall of the same maṇḍapa.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ..	Tamil ..	Gift of land by purchase in Perundōṭṭam alias Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṅgai-nāḍu, a sub-division of Rājādhirāja-valanāḍu, for a maṭha established in the street called Vikramaśōḻan-tiruvīdi. The king was seated on the steps in the south side of the pavilion called Vikramaśōḻan-tirumaṇḍapa in the temple of Tiruvenkāḍudaiyār in Naṅgūr-nāḍu, a sub-division of Rajadhiraja-valanāḍu. Refers to the 44th year of the king's father Kulōttuṅga-Chōḷadēva.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the west wall of the Dakshiṇā-mūrti shrine in the same temple.	..	....	Āṅgirasa, Vaigāsi 24.	Tamil ..	Registers a saryamānya grant for expenses connected with the service called Nāgarasan-śandi instituted by a certain Manunidikaṇḍaṉ Akalaṅkaṉ Nagarasar.
475	On the same wall	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷa	32nd year	Grantha ..	Mutilated. Registers the gift of a perpetual lamp to Śvētā-ranyēśvara by a Brahman named Vyāsa.
476	On the north wall of the Chandra-śēkhara shrine in the same temple.	Vijayana-gara.	Viru-Viruppaṇa-Uḍaiyar, son of Hari-hararāya.	Śaka 1315, Śrīmukha, Mithuna, śu. di. dvitīya, Thursday, Pushya.	Tamil	Records that the village of Tiruvambalanallūr once granted to the temple of Tiruvenkāḍuḍaiya-Nāyaṉār was in ruins and that Mallarasa, son of Annamarasa rehabilitated it under the name Viruppaṟāyaṉ-paṭṭiṇam and set apart the monthly income from it, to the temple.
477	On the north wall of the Gaṇēśa shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do.	Gift of money for a lamp to the shrine of Periyapillaiyar by a native of Il[aṅkū]r in Vēḷa-nāḍu a sub-division of Kulōttuṅgaśōḷa-valanāḍu.
478	On the west wall of the same shrine	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ...	Do.	Gift of land by purchase for offerings to the same shrine, by a native of Ulaguyyakkoṇḍaśōḷa-chaturvēdimaṅ-galam.
479	On the east inner gōpura of the same temple, right of entrance.	Do. ..	Rājarāja-Rajakēsarivarman	11th ,, ...	Do.	Registers a gift of gold by a native of Naṅgūr.
480	In the same place	Do. ..	Tribhuvanachakravartin Kōṉeṟiṉmai-koṇḍaṉ.	2nd ,, ...	Do.	Damaged. Seems to register the gift of the village of Virasōḷanallūr in Rājadhirāja-valanāḍu for the service of Āḍaiyavalaiṇḍaṉ-śandi instituted in the temple at Tiru-venkāḍu. Mentions Vijaya-Gaṇḍagōpāla, the younger brother of Malavarāyar.
481	Do.	Paṇḍya ..	Jaṭāvarman alias Tribhuvanachakravar-tin Ellārkku-Nāyiṉār Sundara-Paṇḍya-dēva.	7 + 25th ,, ..	Do.	Gift of land in Tiruvenkāḍu, for service, festivals, etc., instituted in the name of the king in the same temple.
482	Do.	Chōḷa ..	Parakēsarivarman	10th ,, ...	Do.	Registers a gift of 25 kalañju of gold for a lamp to the temple of Tiruvenkāḍuḍēva, by Śadirayaṉ Uttamaśīliyār, wife of Vaṇṇāḍuḍaiyar.
483	Do.	Do. ..	Do.	Do.	Do.	Registers a similar gift of 25 kalañju of gold for a lamp.
484	Do.	Do. ..	Do.	[10]th year ..	Do.	Much damaged. Seems to register gift of a lamp.
485	Do.	Do. ..	Do.	....	Do.	Much damaged. Gift of 90 sheep for a lamp to the same temple by a lady called Āruvan Ambalattādigal.
486	Do.	Do. ..	Do.	8th year	Do.	Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chōḷa.
487	On the same gōpura left side ..	Paṇḍya ..	[Tribhuv]ṇa[chakravartin Kōṉeṟiṉmai-koṇḍaṉ Śrivalla[bha]dēva.	Damaged	Do.	Gift of land in Vīranārāyaṇanallūr and other places for the service of Māṇaṅgattāṉ śandi instituted in the temple of Tiruvenkāḍuḍaiyār, by Pichchaṉ Malavarāyar.
488	In the same place	Paṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva.	19th year and 267th day, śu. di. dvitīya, Wednesday, Aśvati.	Do.	Registers a gift of two vaḷi of land and certain taxes, for conducting the service of Vaḷattuva[ḷvittāṉ-śandi instituted in the same temple by Toṇḍaimāṉār, after his own name.
489	Do.	Chōḷa ..	Rājarāja-Rajakēsarivarman	14th year, Āvi, Monday, Tiruvōṇam.	Do. ..	Gift of land for drummers.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	In the same place	Chōḷa ..	Parakēsarivarman..	10th year, Vaigāsi	Tamil ..	Gift of 30 kalañju of gold for offerings to the temple of Tiruvenkāḍuḍēva, by a merchant of Adirāyamaṅgalyapura in Mēṟkā-nāḍu.
491	Do.	Do. ..	Rājakēsarivarman	2nd year	Do. ..	Gift of land by purchase for offerings, to the temple of Tiruvenkāḍuḍēva, by a member of the community of Parāśaraśaratturiñja-Kaikkōlar.
492	On the outer east gōpura of the same temple, right of entrance.	Paṇḍya ..	Vikrama-Paṇḍya	....	Do.	States that the entrance was called Vikkirama-Paṇḍiyan-tiruvāśal.
493	In the same place	Vijayana-gara.	Viraprataṇa-Kṛishṇadēva-Mahārāya ..	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī Monday, Rōvati.	Sanskrit in Grantha and Tamil.	Records the assignment of certain revenues to the temple of Śvētāraṇyanatha, by the king.
494	On the west inner gōpura in the same temple, right of entrance.	Paṇḍya ..	.. .. [Kō]ṉeṟiṉmaikoṇḍaṉ Śrivalla[bhadēva].	28th + 2nd year ..	Tamil	Much damaged. Seems to register a gift of land.
495	On the same gōpura, left side ..	Chōḷa ..	Parakēsarivarman	4th ,, ...	Do. ..	Seems to register gift of gold ornaments by a Kaikkōlan. Below this is engraved the latter portion of an inscrip-tion which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.
496	In the same place	..	....	....	Sanskrit in Grantha.	Gift of sheep for four lamps to the temple at Śvētavana.
497	Do.	Chōḷa ..	Parakēsarivarman, 'who took the head of the Paṇḍya (king).'	4th year	Tamil	Seems to provide for the maintenance of a flower-garden to the temple of Tiruvenkāḍuḍēva.
498	Do.	..	Tribhuvanachakravartin Kōṉeṟiṉmaikoṇ-ḍaṉ.	7th ,, ...	Do. ..	Gift of land for conducting a service instituted in the temple by Kulaśēkhara Toṇḍaimāṉār.
499	Do.	Chōḷa ..	Rājarāja[kē]sarivarman (i.e., Rājarāja I)	....	Do. ..	Fragment. Seems to register a gift of sheep for a lamp.
500	On the outer west gōpura in the same temple; right side.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th year	Do. ..	Fragment. Gift of land for a lamp.
501	On the same gōpura, left side ..	..	....	....	Sanskrit in Grantha.	Records that Śētu, Vāḍavūr, Chidambaram, Gōkarnam, Pampāpuri, Śvētāraṇyam, Vaṭṭavaḷi, Śōṇaḍi, Kāñchi, Śirigiri, Kaḷahasti, Nagari, Kēdāri, Vārāṇasi and Kailāsa are Mukti-sthalas
502	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva	8th year	Tamil	Registers gifts of money by several individuals for bringing under cultivation certain temple lands which had been lying waste, the donees agreeing to meet certain items of expenses such as burning lamps, reciting Vēdas during the processions of the god Dēvagaṇāyaṉ and feeding Apuvins in the temple of Tiruvenkāḍuḍaiyār in Naṅgūr-nāḍu a subdivision of Rājadhirāja-valanāḍu and also to pay the taxes on the lands.
503	On the same wall	Do. ..	Do. do. ..	Do.	Do. ..	Gift of land by purchase, in Tirunāḷaḷvāyil for lamps to the same temple by a native of Vāgūr alias Aḷagiyaśōḷa-chaturvēdimaṅgalam which was a taniyūr in Vaḍagarai-Vēśāḷippāḍi, a subdivision of Naḍuvil-nāḍu alias Rāja-raja-valanāḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On the same wall	Chôla ..	Râjakêsarivarman alias Tribhuvanachakravartin Râjarâjadêva.	4th year, Vrischika, śu. di. daśami, Monday, Rôvati.	Tamil	The introduction commences with the words *Svastiśrîsa* etc. Registers a gift of land by purchase at Tiruppanangâdu for lamps to the same temple for the merit of Tiruvenkâttunâchchiyâr, daughter of Arsiyan Udaiyanchevdân alias Sôlakonâr, the headman of Mattoy and wife of Tavilmallaperumâl alias Ilangovêlâr of Sendamangalam in Râjendrasôla-valanâdu.
505	Do.	Do. ..	Parakêsarivarman alias Tribhuvanachakravartin Kulôttunga-Chôladêva, 'who was pleased to take Madura, Ilam (Ceylon) Karuvûr and the crowned head of the Pândya.'	26th year, Karkataka, śu. di. Trayôdaśi, Wednesday, Uttiradam.	Do	The introduction commences with the words *Svastiśrî ssher*. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunrattûr in Kunrattûr-nâdu, a sub-division of Puliyûr-kôttam alias Kulottungasôla-valanâdu which was a district of Jayangondasôla-mandalam.
506	On the west wall of the same prâkâra.	..	Tribhuvanachakravartin Kônêrinmaikondân.	18th year and 207th day.	Do.	Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neriyudaichchôla-Mûvendavêlân.
507	On the same wall	..	Do. do.	36th year, Âvani 24, Mûla.	Do.	Gift of land in Râjarâjanallûr, a hamlet of Talaichchangâdu which was a brahmadêya in the Eastern division of Jayangondasôla-valanâdu, for offerings, festivals, processions etc., to the same temple.
508	Do.	Chôla ..	Râjakêsarivarman alias Tribhuvanachakravartin Vikrama-Chôladêva.	4th year	Do.	The introduction commences with the words *Svastiśrî*. Records remission of taxes by the assembly of Irukkaiyûr, a brahmadêya in Nangûr-nâdu, a sub-division of Râjâdhiraja-valanâdu, on certain lands which were given for a flower-garden to the temple of Tiruchchirrambalamudaiyâr at Perumbarrappuliyûr. The inscription was ordered to be engraved in the temple of Tiruvenkâdudaiyâr.
509	Do.	Pândya ..	Mâravarman alias Tribhuvanachakravartin Parâkrama-Pândyadêva.	5th year, Simha, ba. di. Navami, Friday, Rohini.	Do.	The inscription stops with the details of date.
510	Do.	Do. ..	Tribhuvanachakravartin Kônêrinmaikondân.	5th year and 334th day.	Do.	Gift of land and house sites to certain Brâhmans for reciting the Vêdas, for making a flower-garden and for providing offerings to the temple of Virapândisvaramudaiya-Nâyanâr built in the name of the king by a certain Vaidyachakravarti. The goddess is called Vêyamatôli-Nâchchiyâr.
511	Do.	Do. ..	Do. do.	6th year and 200th day.	Do.	Gift of land for offerings, etc., in connexion with the service of Kaliyugarâman-sandi instituted in the temple, in the name of the king and for the bathing of the god and the Nâyanmârs at the mouth of the river (Kâvêri).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Chôla ..	Parakêsarivarman alias Tribhuvanachakravartin Tribhuvanaviradêva 'who having taken Madura, Ilam (Ceylon), Karuvûr and the crowned head of the Pândya, was pleased to perform the anointment of heroes and victors.'	37th year, Mêsha, ba. di. Tritiya, Sunday, Mûla.	Tamil ..	The introduction commences with the words *Svastiśrî ssher*. Registers a gift of land by purchase, by a native of Kulôttungasôli-chaturvêdimangalam in Purangarambai-nâdu, a sub-division of Râjendrasôla-valanâdu, for lamps to the temple of Tiruvenkâudaiyâr.
513	On the south wall of the same prâkâra.	..	Tribhuvanachakravartin Kônêrinmaikondân.	2nd year	Do. ..	Damaged. Seems to register the gift of the village of Athimukkûsaramangalam, made at the instance of the king's officer Pallavarâyar, to the same temple. Mentions the Royal Secretary Neriyudaichchôla-Mûvendavêlân.
514	On the same wall	Pândya ..	Perumâl Śrîvallabhadêva	33rd ,, ...	Do. ..	Unfinished. Records that up to the 32nd year of the king (i.e., Śrîvallabha) commencing from the time when Kôpperunjingadêva was fighting against the Karnâdiyas who were building fortresses on the north bank of the river Kâvêri, the festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Tondaimanâr is stated to be an officer of this king and of Sundara-Pandyadêva.
515	On the east wall of the same prâkâra.	Chôla ..	Tribhuvanachakravartin Kulôttunga-Chôladêva, 'who was pleased to take Madura, Ilam (Ceylon) Karuvûr and the crowned head of the Pândya.'	26th year, Rishabha, Monday, Mûla.	Do. ..	Gift of land under the name Kulôttungasôlan-Pâsâli, in Tiruvali-nâdu, for lamps to the same temple by a native of Pâsâli in Pâsâli-nâdu, a sub-division of Manavilkôttam which was a district of Jayangondasôlamandalam.
516	On the same wall	Do. ..	Râjakêsarivarman alias Tribhuvanachakravartin Kulôttunga-Chôladêva.	2nd year	Do. ..	Damaged. The introduction commences with the words *Svastiśrîman*. Seems to register a gift of land for lamps, to the same temple.
517	Do.	Do. ..	Vikrama-Chôladêva	6th ,, ...	Do. ..	Gift of land for a lamp to the same temple by a Brâhmana lady of Vijayarâjendra-chaturvêdimangalam.
518	Do.	Pândya ..	Jatâvarman alias Tribhuvanachakravartin Sundara-Pândyadêva.	2nd year, Makara, śu. di. Trayôdaśi, Friday, Mrigasirsha.	Do. ..	Gift of land by purchase, for a lamp to the temple of Tiruvenkâdudaiyâr in Râjâdhiraja-valanâdu, by a native of Poruvanûr in Pattina-kûrram a sub-division of Gêyamanikka-valanâdu. Refers to a breach in the Kâvêri at Tiruppattûr and the consequent silting up of the surrounding fields.
519	Do.	Chôla ..	Tribhuvanachakravartin Kulôttunga-Chôladêva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvûr and the crowned head of the Pândya.'	27th year, Simha ba. di. Trayôdasi Tuesday, Ayilyam.	Do. ..	Gift of land by purchase to the same temple for lamps, by a native of Kunrattûr in Kunrattûr-nâdu, a sub-division of Puliyûr-kôttam alias Kulôttungasôla-valanâdu which was a district of Jayangondasôla-mandalam. As the land was lying fallow for many years, the donor paid money for bringing it under cultivation.
520	Do.	Do. ..	Parakêsarivarman alias Tribhuvanachakravartin [Kulô]ttunga-Chôladêva, '[who was pleased to take] Madura, Ilam (Ceylon), Karuvûr and the crowned head of the Pândya.'	26th year, Mêsha, śu. di. Pañchami, Wednesday, Punarvasu.	Do. ..	The introduction commences with the words *Svastiśrî ssher*. Gift of land by purchase in Nelvâyil, by a native of Alampâkkam in Puliyûr-kôttam alias Kulôttungasôla-valanâdu which was a district of Jayangondasôla-mandalam for lamps to the temple of Tiruvenkâdudaiyâr. The donor also gave money for reclaiming the land.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the west wall of the first prakāra of the shrine of the goddess Brahmavidhe.	Mahratta (of Tanjore).	Tukkoji-Mahārāja	Śaka 1652, Raumya, Vaigāsi 17, Friday.	Tamil ..	Records that the walls of the shrine of the goddess Periyanāyaki-Amman were constructed by Dandayuda-Pandāram.
522	On the north and west walls of the central shrine in the Śivalōkatyagar temple at Achchāpuram.	..	Tribhuvanachakravartin Kōnerinmaikondan.	10th year and 184th day.	Do. ..	Records the assignment of a fixed quantity of salt from the salt pans at Mahipālakulakāla-perālam for the requirements of salt, sandal-paste, incense etc., to the temple of Tiruppērumanamudaiya-Mahādēva at Nallūr in Vennaiyūrnādu, a sub-division of Rājādhirāja-valanādu. Mentions the Royal Secretary Malaiyappirāyar.
523	On the west and south walls of the same shrine.	Chōla ..	Ra[jakēsarivarman]	....	Do.	Damaged. The introduction commences with the words ஸ்வஸ்தி. Seems to register a gift of land for the expenses of the same temple.
524	On the south wall of the same shrine.	..	....	2nd year and 85th day.	Do.	Much damaged. Seems to register a gift of land formed into the new village called Edirilisōlanallūr, to the same temple for the maintenance of a matha.
525	On the north wall of the mandapa in front of the same shrine.	Pāndya ..	[Mā]ravarman [Tribhuvanachakravartin] Parākrama-Pāndya.	8th year, śu. di. pañchami, Wednesday, Pushya.	Do.	Built in at the beginning. Refers to the 10th year of Kulōttunga-Chōladēva and to a land gift.
526	On the north wall of the first prakāra of the same temple.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	16+1st year, Rishabha, śu. di. Chaturthi, Saturday, Punarvasu.	Do.	Registers an order of the Mahājanas, exempting the temple lands from the payment of sabhāvinyōga.
527	On the same wall	Do. ..	Do. do. ..	2nd year and 45th day.	Do.	Registers a gift of land by the assembly of Pañchavanmādēvi alias Kulōttungaśōla-chaturvēdimangalam in Vennaiyūrnādu a sub-division of Rājadhirāja-valanādu, for offerings to Āludaiyāpillai and Sōkkiyār and for feeding Apūrvins during the service of Āyiratteṇṇūruvan-śandi instituted in the temple of Śrī-Kayila-mudaiyār of the same place. Refers to the 12th year of Karikāla-Chōla and the 30th year of the reign of Tribhuvanaviradēva.
528	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladeva.	10th year, Makara, śu. di. Navami, Monday, Viśākha.	Do.	Registers an order of the king making the lands belonging to the temple of Tirumallūr-Perumanamudaiyār, tax-free as previously held. The sabha met in the treasury-hall of Śrī-Kayilāsamudaiyār at Pañchavanmahādēvi alias Kulōttungaśōla-chaturvēdimangalam in Vennaiyūr-nādu a sub-division of Vadagarai Rājadhirāja-valanādu.
529	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do.	Gives a detailed list of lands comprising the villages of Tirupperumanallūr and Tribhuvanaviramangalam, which were given to the temple of Tiruppērumanamudaiya-Nāyanār. The former village was constituted out of lands separated from Śāttamangalam alias Śivacharanaśēkharanallūr, a hamlet of Pañchavanmahādēvi and the latter was formed from the lands attached to the same village, in the 30th year of the reign of the king's father (periyadēvar) Tribhuvanaviradēva.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the west wall of the same prakāra.	Chōla ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāndya, was pleased to perform the anointment of heroes and victors.'	32nd year and 327th day.	Tamil ..	Registers a gift of land to the shrine of Tirukkamakkōttamudaiya-Nāchchiyār constructed in the temple of Tiruppērumanamudaiyār, by Chandrasēgaran Pañchanedivānan, the headman of Nerkunram in Puliyūr-kōttam alias Kulōttungaśōla-valanādu, a sub-division of Jayangonda-Chōla-mandalam. Mentions the Royal Secretary (இராஜகேசரி பாண்டி) Neriyndalchchōla-Mūvēndavēlan.
531	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladēva, 'who was pleased to take Madura and the crowned head of the Pāndya.'	13th year, Vrischika, ba. di. 26, Wednesday, Pushya.	Do. ..	Registers a gift of land by purchase in Śāttamangalam alias Śivacharanaśēkharanallūr, a hamlet of Pañchavanmādēvi, for a flower-garden, to the shrine of Āludaiya-Pillaiyār in the same temple, by a resident of Abhaiyamānikkacheṅēri in the same village.
532	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladēva, 'who was pleased to take Madura, [Ilam] (Ceylon) . . . and the crowned head of the Pāndya.'	24th year ..	Do. ..	Records an order of Pirudigañgaraiyan of Purakkudi presenting lands (purchased) from the inhabitants of Nallūr alias Nagariśarappēralam to the shrine of Pañchadaikka-Āḍuvār in the temple of Tiruppērumanamudaiyar.
533	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura Ilam (Ceylon), Karuvūr and the crowned head of the Pāndya, was pleased to perform the anointment of heroes and victors'	36th year, Makara, śu. di. Navami, Tuesday, Karttigai.	Do. ..	Registers a gift of land by purchase for feeding the apūrvins who come to worship in the same temple.
534	Do.	Do. ..	Vikrama-Chōladēva	3rd year	Do. ..	Records a gift of land by purchase, by the assembly of Parākramaśōla-chaturvēdimangalam in Vennaiyūr-nādu, for feeding the mahēśvaras in the matha called Parasamayakōlari-madam.
535	Do.	..	Tribhuvanachakravartin Kulōttunga-Chōladēva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvūr and the crowned of the Pāndya.'	24th ,, ...	Do. ..	Registers a copy of an order issued by Pirudigañgaraiyar presenting lands for offerings and worship, to the shrine of Pañpadaikka-Āḍuvār in the same temple.
536	On the south wall of the same prakara.	Pāndya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāndyadēva.	9th year, Tula, śu. di. Chaturthi Monday, Makha.	Do. ..	Records sale of land to a certain Kandan Śōlan Śōliyadaraiyan of Tandalai in the eastern division of Miḍilai-kōṭṭam which was a district of Pāṇḍi-mandalam, by two residents of Rājasūrya-chaturvēdimangalam in Vennaiyūr-nādu.
537	On the same wall	Do. ..	Do. do.	9th year, Tula, ba. di. Chaturthi, Monday, Makha.	Do. ..	Relates to the same transaction as is contained in No. 536, above.
538	Do.	Chōla ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājadhirājadēva,' who was pleased to take Madura and Ilam (Ceylon).'	14th year	Do. ..	Commences with the words ஸ்வஸ்திஸ்ரீ. Records an order of the assembly of Pañchavanmahādēvi alias Kulōttungaśōla-chaturvēdimangalam reducing the rate of vāram and kadamai to be paid on lands by the cultivator and fixing the duties and privileges to be enjoyed by certain classes of persons.
539	On the east wall of the same prakāra	Do. ..	Rajakēsarivarman [Rajadhiraja II] ..	....	Do. ..	Unfinished and built in.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On a slab near the dhvajastambha of the same temple.	Mahratta (of Tanjore).	Ekōji-Mahārāja	Śaka 1605, Kali 4784, Dundubhi, Śittirai 8, Thursday, su. di. Saptami, Pushya.	Tamil ..	Gift of land to the temple of Śivalōkatyāgar by private individuals.
541	On a slab near the village of Pulichchakkadu.	..	....	Śaka 1659, Piṅgala, Māsi 5.	Do. ..	Records that the Poligars and others decided that the village of Pulichchakkāḍu was not required to be held by the Mahājanas but must be enjoyed by the temple of Śattaināḍapuram.
542	On the north and south walls of the Aruṇajaṭēśvara temple at Olaiyamputtur.	..	....	Śaka 1505, Tāraṇa, Vaigāsi 15.	Do. ..	Stones out of order. Records that the repairs in the temple of Tiru-Aruṇaiśaruḍaiyār were executed by Nalladevasapperumāl, son of Kaliyugarāma Uḍaiyaraiyar Inakkuṇalla-Perumāl.
543	On a slab in the tank at the same village.	..	....	Sarvadhari, Āvaṇi, 30.	Do. ..	Damaged. Records a parivartana given by Vaittiyanāḍa-Aṇṇāgal, the agent of Vijayarāghava-Nāyakkaraiyen to the Mahājanas of Olaiyamaṅgalam.
544	At the entrance into the Sundarēśvara temple at Tirumāḷaḍi.	.. ..	....	10th year.. ..	Dō. ..	Fragment. Seems to register a gift of land for conducting the service called Vikkiramaśōḷaṉ-śandi instituted in the temple of [Trai] lōkkiya-Mahādēviśvaramuḍaiyār.
545	On nine fragmentary stones the east wall of the first prākara of the Naṭarāja temple at Chidambaram (Chidambaram taluk, South Arcot district); left of entrance.	..	....	....	Do. ..	One of the fragments mentions the name of the king Tribhuvanachakravartin Kuḷōttuṅga-Chōḷadēva, two others contain part of the historical introduction of Kulottunga-Chōḷa I.; and the rest provide for offerings to the temple.
546	On the same wall	Pāṇḍya ..	Jaṭā[varman]	....	Do. ..	Stones missing in the middle. Registers a gift of land as jīvita to a number of persons who had to look after the garden called Sundarapāṇḍiyan-tiruttōppu and the street called Sundarapāṇḍiyan-teṅgu-tiruvīdi. Mentions the king's officers Teṉṉavan-Brahmarāyar, Vikramaśōḷa-Brahmarāyar, Vikrama-Pāṇḍya-Brahmarāyar, Jayatuṅgapallavaraiyar, Villavarāyar and Kurukulattaraiyar.
547	Do.	Do.	Māṟavarman Tribhuvanachak[ravartin Kulaśēkaradēva.	28th year and 196th day.	Do. ..	Stones missing in the middle. Registers an order of Kaliṅgarāyaṉ granting lands for the maintenance of certain flower-gardens one of which was called Aiyyaṉāṉgakāṉm-tirunandavanam.
548	Do., on the left and right sides ..	Chōḷa ..	Tribhuvanachakrvartin Rājarājadēva ..	10th year and 122nd day.	Do. ..	Gift of land for supplying pomegranates and offerings to the gods and goddesses in the temple.
549	Do., on the right side	Pāṇḍya ..	[Māṟavarman] Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].	6 + [1st year ..	Dō. ..	Registers an order of Vāṇgattaraiyaṉ. Gift of land for supplying plantain fruits.
550	On six fragments built into the platform forming steps in front of the entrance.	....	....	....	Do. ..	One of the fragments bears the regnal year 48. The others refer to gift of lands.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
551	On two other fragments collected from the same place.	..	....	....	Tamil ..	One of the fragments refers to the 8th year of Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷadēva (12th century) and mentions Naṅgūr in Naṅgūr-nāḍu and another contains a portion of the historical introduction of Rājarāja I, (A. D. 985–1013).
552	On a slab kept in the compound of the Union Club at Tanjore and presented by Mr. N. K. Ramaswami Ayyar.	..	....	....	Do. ..	In archaic characters. Mentions Kiḷḷikuḍi in Kiḻeṅgiḷḷināḍu and seems to register a gift of gold.
553	On fragments in the Nāgarāja temple in the Kamalālayam-tank, at Tiruvarur, (Negapatam taluk, Tanjore district).	..	....	....	Do. ..	Some of the fragments seem to register a gift of land. One of them mentions the name Āgāravallaban who was probably the donor of the stone.

C.—Stone inscriptions copied in 1919.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Sundarēśvarasvāmin temple at **Sembēdu** (Gingee taluk, South Arcot district).	Vijayanagara.	Sadāśivadēva-Mahārāya, son of Raṅgappa-Nāyaka-Uḍaiyar 'who had received tribute from Ceylon.'	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday.	Tamil ..	Records gift of the village of Sirrāmūr for offerings, lamps and daily worship to the temple of Tirn-Āḷagiya-Tambirāṉār at Viramākamanallūr, a hamlet of Pākkam in Pākkapparra on the north side of the Peṇṇai (river), in Palakuṉṟa-kōṭṭam, a subdivision of Jayaṅgoṇḍa hōḷa-maṇḍalam, by Śūrappa-Nāyaka and Vaiyappa-Nāyaka, the sons of Poḍḍu Nāyaka.
2	On the same wall	Do.	Viraprātapa Kṛishṇadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1403 (mistake for Śaka 1443), Vṛisha, Kumbha, śu. di. [Tri]tīyā, Wednesday, Uttirāṭṭādi.	Do. ..	Records the lease of certain temple lands to Timmappa-Nāyaka, son of Ōbaṇa-Nāyaka who had repaired breaches in the tank at Śtdampaṭṭu and constructed shrines for Āḷagiya-Āvaṇappiḷḷiyār, Vairava and Chaṇḍēśvara.
3	On the south wall of the same temple.	Do.	Do. do. ..	Śaka 1401 (mistake for 1441), Mēsha, śu. di. pañchami, Monday, Mṛigaśīrsha.	Do. ..	Records a transaction similar to No. 2 above.
4	On the same wall	Saḷuva ..	Narasiṅgayadēva-Mahārāja	Vikṛiti, Māsi 21 ..	Do. ..	Registers gift of taxes by Avasaram Annamarasaiyar for worship and repairs to the same temple.
5	On the south and east walls of the same temple.	Vijayanagara.	Sadāśiva-Mahārāya	Śaka 1497, Yuva Rishabha, ba. di. Newmoon, Monday.	Do. ..	Registers a gift of taxes and land for lamps to the same temple by Kṛishṇama-Nāyaka.
6	On the west and south walls of the Agastyēśvara temple at **Avalūr** (same district and taluk).	Do.	Achyutaiyadēva-Mahārāya	Vikṛiti, Tai 13 ..	Do. ..	Seems to register a gift of house-sites and money, for the merit of the king, by the agents of Tiruvēṅgaḍa-Aṇṇaiyaṉ, to certain private individuals in order to form a maḍaviḷāgam and for doing service in the temple of Agastyēśvara at Aviri-ūr.
7	On a boulder near a tank at **Singavaram** (same taluk and district).	..	....	Virōdhi, Āḍi 30 ..	Do. ..	Seems to register a gift of land for a garden to the temple at Siṅgapuram.
8	On the north and west walls of the central shrine in the Viśvanātha temple at **Dadāpuram** (Tindivanam taluk, same district).	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	21st year	Do. ..	Gives a list of vessels and ornaments made of gold, silver and pearls and presented to the temples of Kundavai-Viṇṇagar, Iravikulamāṇikka-Īśvara and Kundavai-Jinālaya, built by the princess Parāntakan Kundavai-pirāṭṭiyār, daughter of Ponmāḷigaittaṟiñjinadēvar, in the city of Rājarājapuram in Naḷūr-nāḍu, a sub-division of Veṅkuṉṟa-kōṭṭam. Mentions the office Parākramaśōḷa-Mūvēndaveḷār.
9	On the west wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	11th year	Do. ..	Stops with the mention of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south wall of the same shrine.	Chōḷa ..	Rājarajakēsarivarman alias Rājarājadēva	25th year	Tamil	Gift of sheep for lamps to the temple of Kundavi-Viṇṇagar-Āḻvār by princess Parāntakan Kundavai-Pirāṭṭiyār. Mentions the sēnāpati Mummuḍichōḷa Brahmamahārāyar, who was in charge of the management of the temple.
11	On the same wall	Do. ..	Do. do.	28rd ,, ...	Do.	Gift of 90 sheep for a lamp by a maid-servant of the king.
12	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Kundavai-Viṇṇagar-Āḻvār by princess Kundavai-Pirāṭṭiyar.
13	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	7th ,, ...	Do.	Built in. Registers a gift of 5 cows for a lamp.
14	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājarājadēva.	28rd ,, ...	Do.	Records that the dancing girls attached to the temples of Iravikulamāṇikka-Īśvara and Kundavai-Viṇṇagar-Āḻvar should accompany the god in processions and sing and dance during the hunting festival.
15	On the east wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	5th ,, ...	Do.	The inscription commences with the introduction *Svasti Śrī*, etc., and is left unfinished.
16	On the north wall of the same maṇḍapa.	..	....	Do.	Do.	Gift of vessels by a dancing girl to the temple of Kundavai-Viṇṇagar-Āḻvār for the sacred bath of the god. Mentions Irāyaṉ Śivaśaraṇaṉ alias Śō[ḷa]ṉ puraṇdara Mūvēndaveḷaṉ, the headman of Mīṟai.
17	On the north and west walls of the central shrine in the Māṇikyēśvarasvāmin temple in the same village.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	21st year	Do.	Refers to the construction of the 3 temples at Rājarājapuram mentioned in No. 8 above, by princes Pirāntakan Kundavi-Pirāṭṭiyar and records that on receipt of the royal writ the officer Āṟūṟaṉ Aravamaiyāṉ alias Parākramaśōḷa-Mūvēndaveḷāṉ of Peṟaiyūr, in Iḷaiyūr-nāḍu a subdivision of Vēṭṭaippāḍi, ordered the temple treasury to be examined and the presents made engraved on stone in the respective temples. The presents consisted of vessels and ornaments of various descriptions, made of gold, silver and pearl.
18	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	25th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Śrī-Iravikulamāṇikka-Īśvaramuḍaiyār by the same princess. Refers also to the construction of the temple by her.
19	On the same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Refers to the gift mentioned in No. 18 above.
20	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Rāja[rāja]dēva ..	19th ,, ...	Do.	Built in in the middle. Gift of sheep for a lamp to the same temple, by Aiyyāṟaṉ Dēviyaṉār, one of the maid-servants of the princess.
21	At the top of the entrance into the central shrine of the deserted temple called Āṇjanēyaṉkōyil in the same village.	..	....	....	Do. ..	Records that the temple of śrī-Lakshmi-Nārāyaṇa-Perumāḷ was constructed by a certain Eḷumbōḍaḷagiyaṉ, the headman of Pūḍaṉūr.
22	On a rock behind the Gaṅgaiyammaṉ temple in the same village.	..	....	Taraṇa, Āḍi ..	Do.	In modern characters. Records that the water of the tirukkuḷam should not be baled out in baskets.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmīśvarasvāmin temple at **Markaṇam** (same taluk and district).	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Śrī-Bhūmīśvarattāḷvār at Rājarājapperaḷam in Maṇakkāṇam (which was) a dēvadāna in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu.
24	On the same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tiruppūmīchchuvaramuḍaiyār at Maṇakkāṇam alias Rājarājapperaḷam. Refers to the gift mentioned in No. 23 above.
25	Do.	Saḷuva ..	Tammayadēva-Mahārāya, son of Bhujabalarāya-Viraprat[ā]pa Saḷuva Narasiṅgayadēva-Mahārāya.	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, dvādaśi.	Do.	Gift of a salt-pan to the temple at Marakkāṇam alias Kaṇḍarāditanallūr, in Paṭṭaṇanāḍu, a subdivision of Ōymā-nāḍu alias Viśaiyarāsēndirasōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
26	On the west wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do.	Damaged. The introduction begins with the words ಸ್ವಸ್ತಿ ಶ್ರೀ etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmīśvaramuḍaiyār. Mentions Eyirpaṭṭiṇam alias Vikkiramaśōḷa-chaturvēdimaṅgalam.
27	On the same wall	..	....	Khara, Puraṭṭādi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Ālattūr.
28	On the west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rājakēsarivarman	17th year	Do.	Records that the officer Aṟūran Udaiyadivakaran Arumoli-Muvēndavēḷaṉ of Araiśūr while stationed at Paṭṭaṇam in Paṭṭaṇa-nāḍu, a subdivision of Ōymā-nāḍu, received a complaint that the expenses of the temple of Bhumīśvaradēva were not conducted since the grant of the dēvadāna of Maṇakkāṇam and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (ನಕ್ಷತ್ರ) of king Rājarājadēva was Sadaiyan.
29	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	8th ,, ...	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sundays, by a native of Pēṟūr on the north bank (?) in Vēṣālippāḍi to the temple of Bhumīśvaramuḍaiya-Mahādēva at Paṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu.
30	On the same wall	Do. ..	Rājakēsarivarman Uḍaiyar śrī-Vijayarājēndradēva.	35th ,, ...	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyirpaṭṭiṇam which was a brahmadēya in Paṭṭiṇa-nāḍu as a subdivision of Tambittuṇaichchōḷa-vaḷanāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Vīra-Ariyaṇa-Uḍaiyar.	Raktākshi, Mārgaḷi.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkāṇam alias Kaṇḍarāditanallūr in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍa alias Vijayarājēndrasōḷa-vaḷanāḍu. Mentions the pradhāni Vaṅgappa-Uḍaiyar and the officers Muttaraśar and Saṇḍaraśar.
32	On the north wall of the same maṇḍapa.	Do.	Viruppaṇa-Uḍaiyar	...., śu. di. daśami, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.	16th year ..	Tamil ..	Records that a resident of Arampoṇḍai having accidentally shot a person, was required by the nāḍu and the brahmans to give 12 sheep for burning a lamp in the temple of Tiruppūmīśvaramuḍaiya-Nāyaṉār.
34	On the south wall of the same maṇḍapa.	Vijayanagara.	Vīra-Kampaṇṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Kīlaka, Aṟpaśi 12	Do. ..	Records an order of the pradhāni Sōmaiya-Daṇṇāyaka, remitting the taxes in money due by certain classes of people inhabiting the tirumaḍaiviḷāgam and a new street in Marakkāṇam, in favour of the temple of Tiruppūmīśvaramuḍaiyār, for worship, lamps and repairs.
35	On the same wall	....	....	Vijaya, Tai 1 ..	Do. ..	Registers a gift made by Ecama-Reḍḍi for the merit of Rāmabaṭṭar-Ayyaṉ, to the temple of Tiruppūmīśuramuḍaiya-Tambiraṉār, for worship and lamps.
36	Do.	....	....	Kīlaka, Āḍi 1[+] ..	Do. ..	Damaged and built in. Registers the gift of a lamp. Mentions a certain Meyḷōga-Nāyakkar-Ayyaṉ.
37	On the east and north walls of the Śāṉār-maṇḍapa in the same temple.	....	....	Bahudhānya, Pūraṭṭādi 20.	Do. ..	Built in in the middle. Gift of a portion of a salt-pan to a maṭha, by the Mudalis of Marakkāṇam, for the merit of Tiruma'ai-Nāyaka.
38	At the entrance into the same temple; left side.	....	....	Tāraṇa, Aṟpaśi 20.	Do. ..	Stones missing. Registers a gift of land to the temple of Tiruppūmiyappar Tambiraṉār by the Mudalis of Marakkāṇam, for the merit of Kumāra-Kaḷattīśuraiyaṉ.
39	In the same place	Saḷuva ..	Narasiṅgadēva	Chitrabhānu (expired) Svabhānu (current), Āni 15.	Do. ..	Gift of taxes for worship etc. to the temple by Echchappa-Nāyakkar, the agent of the king.
40	Do.	Vijayanagara.	Immaḍi-Achyutarāya	Vilambi, Tai 7, Ardhōdaya.	Do. ..	Damaged. Registers a sarvamānya gift of land made for the merit of Tīrttiśaṟpar, to the same temple.
41	At the entrance; right side ..	Do.	Achyutaiyadēva-Mahāriya	Nandana, Āni 4.	Do. ..	Damaged. Gift of a salt-pan to the temple of Tiruvakkīśuramuḍaiya-Nāyaṉār at Vēḷūr and another at Kaṇimīḍu, by a certain Pōṭṭi-Reḍḍi and the Mudalis of Marakkāṇam, for the merit of Rāmabaṭṭaraiyaṉ.
42	In the same place	Do.	Mallikārjunarāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1384, Tāraṇa, Kumbha śu. di. Paurṇami, Monday, Makha.	Do. ..	Registers the gift of Vijayarāyanallūr as a dēvadāna to the temple of Tiruppūmīsvaramuḍaiya-Nāyaṉār in Muṉṉūṟuppaṟṟu, by the residents of Oḷugarai alias Kulōttuṅgasōḷanallūr in Māttūr-nāḍu.
43	Do.	Do.	Immaḍi-Achyuṭadēva-Mahā[rāya] ..	[Viḷambi, Tai 5, Ardhōdaya.	Do. ..	Damaged and built in. Registers the gift of the village Puḍuppaṭṭu, to the same temple, for worship and repairs, by Tīttaraiyaṉ for the merit of Rāmabaṭṭar-Ayyaṉ.
44	On the east wall of the ruined Śiva temple near **Kandaḍu** (same and district).	Do.	Kṛishṇadēva-Mahārāya	Śaka 1445, Tāraṇa, Tai 16, Monday, Pushya.	Do. ..	Gift of Kāvaṇippākkam, a hamlet of Kandaḍu as a dēvadāna to the temple of Ekāmranātha by Kaḷattīśuraiyar, son of Tirumalai-Nāyakkar.
45	On the north wall of the same taluk temple.	....	....	Saumya	Do. ..	Registers an order of Kakkai Nāyaka of Kandaḍu to a Kaikkōḷa to set up an image of Piḷḷaiyār called Tirukkara-[va]l-Piḷḷaiyār and to receive certain privileges.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the south wall of the same temple.	..	....	[Vi]ambi, Mārgaḷi 20,	Tamil ..	Built in at the beginning. Seems to register the gift of a portion of a salt-pan by the residents [of Kandāḍu] to the temple of Tiruvakkūra[muḍaiya]-Tambirāṉār at Vēḷūr.
47	On the same wall	..	Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.	18th year, śu. di. prathamā, Śaḍaiyam.	Do. ..	Built in in the middle. Records a gift of land in Vaṇiyappāṭṭu alias Śembiyaṉ-Karuppūr in Muṉṉūṟuppaṟṟu by the residents of Kandāḍu alias Tiruchchirambalanallūr in Oymā-nāḍu alias Vijaiyarājēndira-vaḷanāḍu, as a dēvadāna to the temple of Kakkanāg[i]śuramuḍaiyar.
48	On a granite slab laying in a field at Nochchikulam, hamlet of Kunimedu (same taluk and district).	..	....	....	Dutch ..	The grave of Maria De Wisser "wife of Gerrit Westrenen, book-keeper in the Company, who died in [A.D.] 1703;" (see Gazetteer of the South Arcot District, Volume I, page 362.) Above the inscription is engraved a circular seal-like figure.
49	On a slab set up in front of the inner gōpura in the Vēṭṭaiṟāyaṉ-perumāḷ temple at Alattur (same taluk and district).	Vijayanagara.	Sadāśivaiyadēva-Chōḷa-Mahārāya ..	Śaka 1470, Kīlaka, Śittirai 10, Uttiram, śu. di. daśami Sinhalagna, Friday.	Tamil ..	Damaged. Gift of the right of Kaval of Ālattūr and other villages to the temple of Vēṭṭaiyiṟāyaṉ, by a certain Uyyālanallaṉ Timmaiyaṉ.
50	On the east wall of the central shrine in the Āḍavallēśvara temple at Munnur (same taluk, and district).	Chōḷa ..	Tribhuvanachchakravartin Tribhuvanavīradēva.	33th year and 2[1]st day.	Do. ..	Records a gift of land at Vaṇṇiyanallūr by the king, at the request of a certain Vattarāyaṉ, for a festival in Avaṇi named after the king and for repairs, to the temple of Āḍavalla-Nāyaṉār at Muṉṉūr alias Rājanārāyaṇa-chaturvēdimaṅgalam in Oymā-nāḍu alias Vijaiyarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. The Royal Secretary (tirumandiraōlai) was Rājanārāyaṇa-Mūvēndavēḷaṉ.
51	On the same wall	Gajapati ..	Dakshiṇa Kapilēśvarasakumāra-Mahāpātra, son of Ambira (Hamvīradēva).	Śaka 1386, Tāraṇa, Mithuna, śu. di. tritīya, Thursday, Pushya.	Do. ..	Registers a gift of land for "Ahamvirabhōga" festival (?) and repairs to the temples of Tirumūlaṭṭāṉamuḍaiya-Mahādēva and Perumāḷ Puruṣōttama in the same village.
52	On the east, north and west walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year	Do. ..	Records a tax-free gift of land by purchase, at Viḷuvūr, by Ammaṉiyappaṉ Śiyaṉ Pallavaṉḍaṉ alias Rājanārāyaṇa Śambuvarāyaṉ to the temple of Āḍavalla-Nāyaṉār, for celebrating the hunting festival of the god in the month of Śittirai.
53	On the north and west walls of the same shrine.	Śāḷuva ..	Narasiṅgarāya-Uḍaiyar	Śaka 1388, Vyaya, Mārgaḷi 9.	Do. ..	Gift of land for offerings festivals and a flower-garden, to the temple of Mūlaṭṭāṉamuḍaiya-Nayiṉār at Muṉṉūr, by Iammaraśar the agent of Ammamaśar, who was the avatāram of the king.
54	On the same walls	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th year	Do. ..	Gift of the village of Viḷuvūr surnamed Āḍavallakuṭṭaṉallūr with all its taxes, for a festival in the month of Māśi and for worship and repairs, to the temple of Āḍavalla-Nāyaṉār at Muṉṉūr by the people of the nāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Tamil ..	Gift of three lamps by a lady and her two daughters living in Śūlachintāmaṇi-parigṛaha in Naḍuvil-nāḍu, to the temple of Uḍaiyar Śrī-Mūlasthāṉamuḍaiyār.
56	On the same wall	Do. ..	Do. ..	....	Do. ..	Built in at the right end. Seems to record a gift of land by purchase, by an oilmonger of [Mu]digoṇḍaśōḷapuram for forming a street.
57	Do.	Do. ..	Do. ..	13th year ..	Do. ..	Gift of certain taxes for a flower-garden and other requirements, to the temple of Mūlasthāṉamuḍaiyār by Seṅgeṇi Ammaiyappaṉ Rājarāja-Śambuvarāyaṉ.
58	Do.	Do. ..	Do. ..	17th ,, ...	Do. ..	Built in at the bottom. Gift of land for a lamp to the same temple by a certain Tiruvaraṅgadēvaṉ, the headman of Kōṟṟūr.
59	Do.	Do. ..	Tribhuvana. . . . . rājadēva.	8th ,, ...	Do. ..	Built in. Gift of land by purchase, for worship on Amāvasya days, to the same temple by a native of Tiṟṟaichchēri.
60	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	5th ,, ...	Do. ..	Gift of Koḍukkaṉpaṭṭu and Naḷḷaṉji, hamlets of Kiḷiṉāḷūr, with their names changed into Śittiramallināḷūr, for worship and repairs to the temple of Āḍavalla-Nayaṉār by the people of Nagaraikkāṭṭu-nāḍu.
61	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th ,, ...	Do. ..	Gift of four cows for a lamp to the temple of Mūlasthāṉamuḍaiyar, by a native of Pōṟūr in Puḷiyūr-kōṭṭam.
62	On the east wall of the same maṇḍapa.	Pallava ..	Sakalabhuvanachakravartin Perumjiṅgadēva.	3rd ,, ...	Do. ..	Records the confirmation by Aḷagiya Pallavaṉ Vīrarāyaṉ alias Kachchiyarāyaṉ, of gifts made by Aiyaḍēvaṉ for worship and repairs to the temple.
63	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and of victors'.	33rd ,, ...	Do. ..	A similar confirmation by Kuḍal-Āḷappiraṇḍaṉ Aḷagiya Pallavaṉ alias Kāḍavarāyaṉ, of gifts made by his grandfather.
64	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvūr and [the crowned head of the] Pāṇḍya'.	....	Do. ..	Built in in the middle. Records that a native of Kīraṉūr constructed the walls of the maṇḍapa called Madavarāyaṉ-maṇḍapa in the second prākāra of the temple and gave lands [for a flower-garden].
65	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Begins with the introduction [illegible] etc. Gift of land by purchase, to the temple of Mūlasthāṉamuḍaiya-Mahādēva, by a certain Palakaṉṉaṉ Kāmaṉ Tiruvagattīśvaramuḍaiyāṉ, a native of Iraiyūr in Kuṟṟa-nāḍu, a subdivision of Uṟṟukāṭṭu-kōṭṭam, for offerings to the image of Uḍaiya-Piḷḷaiyar which he had set up in the temple.
66	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	20th ,, ...	Do. ..	Records a gift by the individual mentioned in No. 65 to the assembly of Muṉṉūr alias Rājanārāyaṇa-chaturvēdimaṅgalam for strengthening the bund of the big tank of the village wherever necessary.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall	Chōla ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarā[ja*]dēva.	7th year	Tamil ..	Gift of land in Emappērūr alias Madhurāntakanallūr in Kaḍaiyūr-nāḍu, for a lamp to the temple of Mūlasthānamuḍaiya-Mahādēva, by a certain Munaiyan Mikāmappallavaraiyan, a resident of Tirukkōvalūr in Kurukkai-kūṟṟam, a sub division of Miḻāḍu alias Jananātha-vaḷanāḍu, in expiation of the sin of an accidental death of a native of Mambakkam, in Viḻuppaṟaiya-nāḍu through the donor's nephew.
68	Do.	.... ..	....	Nala, Arpasi 10 ..	Do. ..	Modern. Gift of land by a certain Tirumaḷai-Nāyaka.
69	On the north wall of the same maṇḍapa.	Chōla ..	Kulōttuṅga-Chōḷadēva	11th year	Do. ..	Records a sale of land for 8 kāśu by Yajña-Bhaṭṭa of Paśupatipuram, one of the members of the aḻiṅgaṇa of Muṉṉūr, to certain Brahmans for maintaining half a lamp, which was presented by a shepherd to the temple of Mūlasthānamuḍaiya Mahādēva.
70	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do. ..	Gift of 16 cows for another half lamp by the grandson of the donor mentioned in No. 69. Refers to Kulōttuṅga-Chōḷa by the name 'Sokkapperumaḷ.'
71	On the north and west walls of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva.	11th ,, ...	Do. ..	Gift of taxes for repairing the "Ediraṇañāyaṉ-tirumaḷigai" and other structures in the temple and for repairs by Seṅgēṇi-Ammai-Appan Śīyaṉ Pallavaṉḍaṉ alias Rājanārāyaṇa-Sambuvarāyaṉ mentioned in No. 52 above.
72	On the same walls	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rāja[rāja*]dēva.	15th year, Simha, ba. di. ēkādaśi, Monday, Tiruvādirai.	Do. ..	The introduction begins with the words ಸ್ವಸ್ತಿ ಶ್ರೀ ಪೃಥ್ವೀ etc. Gift of 9 kāśu by Āriyaṉ Āṇḍaṉ Kamalākara-bhaṭṭaṉ for a lamp to the shrine of Viśvēśvaradēva built by him in the western prākāra (tiruchchuṟṟu) of the temple of Āḷuḍaiyār Śrī-Mūlasthānamuḍaiyār.
73	On the same walls	Do. ..	....	5th year	Do. ..	Gift of land made tax-free, in Śiṟupāḍi alias Kulōttuṅgaśōḻanallūr by Śīyaṉ Pallavaṉḍaṉ Ediriliśōḻa-Śambuvarāyaṉ, under the orders issued by the king at the instance of Gaṅgēyarāyaṉ and others, to the temple of Āḍavallār. Mentions the Royal Secretary Minavaṉ-Muvēndavēḷaṉ.
74	On the west wall of the same maṇḍapa.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	15th ,, ...	Do. ..	Gift of land by purchase for offerings and lamps to the image of Viśvēśvaradēva set up in the temple of Mūlasthānamuḍaiyār, by Āriyaṉ Kamalākara-Bhaṭṭa; See No. 72 above.
75	On the same wall	Do. ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year and 130th day.	Do. ..	The introduction begins with the words ಸ್ವಸ್ತಿ ಶ್ರೀ, etc. Records a royal gift of lands at Nagar alias Dinachintāmaṇinellūr constituting them into a new village under the name Kulōttuṅgaśōḻanallūr. Mentions the royal secretary Aśaṅkuḷa Muvēndavēḷaṉ.
76	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year ..	Do. ..	The introduction begins with the words ಪ್ರಥಮ ಶ್ರೀ, etc. Gift of money for a lamp to the temple of Mūlasthānamuḍaiyār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Oymā-nāḍu alias Vijayarājēndravaḷanāḍu which was a sub division of Jayaṅgoṇḍachōḷamaṇḍalam, by a native of Rājasiṁhapuram in Tirumuṉaippāḍi-nāḍu, a sub-division of Rājarāja-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōla ..	Tribhuvanachakravartin Tribhuvanaviradēva.	4th year ..	Tamil ..	Built in. Seems to record a gift of land for a lamp to the temple of Āḍavalla-Nāyaṉār, by a native of Puttūr in Paṟṟiṉa-nāḍu.
78	At the top of the entrance into a vacant shrine in the west prākāra of the same temple.	..	....	..	Do. ..	Records that Āriyaṉ Āṇḍaṉ Kama śakarabaṭṭaṉ set up the image of Viśvēśvaradēva and repaired the temple.
79	On the west wall of the same prākāra (inside).	Vijayanāgara.	Virūpakshadēva-Mahārāya, son of Viraprātāpa Dēva-Mahārāya.	Śaka 13[90], Sarvadhāri, [Paṅguni] 20.	Do. ..	Much damaged. Records a gift of land to the temple of Āḍavalla-Nayiṉār at Muṉṉūr by Annamarasa-Ayyaṉ, the agent of Śāḷuva Narasiṅgarāya-Uḍaiyar, for worship and festivals. Refers to a maṇḍapa built by Tammarāya-Ayyaṉ in the same temple.
80	On the south wall of the same prākāra (inside).	Pallava ..	Sakalabhuvanachakravartin Peruṇjiṅgadēva.	12th year ..	Do. ..	Gift of land by purchase for 10 lamps to the temple of Āḍavalla-Nāyaṉār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam, by a certain Maḍēvaṉ Kulōttuṅgaśōḻa-Muvēḍaveḷaṉ of Ambar in Aṟpar-nāḍu, a sub-division of Uyyakkoṇḍar-vaḷanāḍu in Śōḻa-maṇḍalam.
81	On the same wall	Chōla ..	Rājarājadēva	[2]nd ,, ..	Do. ..	Records that a certain Periyanachchiyār of Kaṟiyūr set up the image of Periya-Vināyakappiḷḷaiyār and gave land for offerings and lamps to it. States that she also built the tōṇamāḷigai in front of the Dakshiṇāmūrti shrine.
82	On the same wall (outside) ..	Śāḷuva ..	Narasiṅgayyadēva-Mahārāya	Vyaya, Puraṭṭādi [2]4.	Do. ..	Built in at the bottom. Seems to record the appointment of a person by Tammarasa, the agent of Annamarasar, who was the avasaram of the king to look after the lamps in the same temple.
83	Do. ..	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Parākrama-[Pāṇḍya]dēva.	5th year, Puraṭṭādi.	Do. ..	Built in at the beginning. Seems to register a gift of land for worship and offerings to the temple of Āḍavalla-Nāyaṉār.
84	Do. ..	Vijay nagar	Mallikārjunarāya	Śaka 1389, [Vyaya], Mithuna, śu di. Monday, daśami, Tiruvādirai.	Do. ..	Gift of land by purchase, for a flower-garden, to the same temple by a native of Śōḻadivāśaṉallūr alias Iṅgaṇupakkam in Uṟuchāṭṭu-kōṭṭam, a sub division of Jayaṅgoṇḍachōḷa-maṇḍalam.
85	Do. ..	Pallava ..	Sakalabhuvanachakravartin Peruṇjiṅgadēva.	10th year ..	Do. ..	Damaged. Seems to record a gift to the temple of Āḍavallanāyaṉār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Oymā-nāḍu, a sub division of Jayaṅgoṇḍachōḷa-vaḷanāḍu, by Kaḍal-Āḷippiraṇḍaṉ Dēvaramaḷaiyaṉ alias Vāṇarāya.
86	On the same wall	Chōla ..	. . . . . Tribhuvanaviradēva ..	3 * year and 357th day.	Do. ..	Built in and intercepted by pillars. Seems to provide for repairs to the temple.
87	Do.	..	....	Nala, Arpasi ..	Do. ..	Do. Seems to record the construction of a car and a gift of land to the same temple by Kaṇjaṉa-Nāyaka for the merit of Tirumalai-Nāyaka.
88	On the east wall of the ruined Kamakshi Amman shrine in the same temple.	Do. ..	Tribhuvanachakravartin Tribhuvanaviradēva.	33rd year	Do. ..	Records a gift of money and land to the temple, by Āḷudaiyaṉ Aḷagiyadēva alias Kāḍuvetti of Nerkuppai, for the expenses of the car festival.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
89	On the west wall of the same shrine.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	23rd year	Tamil ..	Gift of land, made tax-free, for the expenses to the shrine of Tirukkāmakōṭṭamuḍaiya Periya-Nāchchiyār in the temple of Āḍavallār.
90	On the same wall	..	....	Piṅgaḷa, Tai 10 ..	Do. ..	Gift of land, house and house-site to a private individual, by the temple authorities. Mentions Kaṇjana-Nāyaka.
91	At the entrance into same temple; right side.	..	....	....	Do. ..	Records that the entrance was (called after) Tirumaliruñjōlai-nīṉṟaṉ Maḷavarāyaṉ of Naḷkuṟuchchi in Paṇḍimaṇḍalam.
92	On the east and north walls of the deserted Vishṇu temple in the same village.	Gajapati ..	Dakshiṇa-Kapilēśvara Kumāra Mahāpātra, son of Ambradēva.	Śaka 1386, Tāraṇa, Mithuna, śu. di. tritīya, Thursday, Pushya.	Do. ..	A copy of No. 61, above.
93	On the north wall of the same temple.	Paṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vira-Paṇḍyadēva.	10th year, Dhanus, śu. di. prathama, Monday, Punarvasu.	Do. ..	Records a tax-free gift of Śiṅgavanēndal, a hamlet of Muṉṉūṟṟu with its name changed into Purushōttamanallūr, by the people of Oymā-nāḍu, for worship and repairs to the temple of Purushōttamam alias Śittiramēḻi-Viṇṇagar-Emberumāḷ.
94	On the same wall	Do. ..	Do.	13th year, Margaḻi 21.	Do. ..	Records a tax-free gift of land for worship and repairs to the same temple by Tiruvanantāsa-Bhaṭṭa-Sōmayāji of Kuṇḍūr.
95	Do.	..	....	....	Do. ..	Records that some construction or repairs (*illegible*) were executed by Perumāppiḷḷai, the son of Viḷandaippiḷḷai of Vaḷḷuvappākkam.
96	On the north and west walls of the same temple.	Śāḷuva ..	Narasiṅgadēva-Mahārāya	Vyaya, Kārttika 30.	Do. ..	Records the appointment of a certain shepherd as a kōyilkuḍi to the temple of Perumāḷ Śittiramēḻi-Viṇṇagar-Emberumāḷ, by Ṭammarasār, the agent of Aṇṇamarasār.
97	On the west wall of the same temple.	Paṇḍya ..	Māṟavarman Tribhuvanachakravartin Sundara-Paṇḍyadēva.	13 + 1st year ..	Do. ..	Worn out and incomplete. Mentions Vikrama-Paṇḍya Māvuḷivaṉarāyar,
98	At the entrance into the same temple; left side.	..	....	....	Do. ..	Records that the doorway (tirunilaikkal) was the gift of Aruḷaḷapperumāḷ of Vaṅgippuram.
99	On the west wall of a deserted structure called Śambandapperumāḷkōyil, in the same village.	..	....	Naḷa, Tai 5 ..	Do. ..	Records that the work (i.e., the construction of the building) was done by Kaṇjana Nāyaka, son of Timmu-Nāyaka, one of the Kaṇmaḍiya-Nāyakas of Marudarasār-paḍaividu.
100	On the south wall of the central shrine in the Tirumukhīśvara temple at Vēḷūr (same taluk and district).	Vijayanagara.	Kṛishṇadēva-Mahārāya	. . . . Tai 10.	Do. ..	Records the gift of a village as a dēvadāna to the temple of Tiruvakkīśuramuḍaiya-Nāyiṉār, by a certain Kāmu-Nāyaka in the name of the king. Villavarāyar figures as a signatory.
101	On the east and north walls of the same shrine.	..	....	..	Do. ..	Stones missing. Gift of a land by Karaṇikkam Tittār-Piḷḷai, for the merit of Viravasanta-Nāyaka, for festivals in the temple of Tiruvakkīśuramuḍaiyār. Signed by Villavarāyar.
102	On the north wall of the same shrine.	Vijayanagara.	Kṛishṇadēva-Mahārāya	Vyaya, Tai 5 ..	Do. ..	Gift of land for a lamp to the shrine of Iḷaya-Nāyiṉār, by Virappaṉa-Nāyaka, son of Eḷḷappa-Nāyaka, in the name of the king.
103	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin . . . . . ; Madura and	..	Do. ..	Fragment. Seems to record a gift by Seṅgēṇi Ammaiyappaṉ, for repairs to the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
104	On the same wall	Vijayanagara.	Achyutarāya	Virōdhi, Āvaṇi 20.	Tamil ..	Gift of a hamlet Mulliyappanagaram as a dēvadāna to the temple by the king. Signed by Kuṇṟapperumāḷ and Villavarāyar.
105	On the north wall of the same maṇḍapa.	Do.	Achyutadēva-Mahārāya	Khara, Āḍi 1 ..	Do. ..	Stones missing at the end. Gift of the village Kuppam as a dēvadāna to the temple by the king for the merit of Śāḷuvakkaṇakkar. Signed by Tittār-Piḷḷai and Villavarāyar.
106	On the north and west walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Gift of cows made at the instance of the residents of several districts, for a lamp, to the temple of Tiruvagniśvaramuḍaiya-Mahādēva at Vēḷūr alias Virudarājabhayaṅkaramuḍaiya-Mahādēva at Vēḷūr alias Virudarājabhayaṅkaram-naḷḷūr in Oymā-nāḍu, by a native of Kaḍuvaṉpākkam for having shot his uncle with an arrow mistaking him for an animal.
107	On the west wall of the same maṇḍapa.	Do. ..	. . . . nachakravartin Rājarājadēva ..	10th ,, ...	Do. ..	Fragmentary. Seems to register a gift of lamp to the same temple by a certain Siriyāṉ for a similar accidental death of an individual, while hunting.
108	On the same wall	..	....	Hēviḷambi, Āḍi 14, Shashṭhi, Friday, Hasta.	Do. ..	Records that a certain Tittār, a native of Savuṇḍiriyaśōḻapuram in Aśar-nāḍu, a subdivision of Jayaṅgoṇḍachōḻamaṇḍalam built the śrīkṛitta-maṇḍapa and Nāyakar-tirumuṟṟappu, in the temple of Tiruvakkīśuramuḍaiya-Nāyiṉār at Vēḷūr, in order to please Kāḷahastīśvara, his tutelary deity.
109	On the west wall of the Subrahmaṇya shrine in the same temple.	Vijayanagara.	Sadāśivadēva-Mahārāya	Śōbhakṛit, Arpasi 5.	Do. ..	Registers a tax-free gift of the village of Paraṅgēṇi in Vēḷūr-śīmai, for worship and repairs to the temple of Tiruvakkīśuramuḍaiya-Tambiṟāṉār, by a certain Nāgu-Reḍḍiyar. Records that Viṭṭhaladēva-Mahārāja was governing the country.
110	On the north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do. ..	Records a gift of 48 sheep made at the instance of the Bhaṭṭas, for a lamp to the temple of Tiru-Agniśvaramuḍaiya-Mahādēva at Vēḷūr alias Virudarājabhayaṅkaranallūr in Oymā-nāḍu alias Vijayarājēndra-valanāḍu, a subdivision of Jayaṅgoṇḍachōḻa-maṇḍalam, by two residents of the village, for having killed a buffalo which had spoiled their crop.
111	On three pillars built into the walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[20]th ,, ..	Do. ..	Stones out of order. The inscription is exposed only on one side of each pillar, the other sides being covered by the walls. Seems to register a gift of land for worship and offerings to the temple of Tiru-Aṅgiśvara at Vēḷūr in Maṇṟi-nāḍu, a subdivision of Oymā-nāḍu in Jayaṅgoṇḍachōḻa-maṇḍalam.
112	On a wall on the south side of the same temple.	....	....	....	Do. ..	Records that this maṇḍapa was built by Periya-Nagu-Reḍḍi, son of Periya-Erama-Reḍḍi.
113	On the west and south walls of the central shrine in the Tiruvirunda-Perumāḷ temple in the same village.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Viraprataṭapa Dēvarāya-Mahārāya.	Śaka 1383 ..	Do. ..	The inscription has been mostly erased by a chisel. Seems to register a gift of taxes. Mentions Muṉṉūṟṟu-paṟṟu in Oymā-nāḍu alias Virudarājabhayaṅkara-valanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the west, south and east walls of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulottuṅga Chōḷadēva.	3rd year	Tamil	Records a royal order made at the instance of Villavarāyar granting the three villages Mambākkam, Kurugūr and Nāvarpākkam clubbed together and re-named Kulōttuṅgaśōḷanallūr as a tax-free dēvadāna, for meeting the expenses in the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār at Vēḷūr alias Virudarājabhayaṅkaranallūr, in Ōymā-nāḍu alias Vijayarājēndra-valanāḍu, a subdivision of Jayaṅgoṇḍachōḷamaṇḍalam. At the time of making the grant the king was seated on his throne which was set up underneath a pearl canopy in the coronation hall of his palace at Vikramaśōḷapuram.
115	On the same walls	....	Tribhuvanachakravartin Kōnērinmai-Koṇḍāṉ.	Do.	Do.	Relates to the same grant as the above. Mentions the officers Kulōttuṅgaśōḷa-Gaṅgōyarāyaṉ and Villavarāyaṉ.
116	On the east wall of the same maṇḍapa.	....	....	Śōbhakṛit, Āvaṇi 15.	Do.	Damaged. Mentions Periya-Nāgu-Reḍḍi, son of Erama-Reḍḍi of Tiruchchuravi-Omandūr and the temple of Tiruvirunda-Perumāḷ.
117	On the east and north walls of the same maṇḍapa,	Vijayanagara.	Vīrapratāpa Vīra-Bokkaṇṇa-Uḍaiyar, son of Hariharārāya.	Śaka 13[2]5, Svabhānu, Tuḷā, ba. di. dvadaśi, Friday, Uttiram.	Do.	Records that the dēvadāna villages of Navarpākkam, etc., formerly granted to the temple, had been ordered to be brought back under cultivation and worship and festivals conducted regularly in the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār at Vēḷūr alias Virudarājabhayaṅkaranallūr.
118	On the north wall of the same maṇḍapa.	Saḷuva ..	Naraśiṅgarāya-Uḍaiyar	Śaka 1393, Khara, Makara.	Do.	Appointment of a certain Irakkadakkōṉ of Kommaḍippaṭṭu as a tiruvilakku-kuḍi to the temple of Tiruvirunda-Perumāḷ, by avasaram Annamarasayyar, to secure conquests (?) (tirtha-vijaya) to the king.
119	At the entrance into the same temple; right side.	....	....	....	Do.	Records that the door-way (tirunilaikkal) and steps were made by Tiruvāchchaḷaṉ of Karumaṇavūr.
120	On the four faces of a slab set up near the same temple.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	11th year	Do.	Records a sale of land by the assembly (ūr) of Vēḷūr alias Virudarājabhayaṅkaranallūr, to Āchchaniḷaiyaṉ, the headman of Pāgal, for being granted to the temple of Rājanārāyaṇa-Viṇṇagar-Āḻvār.
121	On the same slab	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	9th ,, ...	Do.	Incomplete. Seems to record a sale of land by the assembly of Vēḷūr to a native of Kēraḷāntaka-chaturvēdimaṅgalam in Tirumaṇiyūr-nāḍu, a sub-division of Śōḷa-maṇḍalam, for being presented to the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār.
122	On a stone set up in the Jaina temple street, in the same village.	Vijayanagara	[Achyuta]dēva-Mahārāya	Śaka 1453, Virōdhikṛit, Kumbha, śu. di. trayōdaśi, Monday, Pushya.	Do.	Much damaged. Seems to register a gift of money for worship, to the temple of Tiruvakki-aṇḍa-Tambiraṉār at Vēḷūr.
123	On another stone in the same street.	Do.	Achyutarayadēva	Vikṛiti. Āni 10.	Do.	Much damaged. Seems to register a gift of land by the king to the same temple for the merit of Vīra-Vasanta-Nāyaka.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	At the entrance into the central shrine of the Jaina temple in the same village; left side.	....	....	....	Tamil	In modern characters. Records the renovation of the temple by Jayasēna.
125	On the west wall of the central shrine in the ruined Śiva temple at **Olagapuram** (same taluk and district).	....	....	....	Do.	Beginning lost. Gift of sheep for lamps to the temple of Arikula[kēsari-Īśvara] at Ōḷōkamādēvipuram which was a city in [I]rāyur-nāḍu.
126	On the south wall of the same shrine.	Chōḷa ..	Ra[jakēsariyarman], 'who [destroyed] the ships at Śālai.'	Lost	Do.	Stones missing. Seems to register a gift of land by purchase by Nakkaṉ Vayiramēgaṉ for offerings and lamps to the shrine of Terkkil-vāsal, Śāttaṉ.
127	On the same wall	Do. ..	Rājakēsarivarman	7th year	Do.	Built in in the middle. Seems to record a sale of land by the nagarattār of Ulakamādēvipuram in Ōymā-nāḍu to Gaṅgaṉ-Ambalavaṉ Gaṇḍarāḍi[ttaḷōḷa-Viḷupparaiyaṉ of Kuvaḷaḷam in Gaṅgarasāyira, for being presented to the temple for laying out a flower-garden. Mentions Kalikaṇṭaka-peruvarambu.
128	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ...	Do.	Gift of cows for a lamp to the temple of Śrīkailāsamudaiya-Mahādēva at Ōḷōkamādēvipuram, by a merchant.
129	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do.	Gift of sheep for a lamp to the temple of Śrīkailāsattu-Paramasvāmiṉā] at Ulōgamādēvipuram a taniyūr in Ōymā-nāḍu, by Ambalavaṉ Gaṇḍarāḍittaṉār, a perundaram of the king, who built the temple.
130	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēndradēva.	Do.	Do. ..	The introduction commences with the words [illegible]. Records a sale of land by the nagarattār of Ulōgamādēvipuram in Pērāyūr-nāḍu, a subdivision of Ōymā-nāḍu for being presented to the temple of Arikalakēsarī-Īśvaramudaiyar in order to meet the expenses connected with the shrine of Rājēndraśōḷa-Viṇṇakar built in it.
131	At the top of the entrance into the same shrine.	....	....	....	Do. ..	Records that Puttuḷaṉ Nīraiyaṉ Kulattāṉ of Māvandaputtur in Tirumuṇaippāḍi, presented the sacred door.
132	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śundara-Pāṇḍyadēva.	18th year, Kārttigai 11.	Do. ..	Records the gift of the revenues from the lands maintained in the Tirumaḍaiviḷāgam, for worship, to the temple of Arikulakēsarī-Īśvaramudaiya-Nayanār at Ulagamādēvipuram in Ōymā-nāḍu alias Vijaiyarājēndraśōḷa-valanāḍu.
133	On the south and east walls of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1348, Parābhava, Mēsha, ba. di. chaturdaśi, Saturday, Rēvati.	Do. ..	Gift of land for worship, offerings and lamps to the temple of Viṭṭaṉūramudaiya-Nayinār at Ku[ma]rapuram alias Ulagamādēvipuram in Muṇṭūṟu-pagru a subdivision of Ōymā-nāḍu alias Vijayarājēndra-valanāḍu, by Liṅgamanāyaka the younger brother of Viṭṭaiya-Nāyaka.
134	On the east and north walls of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman Rājēndra-Chōḷadēva ..	[2]4th year ..	Do. ..	Much damaged. Seems to record a gift of land by the nagarattār of Ulagamādēvipuram in Pērāyūr-nāḍu, a subdivision of Ōymā-nāḍu for feeding 25 Brahmans in a śāla attached to the temple.
135	On the base of the bali-piṭha in front of the same temple.	....	....	....	Do. ..	Records that Śōḷamaṉ alias Va[m]baṉ Āḍavaṉ alias Vidividaṅgaṉ, set up the Śri-piṭha.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On a stone set up near the same temple.	....	....	....	Tamil ..	Damaged. Mentions Villavarāyar of Kōdalūr in Iraṅgōlappāḍi, the agent of Īśura-Nāyaka and the temple of Arikulakēsarīśvaramuḍaiya-Nāyanār at Ulōgamādēvipuram.
137	On a side of the platform near a pond called Āykkuḷam in the same village.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th year	Do. ..	Gift of 4 cows for a lamp to the temple of Kōmaṇi-uṇḍār, by Arvaḷaṅgiḷāṉ Vidividaṅgaṉ Śirunambaḍigaḷ a merchant of Ulōgamādēvipuram in Oymā-nāḍu.
138	On another side of the same platform.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd ,, ...	Do. ..	Registers a gift of land as a dēvadāna to the temple of Gōkaraṇīśvaramuḍaiya-Mahādēva, by the nagarattār of Ulōgamādēvipuram.
139	On the north wall of the central shrine in the ruined Viṣṇu temple in the same village.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th ,, ...	Do. ..	Unfinished. Mentions Vaikōdaṉ Nārāyaṇaṉ Kuḷuṅgāṉilai alias Aḷagiyamaṇavāḷa and the temple of Ariñjiya-Viṇṇagar-Āḻvār at Ulōgamādēvipuram, a city in Oymā-nāḍu alias Vijayarājēndru-vaḷanāḍu.
140	On the north, west and south walls of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	5th ,, ...	Do. ..	Unfinished. Records grants of lands for offerings and śrībali to the temple of Arinjiya-Viṇṇagar-Āḻvār in Lōkamahādēvipuram in Pērāyur-nāḍu, which had been made in previous years but had not been so registered hitherto. Mentions the tanks called Kaḷikaṇṭakappēṛeri and Gaṇḍasādittappēṛeri.
141	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēndradēva.	3rd ,, ...	Do. ..	The introduction commences with the words ஸ்வஸ்திஸ்ரீ, etc. Records a sale of land by the nagarattār of Ulōgamādēvipuram, to a certain Sāttaṉ for being presented to the temple of Arinjigai-Viṇṇagar-Virrirundāḷvār, in order to meet its expenses. The sale-deed was drawn up by Śāmantaḷāḷu-Āchārya, a worshipper of Suṇḍarasōḷaperumpaḷḷi of this town.
142	On the same wall	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	24th ,, ...	Do. ..	Built in at the end. Mentions a palace-woman belonging to Rājēndraśōḷadēvar-Mummuḍiśōḷatterinda-tirumañjanattār-vēḷam.
143	On a slab set up near a well called Śāndikiṇaru in the same village.	....	....	...,	Do. ..	Gift of land made by the villagers as a dēvadāna to the shrine of Aḷagiya-Piḷḷaiyār set up near the well called Kaḍalvaṇaṇārkēṇi.
144	On a slab set up in front of the Aivaṉār temple in the same village.	Chōḷa ..	Rajakēsarivarman, 'who destroyed the ships at Śālai.'	11th year	Do. ..	Gift of land for offerings to the shrine of Terkkil-vāḻal-Mahāśāttaṉār, by the Nagarattār of Ulōgamādēvipuram.
145	On three sides of a pillar lying in a field called Śāttuppaṭṭu-kōlśi, in the same village.	Vijayanagara.	Sadāśivadēva-Mahārāya	Kārttigai 26 ..	Do. ..	Gift of Śāttakuppam, a hamlet of Ulagamādēvipuram, in Muṇṇūrrupperru, for worship and repairs to the temple of Tiruvakki-Īśuvaramuḍaiya-Tambirāṉār at Vēḷūr, by Nagu-Reḍḍi under the orders of Koṇḍamarasaiyyaṉ Timmarasaiyan for the merit of Eraṉ-Timmarasar, the agent of the king.
146	On the south wall of the central shrine in the Agastyēśvara-svāmin temple at Kiḻiyanūr (same taluk and district).	Chōḷa ..	. . . . . kēsarivarman	,, ..	Do. ..	Built in. Seems to register a sale of land by the assembly, to a certain Gaṅgaṉ Aṉbulavaṉ Gaṇḍarāditta of Kuvaḷalam in Gaṅgarusāyiṟa, for being presented to the temple of Tiruvagniśvaradēva for śrībali, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the south, east and north walls of the same shrine.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	13th year	Tamil	Built in at the end and incomplete. Mentions Kiḻināḷūr alias Kēraḷāntaka-chaturvēdimaṅgalam a brahmadēya in Oymā-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.
148	On the east wall of the same shrine	Do. ..	Parakēsarivarman	10th ,, ...	Do.	Provides for offerings on Amāvāsya and Saṅkrānti days to the temple of Tiruvagnīśvaramuḍaiyar at Kiḻināḷūr, a brahmadēya in Oymā-nāḍu, by Parākaraṇ Tiyaṉ Sāttaṉ, a member of the Aḷuṅgaṇa of the village.
149	On the same wall	Do. ..	Parakēsarivarman [alias] Raje[ṇdra-Chōḷadēva.	3rd ,, ...	Do.	Damaged. Gift of 50 sheep for a lamp to the same temple by a Brāhmaṇa lady.
150	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ...	Do.	Unfinished. The introduction commences with the words ஸ்வஸ்திஸ்ரீ, etc. Registers a gift of land by the assembly of Kiḻināḷūr alias Ulaguyyavandaśōḷa-chaturvēdimaṅgalam in Oymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, for offerings to the temple of Tiruvagniśvaramuḍaiya-Mahādēva of the village.
151	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	25th ,, ...	Do.	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ, etc. Sale of land by the assembly of Kēraḷāntaka-chaturvēdimaṅgalam to the temple of Tiruvagniśvaramuḍaiya-Mahādēva, for the maintenance of a feeding house called Maravaḍigaḷ.
152	On the same walls	Do. ..	Uḍaiyar śrī-Rājadhirājadēva	29th ,, ...	Do.	Records another sale of land by the assembly, for the same purpose.
153	On the east wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	34th ,, ...	Do.	Records that the assembly of Kiḻināḷūr alias Ulaguyyavandaśōḷa-chaturvēdimaṅgalam in Oymā-nāḍu alias Vijayarājendra-vaḷanāḍu, made certain lands tax-free in return for the interest on money lent to them from the treasury of Piḍichchadēva in the temple of Tiruvakkīśvaram in the same village.
154	On a slab lying in the kitchen of the same temple.	Vijayanagara.	Mallikārjunarāya	Śaka 1372, Pramōdūta, Śittirai 15.	Do.	Damaged. Records that a certain chief Vijaiya-rāya-Gāṅgēya, son of Viruppaṟāya-Gāṅgēya built a śiḷai and repaired three tanks of [Kiḻi]vaḷanāḷūr which had breached in a severe storm.
155	On the south wall of the central shrine in the Vaikuṇṭhavāsa-Perumāḷ temple in the same village.	....	Rājakēsarivarman	18th year	Do.	Records that the assembly of Kiḻināḷūr in Oymā-nāḍu received 75 kaḻañju of gold from a native of Vāḻudavūr in Vāḻudavūr-nāḍu and agreed to feed daily 5 Brāhmaṇs.
156	On the same wall	Chōḷa ..	Rājaraja-Rājakēsarivarman	16th ,, ...	Do.	Records the gift of a kaḷam by a native of Perumbalamaruṅgūr in Śōḷa-nāḍu for convening the assembly of Kiḻiḍūr in Śōḷa-nāḍu for convening the assembly of Kiḻināḷūr a brahmadēya in Oymā-nāḍu.
157	Do.	....	Pārthivēndradhipatiyarman	13th ,, ...	Do.	Gift of sheep for a lamp to the temple of Tigaittiral-Viṣhṇugriha at Kiḻināḷūr, by a certain Daṇḍanāyaka.
158	Do.	Pallava ..	Vijaiya-Nandivikramavarman	3rd ,, ...	Do.	Records a gift of 300 sheep for lamps and of land for offerings, to the temple of Tigaittiral-Viṣhṇugriha at Kiḻināḷūr in Oymā-nāḍu, by Tigaittiraḷār who had built it.

C—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	48th year	Tamil ..	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ, etc., and stops after mentioning the date of the king.
160	On the same wall	Do. ..	Parakēsarivarman	16th ,, ...	Do. ..	Damaged. Seems to register a gift of land by purchase, by Sattan Malladigal of Vēṣalippāḍi, for the annual repairs of a tank.
161	On the same wall	Vijaya-nagara.	Achyutayadēva-Mahārāya, son of Vira-pratāpa Vira-Bhujabala Vira-Na[ra]siṅgayadēva-Mahārāya.	Śaka 1454, Nandana, Āḍi 5.	Do. ..	Registers a gift of land and of house-sites to certain Vaishṇavas, for conducting annual repairs to the temple of Viṟṟirunda-Perumāḷ.
162	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa	[Rājarāja I]	....	Do. ..	Undeciphered. The conquests of the king that are noted extend up to Kaliṅgam.
163	On the north wall of the same maṇḍapa.	..	Tribhuvanachakravartin Kōnērinmai-koṇḍaṉ.	3rd year, Āḍi ..	Do. ..	Gift of the village of Amarppākkam, for worship and repairs, to the temple of Viṟṟirunda-Perumāḷ at Kiḷiyanūr alias Ulaguṟyavaṇdaśōḷa chaturvēdimaṅgalam.
164	On the west wall of the same maṇḍapa.	..	....	....	Do. ..	Records that this is the charity of Aḍittaṭṭōvaṉ alias Kaliṅgarāyar.
165	On the west side of the platform in front of the same maṇḍapa.	..	Rajanārāyaṇaṉ Śambuvarāyaṉ	14th year	Do. ..	Records the gift of a vessel by a certain Vēdanārāyaṇaṉ.
166	On the same side	..	....	....	Do. ..	Records that the steps (sōpāṇa) were made by Dēvakula-Perumāḷ alias Vaṟṟaṇaḍudaiyāṉ of Vijaiyaṅkudi.
167	On the west wall of the prākāra of the same temple; inside.	Vijaya-nagara.	Achyutarāya	Śaka 1453, Khara, Māsi 9.	Do. ..	Gift of land for offerings to the temple, for the merit of the king and Timmappa-Nāyaka.
168	At the entrance into the same temple; left side.	..	....	Śaka 1452, Vikṛiti, Āḍi 2.	Do. ..	Gift of land for worship to the temple of Viṟṟirunda-Perumāḷ at Kiḷiyanūr, by Vīrappa-Nāyaka, the agent of Namaśśivāya-Nāyaka, for the merit of the latter. Below this is an inscription which states that Peruvāṟgaṇḍaṉ of Uḷaṇḍai gave the tiruchchōṟiṉa[ṉa]pichchai.
169	On the margin of the platform in the Aiyaṉār temple in the same village.	Vijaya-nagara.	[Mahā]maṇḍalēśvara Sadāśivadēva-Mahārāya.	Śaka 1467, Viśvavasu .. .., Śrāvaṇa, Friday.	Do. ..	Fragments.
170	On the west wall of the central shrine in the Agastyēśvara temple at Chunampeṭ-Villivākkam (Madurantakam taluk, Chingleput district).	Paṇḍya ..	Jaṭāvarmaṉ Tribhuvanachakravartin Vīra-Paṇḍyadēva.	12th year, [Kaṉṉi], ba.di.pra[thama], Monday, Makha.	Do. ..	Gift of money for a lamp to the temple of Tiruvagattīśvaramudaiya-Nāyaṉār at Villipākkam alias Gaṅgaikoṇḍaśōḷanallūr in Cyūa-nāḍu alias Vijiyarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam by a native of Kūvam alias Tyāgasamudranallūr in Manavir-kōṭṭam.
171	On the south wall of the same shrine.	Vijaya-nagara.	Vīra-Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.	Mithuna, śu. di. prathamai, Wednesday.	Do. ..	Much damaged. Mentions Villi[pā]kkam alias Gaṅgai-koṇḍaśōḷanallūr.
172	On the same wall	Do.	Mahāmaṇḍalēśvara Kampaṇa-Uḍaiyar ..	Pramāḍi	Do. ..	Much damaged. Seems to provide for a festival to the temple at Villipākkam. The record is signed by Viṭṭappaṉ.
173	On a pillar lying in front of the Zamindar's house, at Chunampeṭ (same taluk and district).	Do.	Dharmarāya, son of Virapratāpa Narasiṅgayadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1424, Durmati, Simha, śu. di. daśmi, Monday, Śravaṇa.	Do. ..	The inscription reads from bottom upwards. Seems to record a gift of land by purchase for a maṭha (?) by Kēvuraṉa-Nāyaka, son of Narasappa-Nayaka a Kaṉṉaḍiya resident of Maṭhāḍupaḍaividu in Mārugamaṅgalapparu which was situated in Jayaṅgoṇḍa-Toṇḍamaṇḍalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On the east wall of the Varadarāja-Perumāḷ temple at Tribhuvāṇi (Pondicherry French settlements).	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷadēva (I).	5th year	Tamil	"This temple of Naḍuvil-Viranārāyaṇa-Vinnagar at Tribhuvanamahādēvi-chaturvēdimaṅgalam, a brahmadēya in Jayaṅgoṇḍachōḷa-maṇḍalam, shall be under the protection of the regiments Śri [Vāḍavūr]-Tillaiyāḷipperumbaḍai and . . . . . Pāḷḷaiyirayar of our lord Rājarājadēvar." Begins with the historical introduction ஸ்வஸ்திஸ்ரீ, etc.
175	On the east, north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ...	Do.	Damaged and incomplete. Registers a gift of land for the temple site, a hall, temple premises and flower-garden, to the god Aruḷākara-Īśvaramuḍaiyār set up in the 5th year of Vikrama-Chōḷadēva, by Arumbakkiḻāṉ Maduraṉtakaṉ Poṉṉambalakkūttaṉ alias Peṟkōyil Toṇḍamāṉār residing in Maṇavil in Maṇavil-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam, for the prosperity of the king (Perumāḷ) and the village. The gift was made at the command of the great assembly who were attending to the duties of the village of Tribhuvanamādēvi-chaturvēdimaṅgalam, a brahmadēya, from the month of Karkaṭaka. The flower garden of (the image of) Paraṇṭakadēva set up in the temple of Rājarāja-Īśvaramuḍaiyār is referred to incidentally. Begins with the historical introduction ஸ்வஸ்திஸ்ரீ, etc.
176	On the same walls	Do. ..	Rājakēsarivarman alias Rājādhirājadēva	30th year, Mīna, Wednesday, Uttiram.	Do.	Registers a gift of land for providing a sumptuous offering called after Rājēndra-Chōḷa, to the god Naḍuvil Śri-Viranārāyaṇa-Vinnagar-Āḻvār, by Rājēndraśōḷa-Mavali-Vāṇarājar under the auspices of the great assembly of Tribhuvanamādevi-chaturvēdimaṅgalam which met in the maṇḍapa built by Sembiyaṉ Umbaḷanāṭṭu-Mēvaṇḍavaḷar for the merit of Rājēndra-Chōḷadēva. Tribhuvanamādevi-chaturvēdimaṅgalam is herein stated to have been an independent village (taniyūr) in Viḻupparaiya-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu. Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc.
177	On the north wall of the same temple.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	[6]th year, Simha, ba. di. Ekādaśī, Punarvasu, [Tuesday].	Do.	Much worn out. Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Registers a gift of land by purchase for worship and offerings to the god Kōlavarāha-Āḻvāṉ who is pleased to reside in the Śrīkōyil. The gold was deposited in the treasury of the temple.
178	On the same wall	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	9th year, Rishabha, [śu]. di. Saptami, Āḍīśha, Thursday.	Do	Begins with the historical introduction ஸ்வஸ்திஸ்ரீ, etc. Registers a gift of land by purchase to the god Tiruvayindraparattu-Āḻvāṉ. Herein Viḻupparaiya-nāḍu in which Tribhuvanamādēvi-chaturvēdimaṅgalam was situated, is stated to have been a subdivision of Rājēndra-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the north and west walls of the same temple.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Mithuna, ba. di. chaturthi, Thursday, Avittam.	Tamil	Begins with the introduction ஸ்வஸ்தி ஸகல etc. Seems to record a gift of land to the temple of Tiruvayindrapurat-[tāḷvāṉ].
180	On the west wall of the same temple.	Do. ..	Do. do.	6th year Vṛischika, ba. di. trayōdaśi, Tuesday, Svāti.	Do.	Begins with the introduction ஸ்வஸ்தி ஸகல etc. Registers the order of Pallavan Pallavaraiyar the Secretary (tirumandira-ōlai), made at the request of Vāṇādhirājar the commander of the forces (sēnāpati) that nobody except the residentiary Vellālas of Vakkur should levy or payany kind of dues within the village and that those who do so will be considered to have transgressed the law. This order was engraved while Perumpuliyūr-Nambi was inspecting the temple business.
181	On the same wall	Do. ..	Do. do.	6th year, Mēsha, śu. di. trayōdaśi, Hasta, Thursday.	Do.	Registers an order of the assembly altering the classification of the land at Puttūr alias Jananāthanallūr which had been already granted for the merit of Udaiyapirāṭṭiyār. Pirāntakan Ulōgamādēviyār. Refers to the kadai-īḍu of Villavarāyar, ... Māvēndavēḷār, the adhikārin who is called "uncle" (ammāṉ) and sēnāpati Rājēndra-Vayirāgarachōḷar. Commences with the historical introduction ஸ்வஸ்தி ஸகல etc.
182	On the south wall of the same temple.	Pallava ..	Śakalabhuvanachakravartin Kāḍavaṉ Avaṉi-āḷappirandāṉ Kō-Peruñjiṅgaṉ.	....	Tamil and Grantha.	States that Avaṉi-āḷappirandāṉ constructed a temple for Hēramba-[Gaṇapati] on the banks of the tank at Tribhuvanamādēvi. He repaired the embankment, the sluices and the irrigation channels of the tank.
183	On the same wall	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Kanyā, Sunday, Pūrvāshāḍha.	Tamil ..	Begins with the introduction ஸ்வஸ்தி ஸகல etc. Gift of land for offerings, worship etc., to the temple of Virasōḷa-Viṇṇagar-Āḻvār by the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam which assembled in the temple of Viranārāyaṇa-Viṇṇagar-Āḻvār.
184	Do.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Karkaṭaka, ba. di. navami Rōhiṇi, Thursday.	Do. ..	Stones out of order. Commences with the introduction புகழ்மிக்க புலி etc. Gift of land free of taxes and two house-sites, for feeding twenty Brahmans with sumptuous meals. The land was called Tribhuvanamādēvi after this village. The great assembly met in the maṇḍapa called Uttama-Chōḷa-Viḻupparaiyan-tiruṇḍapam in front of the temple of Śrīkōyil Viṇṇagar-Āḻvār.
185	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājēndra Chōḷadēva (Kulōttuṅga I).	3rd year ..	Do. ..	Damaged and incomplete. Commences with the introduction ஸ்வஸ்தி ஜகத் etc. Mentions the adhikārin Uttama-Chōḷa Vāṇavarājar and Kuṇḍaramaḷa-chaturvēdi maṅgalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōḷa ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Mithuna, ba. di. tṛitīyā, Thursday, Pūrvāṣāḍi.	Tamil ..	Begins with the introduction புகழ்மிக்கபுலி etc. Registers an order of the great assembly altering the classification of the land which was given to the image of Viṟṟirundāḷvār in the temple of Śrīkōyil alias Viranārāyaṇa-Viṇṇagar-Āḻvār for feeding twenty Brahmans.
187	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	29th year, Mithuna, Sunday, Viśākha.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Seems to record a gift of land for feeding the Śrī-Vaishṇavas of the eighteen districts in the Rājēndrasōḷaṉ-maḍam.
188	On the south and east walls of the same temple.	Do. ..	Rājakēsarivarman alias Vijaiyarājēndradēva.	35th year and 93rd day.	Do. ..	Begins with the introduction ஸ்வஸ்தி etc. Gift of land to the Āḻvār at Tiruvayindrapuram, by Perumbuliyūr Nīlakaṇṭhaṉ Nārāyaṇaṉ of Śūraśōḷamaṇichchēri altering the classification. Mentions the adhikārin Ahavamalla-Kaḷaṅtaka-Māvēndavēḷaṉ.
189	On the north side of the base of the same temple.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	16th year, Mithuna, Friday, Uttirāṭṭādi.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. States that the village Voṟakkūr which was a dēvadāna of the temple of Naḍuvil-Śrī-kōyil Śrī Viranārāyaṇa-Viṇṇagar-Āḻvār, was apportioned to 48 tenants after dividing the lands into six divisions generally. It was also stipulated that the tenants are not liable to pay any taxes except those due to the god of Naḍuvil-Śrīkōyil and to the tank Kōkkiḷaṉādippērēri.
190	On the same wall	Do. ..	Rājakēsarivarman alias Triṇbhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	49th year	Do. ..	Commences with the introduction புகழ்மேவிய etc. Records that the land already given for worship to the temple of Ten-Tiruvēṅgadatiṃberumāṉ at Tribhuvanamādēvi-chaturvēdimaṅgalam, a brahmadēya in Vīravatāravaḷanāḍu, a sub-division of Gaṅgaikoṇḍaśōḷa-vaḷanāḍu, was inadequate and that additional lands were given.
191	On the north, west and south sides of the same base.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rājādhirāja.	33rd year and 191st day.	Do. ..	Stones displaced. Commences with the introduction ஸ்வஸ்தி etc.
192	On the same sides	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	6th year	Do. ..	... Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc.
193	On the west side of same base ..	Do. ..	Rajakēsarivarman alias Kulōttuṅga-Chōḷadēva.	48th ,, ..	Do. ..	Gift of sheep for a lamp.
194	On the same side	Vijaya-nagara.	Viruppaṇa-Uḍaiyar	Śaka 1314, Yuva ..	Do. ..	Stones displaced. Seems to record a gift of land to the temple of Viṟṟirunda-Perumāḷ.
195	On the south side of the same base	Chōḷa ..	Rājēndra-Chōḷadēva	20th year	Do. ..	Do. Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc.
196	On a slab built into the floor of the maṇḍapa in front of the same temple.	Do. ..	Rājakēsarivarman, 'who destroyed the ships at Kaṇḍaḷūr-Śālai.'	10th ,, ...	Do. ..	Damaged. Seems to register a gift of land by purchase, for supplying water and burning a lamp. The tank Kōkkiḷaṉādippērēri figures among the boundaries of the land.
197	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th ,, ...	Do. ..	Commences with the introduction புகழ்மேவிய etc. Gift of land, free of taxes, for conducting a festival to the temple of Tirunāgēśvaramuḍaiya-Paramasvāmin.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	Chôla ..	Râjakêsarivarman alias Chakravartin Kulôttuṅga-Chôḷadêva.	27th year, Karkaṭaka, śu. di. dvitîyai, Puṣhya, Wednesday.	Tamil ..	Commences with the same introduction as in No. 197 above. Gift of land to [Pipa]ṉai Tirunârâyaṇa-bhaṭṭaṉ alias Kavikumudachandra-paṇḍitaṉ of Mâṇakkâsaṉichêri, by the great assembly of Tribhuvanamâdêvi-chaturvêdimaṅgalam an independent village and a brahmadêya in Vîravaṭâra-valanâḍu, a sub-division of Gaṅgaikoṇḍachôḷa-valanâḍu as a recompense for having composed Kulôttuṅga-Chôḷa-charitai, a kâvya glorifying the king (perumâḷ). The assembly was required to listen to the kâvya as well.
199	On the south, east and north walls of the same maṇḍapa.	Do. ..	Râjakêsarivarman alias Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	43rd year	Do. ..	Stones missing and displaced.
200	On the east wall of the same maṇḍapa.	Do. ..	Râjakêsarivarman alias [Kulôttuṅga]-Chôḷadêva.	4[3]rd ,, ...	Do. ..	Do. do. Commences with the introduction ஸ்வஸ்தி ஸமஸ்த, etc. Seems to record a gift of land for feeding tapasvins and Mâhêśvaras.
201	On the same wall	Do. ..	[Râjakêsarivarman alias] Kulôttuṅga-Chôḷadêva.	[28]th year, Mêsha, ba. di. trayôdaśi, Uttiraṭṭâdi, Friday.	Do. ..	Much worn out. Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Prescribes certain rules regarding the cultivation of lands growing areca-palm.
202	On the east and north walls of the same maṇḍapa.	Do. ..	Râjakêsarivarman alias Tribhuvanachakravartin [Kulôttuṅga-Chôḷadêva.]	Lost..	Do. ..	Stones missing. Commences with the introduction ஸ்வஸ்தி ஸமஸ்த, etc. Gift of land by the assembly of Tribhuvanamâdêvi-chaturvêdimaṅgalam for feeding sampradâyins, during the festival of the temple of Tirumerkôyil-Âḻvar, on New-moon days and Vishus and while offerings are made to the Âḻvar of Merkôyil in the Vêdântavêdyamadam.
203	On the same walls	Do. ..	Rajakêsarivarman alias [Kulôttuṅga]-Chôḷadêva.	48th year	Do. ..	Stones missing. Begins with the same introduction. Seems to register a gift of land for feeding the itinerant Śivayôgins and Mâhêśvaras in the Tirunavukkaraśumadam.
204	On the north wall of the same maṇḍapa.	Do. ..	[Râjakêsari]varman alias Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	[4]3rd ,, ...	Do. ..	Fragments. Begins with the same introduction. Refers to the temple of Teṉ-Eṟuvêṅgaḍattâḻvâr at Tribhuvanamâdêvi-chaturvêdimaṅgalam.
205	On the same wall	Do. ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	43rd ,, ...	Tamil and Grantha.	Damaged. States that persons who are qualified to do the services of bhaṭṭavṛitti, kidai, adsippu, kûttam, accountancy (kaṇakku), carpentry (tachchu) and others should take up such services in the village only. Those who engage themselves in these services beyond this village will be considered to have transgressed the law, to have committed a fault against the great assembly and to have ruined the village.
206	Do.	Do. ..	Râjakêsarivarman alias Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	23rd ,, ...	Tamil ..	Commences with the introduction ஸ்வஸ்தி ஸமஸ்த, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	Chôla ..	Râjakêsarivarman alias Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	42nd year	Tamil ..	Commences with the same introduction. Records that the lands belonging to the temple of Ênâttu-Durgaiyâr Ônkarasundariyâr, situated in the eastern hamlet of this village with the temple flower-garden and tank, were registered as a village gift to the said goddess under class 12. This land was renamed Bhûpâlasundara-vilagam after demarcating the lands and fixing the boundaries.
208	On the side of the west veranda in the prâkâra of the same temple.	Do. ..	Parakêsarivarman alias Tribhuvanachakravartin Vikrama-Chôḷadêva.	9th ,, ..	Do. ..	Commences with the introduction ஸ்ரீஸ்வஸ்தி, etc. Records a gift of land to the weavers for supplying certain cloths to the temple. It is said of these weavers that they were the offspring of a Brahman with a Vaiśya (woman) and that as authorised by the Âgamas and Smṛitis, they had the privilege of weaving and supplying cloths to temples and kings.
209	On the same side	Do. ..	Râjakêsarivarman alias Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	19th ,, ..	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸமஸ்த, etc. The tax-free lands already granted to the temple of Udaiyâr Tirumâṇikuḻi-Mahâdêva in Merka-nâḍu a sub-division of Virudarajabhayankara-valanâḍu were found insufficient to meet the daily expenses, incense, etc.; and the great assembly made an additional grant of tax-free land in the village of Tribhuvanamâdêvi-chaturvêdimaṅgalam.
210	On the west side of the ruined maṇḍapa opposite the same temple.	Do. ..	Râjakêsarivarman alias Uḍaiyâr Śrî Râjadhirâjadêva.	Makara, śu. di. Wednesday, Ârdrâ.	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Gift of land as goldsmith's service-inam, to a goldsmith named Araṅgaṉ Kumaraṉ alias Râjâdhiraja-perundaṭṭaṉ who was required to do the work of a goldsmith for himself and for others within the village and its hamlets.
211	On a stone lying by the side of the same maṇḍapa.	Do. ..	Râjarajakêsarivarman, [who destroyed the ships at Kâṇḍaḷûr-Śâlai.]	12th year	Do. ..	Much damaged.
212	On the sides of a pillar lying near the same maṇḍapa.	Do. ..	Râjakêsarivarman alias Chakravartin Kulôttuṅga-Chôḷadêva.	13th year, Simha, ba. di. Monday, ekâdaśi, Punarvasu. ..	Do. ..	The big men of the assembly decided that the tax antarâyam should be levied on those who cultivated the lands.
213	On fragments lying round the same temple.	..	....alias Tribhuvanachakravartin Kulôttuṅga....	.. ..	Do. ..	...
214	On the north base of the Ubhaya-Nachchiyâr shrine in the Gaṅgavarâhêśvarasvâmin temple at Tirukkaṇji (French Settlements).	Paṇḍya ..	Tribhuvanachakravartin Parâkrama-Paṇḍyadêva.	[4]th year, Mithuna, ba. di. Wednesday.	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Gaṅgaivara-nimṛar.
215	On a slab lying in the same temple	Chôla ..	Râjakêsarivarman Kulôttuṅga-Chôḷa I.	40th year	Do. ..	Records that the bank of the tank at Tribhuvanamâdêvi-chaturvêdimaṅgalam had breached and that Bhûtamaṅgalamudaiyan Oṟṟiyûran Bhûpâlasundaran alias Śôḷakoṉâr had it repaired. The stone revetment was constructed by Śaṅgaḷârudaiyan Araiyaṉ Tirumalaipâdi-Uḍaiyan alias Malaiyappiyarâjaṉ on behalf of the former. The revetment was called Kulôttuṅgaśôḷan.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same slab	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa (I)	44th year	Tamil ..	Refers to the same transaction and registers a gift of land by Sōḷakōṉār for repairing the bank and constructing the stone revetment. The paddy accruing for the repair of the tank was being mixed up with the general dues from the villages and the above noted repairs were not being attended to. In lieu of this paddy was now given land in Neṭṭaippākkam alias Bhūpālasundaranallūr, a hamlet of Tribhuvanamādēvi-chaturvēdimaṅgalam.
217	On the north wall of the central shrine in the Raṅganāthasvamin temple at Tirumalpadi (Wandiwash taluk, North Arcot district).	..	Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.	19th ,, ...	Do. ..	Gift of certain taxes for burning lamps to the temple of Paḷḷikoṇḍa-Perumāḷ at Tiruvāypāḍi in Poṉṉūr-paṟṟu.
218	On the north and west walls of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇan ..	5th year, Āḍi ..	Do. ..	Lost in the middle. Gift of land for worship, repairs and festivals to the same temple.
219	On the east, north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4[0]th year ..	Do. ..	Gift of land by purchase as dēvadāna, to the temple of Vikrama-Chōḷa-Viṇṇagar-Āḻvar, by the residents of Tennārūr in Tennārūr-nāḍu, a sub-division of Palakuṟṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
220	On the west and south walls of the same shrine.	.. ..	Sakalalōkachakravartin Rājanārāyaṇan ..	16th ,, ...	Do. ..	Records that the various festivals in the temple of Paḷḷi-koṇḍa-Perumāḷ were to be conducted by collecting the dues from the persons who had undertaken to conduct these festivals.
221	On the same walls	..	Do. do.	17th year, Āḍi ..	Do. ..	Gift of taxes to the same temple for offerings.
222	Do.	..	Sakalalōkachakravartin Rājanārāyaṇan Sambuvarāya.	4th year	Do. ..	Gift of land to the same temple.
223	On the north and west walls of the Tāyar shrine in the same temple.	Vijayanagara	Achyutadēva-Mahārāya, son of Vīra-Narasiṅgadēva-Mahārāya, who instituted the elephant-hunt.'	Śaka 1458, Durmukhi, Mithuna, śu. di. . . . Kārttigai.	Do. ..	Gift of the village of Kiḻaṉguṟam in Vēḍalāṟṟuvai, for the merit of Achyutadēva-Mahārāya by a resident of Kāñchi-puram and by one of Tiruva[r]pāḍi.
224	On the west wall of the same shrine	..	....	Parābhava, Māsi ..	Do. ..	Gift of lands to the same temple with remission of taxes.
225	On the south wall of the same shrine.	..	....	Virōdhi, Vaigāsi ..	Do. ..	Of the eight shares of land in Kuṇṟakkampūṇḍi given to eight Śrī-Vaishṇava Brahmaṇas as adhyayanāṅga, four shares were misappropriated by Vellaichchiyan and others. These latter were punished for their misconduct and the four shares were equally distributed for conducting worship, etc., in the shrines of Nammāḻvār and Bhāshyakārar.
226	On the rock near the maṇḍapa to the south of the same temple.	..	....	Manmatha Bhādrapada, śu. di. 11.	Telugu ..	Mentions the god Ādi-Raṅganatha of Tiruppaṇāḍi and a certain Vīraṇa-Kartu, a disciple of Lōgāchārya.
227	On the side of a brindāvana in the maṇḍapa of the Tirupaḷḷisvami-kōyil in the same village.	.. ..	....	.... ..	Do. ..	Gift of the terrace (koraḍu) by some private individuals.
228	On the north wall of the central shrine in the Taṭākapurīśvara temple at Madam (same taluk and district).	Vijayanagara	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1285, Śōbhakṛit, Tula, śu. di. trayōdasi, Friday, Rēvati.	Tamil ..	Gift of land to Bhuvanēkaba hudēva a Mahēśvara of the temple of Kuḷandai-Aṇḍār at Madam by Gaṇḍagaṇḍi Madha-Nayakar, [son of] pradhāni Sōmaya-daṇṇāyaka.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Vijaya-nagara.	Vīrapra'āpa Dēvarāya-Mahārāya ..	Śaka 1355, Pramādīcha, Kumbha, śu. di. daśami, Monday, Tiruvōṇam (Śravaṇa).	Tamil	Records the gift of Tirumuṅgkāṇi to Amarakōṉār Kuḷandai-Aṇḍār, one of the Kaikkōḷars of the temple of Tiruvaguḷīśvaramudaiya-Mahādēva. Aramvaḷatta-Nachchiyār and his elder sister paid a visit to Dēvarāya-Mahārāya and procured this gift.
230	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year	Do.	Gift of the two villages Maḷa-ūru and Kōḷaṉḍapuram for the festival in the month of Āṉi, worship and other expenses in the temple of Tiruvaguḷīśvaramudaiya-Mahādēva at Kuḷattūr in Tennārūr-nāḍu a sub-division of Palakuṟṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam, by the residents, Agambaḍiyār, Agambaḍi-Muḍaliars and Paṉṉāṭṭavar of Aṉṉamaṅgalapparṟu of this district.
231	On the west and south walls of the same shrine.	..	....	Śaka 1406	Grantha ..	Records that Champa who was called Rājēndra-Chōḷa gave a Brahman-village, free of taxes, to 24 Brahmaṇas for reciting the Vēdas in the presence of Agnis.
232	On the same walls	Vijayanagara	Dēvarāya-Mahārāya	....	Grantha and Tamil.	Built in. Gives the genealogy of the king from Saṅgama.
233	On the south wall of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇan Sambuvarāya.	7th year, Mēsha śu. di. trayōdasi Wednesday, Uttiram.	Tamil ..	Records a gift of land to the temple by the king at the request of Aṟumalatta Nachchiyār. Registers the appointment of Meykāval in the temple referred to in No. 230 above.
234	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year ..	Do. ..	Gift of land for daily offerings to the temple of Agnīśvara at Kuḷattūr, by Seṅgēṇi Naḷayiravaṉ Ammaiyappaṉ alias Rājaṇḍa-Chōḷa Sambuvarāyaṉ.
235	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	44th ,, ..	Do. ..	Middle portion lost and surface worn out. Seems to record a sale of land to the temple by the residents of Kuḷattūr. Mentions Ammaiyappaṉ alias Rājēndraśōḷachchambu-varāyaṉ.
236	Do.	Vijaya-nagara.	Vīra-Bukkaṇa-Uḍaiyar, son of Vīra Hariyaṇa-Uḍaiyar.	Śaka 1329, Pramādi.	Do. ..	Gift of the village of Maḷavūr to the temple of Agniśvaramudaiya-Mahādēva.
237	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do. ..	Commences with the introduction ,,,,, ,,,,, etc. Sale of land to a resident of Śaḷukki by the residents of Kuḷattūr on behalf of the same temple.
238	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	4th ,, ...	Do. ..	Incomplete. Gift of additional land for sandal-paste, to the temple of Tiruvaguḷīśvaramudaiya-Mahādēva at Kuḷattūr in Tennārūr-nāḍu a sub-division of Palakuṟṟa-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam by Seṅgēṇi Ammaiyappaṉ Aṭṭimallaṉ alias Rājēndraśōḷach-chambuvarāyaṉ.
239	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	3rd ,, ...	Do. ..	Sale of land for a lamp to the temple of Kuḷandai-Aṇḍār at Kuḷattūr in Tennārūr-nāḍu, by a native of Naḍuvil-nāḍu.
240	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara Pāṇḍyadēva.	13th ,, ...	Do. ..	Gift of the village of Aḷiyūr for daily worship and festivals in the temple of Agniśvaramudaiya-Mahādēva at Kuḷattūr.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same walls	Chôla ..	Tribhuvanachakravartin Kulôttunga-Chôladêva.	5th year	Tamil ..	Damaged. Gift of paddy for the midnight service in the same temple.
242	Do.	Do. ..	Vikrama-Chôladêva	3rd ,, ...	Do. ..	Built in. Gift of land for feeding the devotees in th temple of Agnîśvaramudaiye-Mahâdêva, by a Brahma residing in Vikramaśôla-chaturvêdimangalam, an independent village in Pâdaiyûr-kôṭṭam.
243	On the west wall of the same maṇḍapa.	Vijaya-nagara.	Kampaṇa-Uḍaiyar son of Vira-Bokkaṇa-Uḍaiyar.	Parâbhava, Dhanus, ba. di. chaddasi, Sunday, Śôdi (Svati).	Do. ..	Registers the assignment of the service of the accountant of the temple of Kulandai-Aṇḍâr, on one of the Mahêśvaras of the temple.
244	On the south wall of the same maṇḍapa	..	Sakalalôkachakravartin Râjanârâyaṇa ..	6th year, Âḍi ..	Do. ..	Assignment of the appointment of accountant of the interior section of the same temple.
245	On the same wall	..	Sakalalôkachakravartin Rajanârâyaṇa Sambuvarâya.	6th year Sidhha, śu. di. prathama, Sunday, Makha.	Do. ..	Records a similar transaction in the temple of Agnîśvaramudaiya-Mahâdêva.
246	Do.	Paṇḍya ..	Tribhuvanachakravartin Kônerinmaikoṇḍa Sundara-Paṇḍyadêva.	13 + 2nd year ..	Do. ..	Gift of land for worship and daily expenses in the same temple.
247	Do.	..	Maravarman Tribhuvanachakravartin Vira-Paṇḍyadêva.	....	Grantha ..	This inscription is engraved below No. 246 above and records that it was engraved at the instance of Hastimalla.
248	On a slab lying inside the same maṇḍapa	Paṇḍya ..	....	Doubtful	Tamil ..	Damaged.
249	On the south wall of the Svayambhulingam shrine in the first prâkâra of the same temple.	..	....	....	Do. ..	This is the gift of pradhâni Viṭṭappar, son of Appaṟśar.
250	On the north wall of the same prâkâra.	Paṇḍya	[Maravarman] Tribhuvarachakravartin Vira-Paṇḍyadêva.	4th year	Do. ..	Damaged. Gift of paddy and money for offerings and lamps to the image of Puvananâyakêśuramudaiya-Nâyanâr set up by one of the Kaikkôlars of the village.
251	On the south wall of the same prâkâra.	Vijaya-nagara.	Hariyaṇa-Uḍaiyar	Śaka 1305, Rudhirodgâri, Mina, śu. di. pûrṇasi, (paurnami), Monday, Uttiram.	Do. ..	Unfinished. Gift of land for worship by Uttama-Nambi Karuṇâjivuṭaṇâyaṇ of Śiru-Puḷḷur in Virapâṇḍiyanallûr alias Sundara-Paṇḍya-chaturvêdimangalam in Śôla-maṇḍalam, to the shrine of Saptamâtṛis set up by him in the temple of Kulandai-Aṇḍâr.
252	On the east wall of the same prâkâra.	Chôla ..	Tribhuvanachakravartin Râjâdhirâjadêva.	11th year, Mâsi ..	Do. ..	Built in in the middle. Registers a political compact entered into between Seṅgêṇi-Miṇḍaṉ Śiyaṉ Pallavaṉḍaṉ alias Sambhuvarâyaṉ on one side and Seṅgêṇi Âṟṟimallaṉ alias Râjêndraśôja-Sambuvarâya and Oḍuvaṉ alias Râjagambîrachchambuvarâya on the other, by which it was agreed that they would not break the terms of the compact.
253	On the same wall	Do. ..	Tribhuvanachakravartin Rajarâjadêva (III).	3rd ,, ...	Do. ..	Gift of 32 cows for a lamp to the temple of Tiruvagnîśvaramudaiya-Mahâdêva at Kulattûr, by a native of Venkaṭapâkkam in Aṇḍûr-nâḍu a sub-division of Aṇṇârkôṭṭam a district of Jayaṅgoṇḍaśôḷa-maṇḍalam.
254	Do.	Do. ..	Tribhuvanachakravartin Kulôttunga-Chôladêva.	11th ,, ...	Do. ..	Registers a compact similar to that of No. 252 above between Kuḍal-Aṟasaṉâṟâyaṇaṉ Âḷaṉpiraṇḍaṉ alias Kaḍavarâyaṉ and Seṅgêṇi Vîraśôḷaṉ Âṟṟimallaṉ alias Kulôttuṅgaśôḷa Sambuvarâyar.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chôla ..	Tribhuvanachakravartin Kulôttunga-Chôladêva.	2 [6]th year ..	Tamil ..	Gift of land in Kôḍaṇḍapuram in Iṉjipôḍu-nâḍu a sub-division of Palakuṟa-kôṭṭam for lamp to the temple of Tiruvagnîśvaramudaiya-Mahâdêva.
256	Do.	Do. ..	Râjarâjadêva	10th ,, ...	Do. ..	Gift of cows for a lamp to the temple of Kulandai-Aṇḍâr at Kulattûr by Śeṇḍamaraikkaṇṇaṉ Śôḷakôṉ, a veḷḷâḷa of Uṟukkâḍu.
257	Do.	Vijaya-nagara.	Vira-Bokkaṇṇa-Uḍaiyar, son of Vira-Hariyaṇṇa-Uḍaiyar.	Śaka 1325, Svabhânu, Mêsha, ba. di. trayôdasi, Monday, Śa a m	Do. ..	Gift of two houses to a certain individual who was assigned as a servant in the temple of Kulandai-Aṇḍâr.
258	Do.	..	....	Pârthiva, Âṇi ..	Do. ..	Records the sale of a house-site to Bhuvanêkabâhudêva, manager of a maṭha.
259	Do.	Chôla ..	Tribhuvanachakravartin Kulôttunga-Chôladêva.	46th year ..	Do. ..	Built in below and at the end. Seems to record a gift of land to the temple of Agnîśvaramudaiyar for opening a flower-garden and digging a fresh-water tank.
260	Do.	Vijaya-nagara.	Vira-Bokkaṇa-Uḍaiyar, son of Vira-Hariyaṇa-Uḍaiyar.	Śaka 1325, Svabhânu, Mêsha, śu. di. daśami, Monday, Śadaiyam.	Do. ..	Gift of the village of Maḷavûr free of taxes, by Vira-Puliyaraya-Uḍaiyar, son of Vira-Bukkaṇa-Uḍaiyar, to the temple of Agnîśvaramudaiya-Mahâdêva, for an offering, two perpetual lamps, twilight lamp, for festivals, worship, repairs and flower-garden.
261	On the east wall of the mahâmaṇḍapa in the same temple.	..	. . . dêva-Mahârâja	Âṅgira, Kârttigai	Do. ..	Built in at the end. Seems to record a gift of land.
262	On the east wall of the Brihannayaki-Amman shrine in the second prâkâra of the same temple.	Do.	Vira-Bokkaṇṇa-Uḍaiyar, [son of] Vira Hariyaṇṇa-[Uḍaiyar].	Śaka 132*, Pârthiva, Makara-Saṅkrânti.	Do. ..	Gift of land for a lamp to be burnt at the service called Gâṅgêyaṉ-śandi after the donor Râjarâjaṉ Gâṅgêyaṉ.
263	On the same wall	..	....	....	Tamil verse ..	....
264	On the west wall of the kalyâṇamaṇḍapa in the same prâkâra.	..	....	Śukla, Kârttigai 21.	Tamil ..	Assignment of Śidari-kâṇiyâṭchi (service) on a certain individual with the gift of land and distribution daily of the cooked rice attached to that office.
265	On the south wall of the same maṇḍapa.	..	Sakalalôkachakravartin Rajanârâyaṇa Sambuvarâya.	12th year ..	Do. ..	Records that the maṇḍapa was constructed by a dancing girl of the temple of Kulandai-Aṇḍâr.
266	On the wall of the ruined shrine on the south side of the same prâkâra.	Vijaya-nagara.	Kampaṇa-Uḍaiyar	Viśvâvasu, Karkataka, ba. di. Tritîya, Sunday, Aviṭṭam (Dhanishṭa.)	Do. ..	Registers the services of tirukkaiyôṭṭi and singing before the god in the name of certain devotees in (the temple of) Tirumuḍuṅgunram.
267	On the left side of the outer gôpura of the same prâkâra.	Do.	Kampaṇa-Uḍaiyar, son of Vira-Bokkaṇa-Uḍaiyar.	Śaka 1286, Virôdhikrit.	Do. ..	Records that the gôpura called Gaṇḍaragûḷimârâyaṇâyakaṉ-tirugôpuram in the second prâkâra in the temple of Tiruvagnîśvaramudaiya-Mahâdêva at Kulattûr was the gift of Gaṇḍaragûḷimâraya-Nâyakaṉ, son of Sômaya-Daṇṇâyakkar on the occasion of the capture by him of Vengramaṅkoṇḍa-Śambuvarâyar and Râjagambîraṉ-malai.
268	On the right side of the same gôpura.	Do.	Kampaṇṇa	....	Tamil verse ..	Verse in praise of Bukkaṇa, Kampaṇa and Sômaya-daṇṇâyaka. Seems to record the construction of the gôpura by Gaṇḍaragûḷi.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
269	On the same side.	..	....	....	Tamil ..	This gōpura and the doorway are the gifts of Tonaṇḍar Arrular.
270	On a slab set up by the side of the same gōpura.	Vijaya-nagara.	Vīrapra'āpa Achyutayadēva-Mahārāya ..	Śaka 1462, Vikṛiti, Rishabha śu. di. daśami, Monday, Tiruvōṇam (Śravaṇ).	Do. ..	Gift of certain taxes to the temple of Tiruvagnīśvaram-uḍaiya-Mahādēva for conducting the mahāpūja.
271	On the south wall of the same prākāra.	Do.	Kampaṇa-Uḍaiyar son of Vīra-Bokkaṇa-Uḍaiyar.	Krōdhi, Aippaśi ..	Do. ..	Records that the walls of the second prākāra of the Kulandai-Āṇḍār temple was built by Tirunallikilāṉ Nallakamban Teṉṉavarāyaṉ of Ilaṅgāḍu.
272	Over an image of Durgā cut on the boulder called Rājakkal to the south of the same temple.	..	....	2°th year	Do. ..	This is the Bhagavatī cut by Naḍuṅgāṇilai.
273	On the same boulder	Chōḷa ..	Kulōttuṅga-Chōḷadēva	43rd ,, ...	Do. ..	Gift of 48 sheep for ½ lamp to the temple of Tiruvagnīśvaram-Uḍaiyar, by Bhuvanaśōṟaṉ of Nariyaṉpākkam in Paṉaiyūr-nāḍu for having killed by mistake with an arrow while aiming at a deer Ponnaṉ Achchiruvaṉ of Śaṅgarambākkam in Oymā-nāḍu.
274	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	40th ,, ..	Do. ..	Incomplete and damaged. Seems to refer to an accident similar to that of No. 273 above and records a gift of ½ lamp.
275	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	41st ,, ..	Do. ..	Damaged.
276	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	49th ,, ..	Do. ..	Incomplete. Mentions the temple of Tiruvagnīśvaram-Uḍaiyar.
277	Do.	Do. ..	Do.	43rd ,, ..	Do. ..	Gift of 12 sheep for ¼ lamp to the same temple.
278	Do.	Do. ..	Do.	3[8]th,, ..	Do. ..	Refers to an accident in a deer hunt as in No. 273 above and records a gift of ¼ lamp to be burnt in the Agnīśvaram-Uḍaiyār temple.
279	Do.	Do. ..	Do.	38th ,, ..	Do. ..	Refers to a similar accident as in No. 273 above and records a gift of ¼ lamp.
280	Do.	Do. ..	(Kulōttuṅga I)	....	Do. ..	Begins with the introduction உயர்ச்ர மேரு. Seems to record a gift of lamp to the same temple.
281	Do.	Do. ..	Rājakēsarivarman alias Rājēndra-Chōḷadēva.	2nd year ..	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Seems to record a gift of lamp.
282	On the side of the veranda of the ruined maṇḍapa in a field to the south of the same temple.	..	....	[Śaka] 1422, Raudri	Tamil verse ..	Registers that Chennaya Krishṇaya built a shrine to Śambandar at Kuḷandai.
283	On the side of a boulder called Sarukkampārai about a furlong to the south of the same village.	Pallava ..	Vijaya-Kampavikramavarman	26th year ..	Tamil ..	Gift of land by purchase for the maintenance of the tank (eripatti).
284	On a rock near a pond called Veṅgalamma-kuṭṭai in the same village.	Vijaya-nagara.	Kumāra-Kampaṇa	Ānanda, Āḍi ..	Do. ..	States that this pond was dug by a certain Tiruppaṇi-Nāchchiyār a dancing girl of the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On a rock near another pond called Aṇṇāmalaiyāṉ-kuṭṭai in the same village.	..	....	Śaka 14[9]4, Dundubhi.	Tamil ..	Records a gift of land by Śennaya Krishṇaya for burning four lamps and for fetching a potful of water for the sacred bath.
286	On the north wall of the central shrine in the ruined Śiva temple at Āvur (Tiruvaṇṇāmalai taluk, same district).	..	....	22nd year, Āvaṇi 31	Do. ..	Damaged. Seems to record a gift of land.
287	On the same wall	..	Tribhuvanachakravartin Kōṉerimel-koṇḍaṉ.	....	Do. ..	Incomplete. Seems to record a gift of land. Mentions Hoysaḷa-nāḍu and Aḍaippatta-Ilakkappar.
288	On the west wall of the same shrine.	..	....	Śaka 1193, Dhanus, śu. di. prathamā, Friday, Mūla.	Do. ..	Incomplete. Seems to record a gift of land to the temple of Tiruvagattīśvaramuḍaiya-Nāyaṉār at Āvūr in Seṅgunṟa-nāḍu of Vāṇagappāḍi on the northern bank of Peṉṉār a subdivision of Rājaraja-valanāḍu.
289	On the south wall of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉeriṉ-maikoṇḍaṉ Vikrama-Pāṇḍyadēva.	6th year, Paṅguṇi.	Do. ..	Records an order of Mallāya-Daṇḍanāyakkar. Gift of land for conducting a festival on the day of Punarvasu to the temple of Tiruvagattīśvaram-Uḍaiyār at Āvur in Śingamalaiparru.
290	Do.	Pallava ..	Sakalabhuvanachakravartin [Peruṉjiṅga-dē]va.	32nd year, Mēsha, śu. di. prathamā, [Monday], Tiruvadirai (Ārdrā).	Do. ..	Damaged and incomplete. Mentions Mānabharaṇa Śēdiyarāyar and Tiruvagattīśuramuḍaiya-Nāyaṉār.
291	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Sakalabhuvanachakravartin Kōpperuṉ-jiṅgadēva.	3[5]th year, Tula, śu. di. pañchamī, [Thursday], Mūla.	Do. ..	Unfinished. Seems to record a gift of the image of Astradēva by the oil merchants (vāṇigar), who are introduced with numerous titles, to the temple of Tiruvagattīśvaramuḍaiya-Nāyaṉār of Āvur in Śēdimaṇḍalam on the northern bank of Peṉṉār.
292	On the same wall	Hoysaḷa ..	Vīra-Ballāḷadēva	....	Grantha ..	Incomplete.
293	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kō-neṟimēlko[ṇḍaṉ]	....	Tamil ..	Damaged and stone taken off in the middle. Seems to register a gift of land.
294	On the north wall of the same maṇḍapa.	Vijayana-gara.	Vīra-Kampaṇa-Uḍaiyar	.... Rākshasa, Mithuna, śu. di. chaturthī, Sunday, Pushya.	Do. ..	Damaged. Gift of land.
295	On the same wall	..	....	Vikrama, Vṛischika, śu. di. chaturdaśi, Friday Āśvati.	Do. ..	Much damaged. Seems to record a gift of land to a certain number of Chaturvēdi Bhaṭṭas and to the temple of [Vikrama]-Perumā .
296	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	[20]th year, Tula, ba. di. tṛitīya, Monday, Rōhiṇī.	Do. ..	Records a gift of land.
297	On the west wall of the same maṇḍapa.	Vijayana-gara.	Kampaṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Śaka, 19[74], [Nandana], Kanya, śu. di. [Pūrṇai] (Pauṛṇami), Monday, [Revati].	Do. ..	Seems to record a gift of a Brahman village called Somanathapura-chaturśdimaṅgalam in Śiṅgamalaiparru in Śēdimaṇḍalam in Seṅgunṟa-nāḍu in Vāṇagōppāḍi on the northern bank of Peṉṉai by Somappa, the pradhāni of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the same wall	Vijayanagara.	Kampaṇa-Uḍaiyar	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mṛigaśirsha.	Tamil ..	Registers a gift of land to a Brahman residing in Kuḍalur alias Peyyai Śrīdhara-chaturvēdimaṅgalam for adhyayana on special days and during the festival in the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār at Āvūr of Śeḍimaṇḍalam alias Śiṅgamalaipparru.
299	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	4th year, Makara, śu. di. pañchami, Monday, Revati.	Do. ..	Records the rate of taxes fixed on the various crops grown on the lands.
300	On the same wall	Pallava ..	Sakalabhuvanachakravartin Perumjiṅgadēva.	32nd year, Mēsha, śu. di. prathamā, Sunday, Mūla.	Do. ..	Gift of land for supplying sandal-paste and scented powder for bath to the same temple.
301	Do.	..	.. ..	.. ..	Do. ..	Records a gift of white chauri by Sundara-Pāṇḍyakōvalarāyan.
302	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin [Sundara]-Pāṇḍyadēva.	12th year	Do. ..	Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.
303	On a pillar by the side of the same maṇḍapa.	Do. ..	Vira-Pāṇḍyadēva	11th ,, ...	Do. ..	This is the sacred maṇḍapa of Kuḍināyaṇār Narasiṅgadēvar.
304	On the north wall of the Gaṇapati shrine in the same temple.	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Vira-Bokkaṇa-Uḍaiyar.	Vilambi, Kumbha, ba. di. Friday, Mūla.	Do. ..	Records the gift of the village of Kuvakkōli as a hamlet of the village of Sōmanāthapura-chaturvēdimaṅgalam.
305	On the west wall of the same shrine.	Do. ..	Do. do.	Vilambi, Kumbha, ba. di. navami, Friday, Mūla.	Do. ..	Registers that Viśvēśvaradēva of Periyamadam at Tiruvaṇṇāmalai made a gift of the village of Erpakkam to the mahājanas of Vaiyyūr alias Sōmanāthapura-chaturvēdimaṅgalam, an agrahāra in Śiṅgamalaipparru, in exchange for Kuvakkōli which belonged to him as the mahājanas secured an order of the king assigning the latter as a hamlet of Sōmanāthapura.
306	On the south wall of the same shrine.	..	Sakalalōkachakravartin Rajanārāyaṇaṇ ..	23rd year, Āḍi ..	Do. ..	Gift of land free of taxes to a certain Brahman for conducting the worship in the temples of Vaiyyūr-Kuvakkōli, the hamlet of Sōmanāthapura-chaturvēdimaṅgalam. Refers to Timmappaṇar brother-in-law (of the king).
307	On the north, west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rajakēsarivarman alias Rājarājadēva.	24th year	Do. ..	Gift of land for offering to the temple of Tirumāḍappāṛai-Uḍaiyar at Āvūr in Vāṇaśappāḍi on the northern bank of the Pennār at the request of Kallōḷan Vinji Attimallan alias Araiyarabharaṇavaṇavēḷan, while Rājarāja Vāṇakōvaraiyar was residing at Perumbarrappuliyūr (i.e., Chidambaram). The letters appear to belong to a later date.
308	On the south wall of the Amman shrine in the same temple.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1371, Pramōdūta, Makara, śu. di. dvādaśi, Monday, Svāti.	Do. ..	Gift of land free of taxes to Vaṇādaraiyar by the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār at Āvūr.
309	On the west wall of the same shrine.	Do.	Dēvarāya-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1405, Śōbhakṛit, ... śu. di. saptami, Pushya.	Do. ..	Middle stone completely peeled off. Seems to record gift of taxes to Vaṇādaraiyar as śrāśukāval-vari.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the east wall of the same shrine.	Saḷuva ..	Narasiṅgadēva-Mahāraya	Śaka 1393, Vikṛiti, Aippaśi 18, trayōdaśi, Monday, Aśvati.	Tamil ..	Built in. Mentions Annamarasar agent of the king and the temples of Tiruvagattīśvaramuḍaiya-Nāyaṇār and Añjaleṉṟa-Perumāḷ at Āvūr and refers to Oḍḍiyan disturbance.
311	On a boulder in the central shrine in the ruined Vishṇu temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	Doubtful	Do. ..	Seems to record a gift of dry land to the temple of Karmaṇikkattāḷvār at Āvūr.
312	On a rock in a field at Pujaripatti hamlet of Ilavampatti (Omalur taluk, Salem district).	Vijayanagara.	Vīrapratāpa Śrīraṅgadēva-Mahārāya ..	Kaḷiyuga 4756, Śaka 1577, Manmatha, Āṇi, 10, Paurṇami, Friday, Mūla.	Do. ..	Gift of the village of Ilavampatti which was renamed Kaḷḷaṇāthapuram for conducting festivals in the temple of Śrīkaḷḷaṇāthaṇ and Ammaṇi Śivakāmi ar Tāramaṅgalam, by Immuḍikaṭṭi Muḍaliyār, a member of the community of Vaṇaṅgāmuḍi-Muḍaliyars of the place.
313	On a slab near a Mariyamman temple in the same hamlet.	..	....	....	Do. ..	Gift of thirty kaḷañju of gold to (the temple of) Puḷaḷūrdēva by a private individual.
314	On the reverse of the same slab ..	..	....	....	Do. ..	Gift of five kaḷañju of gold to the same god by a private individual.
315	On the north wall of the central shrine in the Kaḷḷaṇāthaṇ temple at Taramangalam (same taluk and district).	..	....	....	Do. ..	First section of the inscription is very much damaged. Records that certain portions of the temple were reconstructed and that certain images were set up and consecrated by Immuḍikaṭṭi-Muḍaliyar of the Vaṇaṅgāmuḍi-Muḍaliyār community.
316	On the north wall of the prakara of the same temple.	Mysore ..	Chikkadēvarāya	Kaḷiyuga 4780, Siddhārthi, Śittirai 10, Monday, saptami, Punarvasu.	Do. ..	Records that Kempayya, the son of Sāmayya of Mysore, and the agent of the king set up and consecrated the images of Śōbhramāṇya and the Aṟuvattumūvar in the temple.
317	On a slab on the road-side, 10½ miles from Dharmapuri on the Dharmapuri-Krishnagiri road (same district).	Vijayanagara.	Vira-Bukkarāya	Parābhava	Do. ..	Records that the hamlet of Ponnāri was given by Rāmanāyaṇ, a local chief of Tagaḍūr-nāḍa in Edirilisōḷa-maṇḍalam for (the temple of) Ponnakkāṭṭar.
318	On the top of a hillock called Kachakal near Pulahalli, a hamlet of Bettamugalalam (Hosur taluk and same district).	Hoysaḷa ..	Vira-Rāmanāthadēva	....	Do. ..	Fragment.
319	On a hero-stone in Balramangalam (same taluk and district).	Do. ..	Tribhuvanachakravartin Vira-Rāmanāthadēva.	31st year, Kārttigai	Do. ..	Mentions that Aṇṇāṟalai, son of . . . . , oruvaḷaṉ, was killed by a tiger in a hunt.
320	On a boulder in a field near a heap of rocks called Nallagutta in the same village.	..	Vira . . . . . Uḍaiyar	Śaka 1303, Dunmati, Tai 12, trayōdaśi, Friday.	Do. ..	Much damaged.
321	On a pillar in the maṇḍapa at the northern entrance into the Malliśvara temple at Bezwada Bezwada taluk, Kistna district).	....	....	Śaka 1161, Māghabahuḷa, chaturdaśi, Wednesday.	Telugu ..	Gift of 26 cows for a perpetual lamp to the god Malliśvara-Mahādēva (of) Bejavāḍa by Malli-Dēsaṭi, son of Proḷi-Dēsaṭi, of the fourth caste a descendant of Ghaḍikōṭa Guṇḍa, lord of Tumburu-nāḍu and a devotee of the god Jōti-Siddhavaṭēśvars. The bōyi that was to supply the daily ghee was granted 1 puṭṭi of land.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same pillar	..	..	Śaka 1055, Uttarāyaṇa-saṁkrānti.	Telugu ..	Damaged. Records that a certain setti of the Parvatāla family made provision for a perpetual lamp in the temple of the same god.
323	Do.	..	..	Śaka 1075	Do. (verse).	Gift of 55 sheep for a perpetual lamp to the same god by Kantamma who was the paternal aunt of Nāgārjuna, the treasurer (dhanadhyakṣa) of Boḍḍana-Nārāyaṇa and who set up an image of the goddess Gauri for the god.
324	Do.	..	..	Śaka 1163, Śivarātri.	Sanskrit (verse) and Telugu.	Registers the gift of 25 cows for a perpetual lamp to the same deity by the Vaiśya Paruva Anni-setti of Gonṭūru who was 'a lord of Penugoṇḍa' and belonged to the Peṇḍlikula-gōtra.
325	On a pillar near the same entrance.	Vijayanagara.	Kṛishṇadēva-Mahārāya	Yuva, Phālguna śu. 6, Thursday.	Telugu ..	Damaged. Refers to an edict set up under the orders of the king by Rāyasam Koṇḍamarasu with reference to the Koṇḍapalli and Koṇḍavīḍu provinces (rājya).
326	On a mutilated pedestal stone in the same temple.	..	.. ..	.. .. ..	Sanskrit (verse)	Fragment. Mentions a chief named Baḍa.
327	On the east face of the Nandi-pillar set up in front of the Mūlasthānēśvara temple at Nadendla (Narasaraopet taluk, Guntur district).	[Koṇḍapaḍumaṭi.]	Malla, son of Maṇḍa and Kundāmba ..	Śaka 1069	Do.	Records the king's provision for a perpetual lamp in the temple of god Śiva at Naḍiṇḍla. The king was the lord of 'Giripraṭiṭhi (i.e., Koṇḍapaḍumāra) which comprised 73 villages'.
328	In the same place	..	.. ..	Śaka 1072, Uttarāyaṇa-saṁkrānti.	Telugu ..	Gift of sheep by Kunḍa [ma], the wife of Mahāmaṇḍalēśvara Maṇḍarāja to the same temple. See the above number.
329	On the left door-jamb of the northern entrance into the mukhamaṇḍapa of the same temple.	..	.. ..	Śaka 1055, Uttarāyaṇa-saṁkrānti.	Do. (verse and prose).	Gift of 12 biruḍa-gadyas for a perpetual lamp in the same temple by Śōramā, wife of Buḍḍanabōyi. The five pūjāris of the temple received the money and provided the necessary ghee for the lamp.
330	On the right door-jamb of the same maṇḍapa.	..	.. ..	Śaka 1078, Uttarāyaṇa-saṁkrānti.	Telugu (verse and prose).	Registers the gift of 55 sheep made for a perpetual lamp in the same temple by Nārāyaṇa, the brother-in-law of [Ba]ḍēya Nāgarāja, who was the son of Velanṭūri-Daṇḍanāyaka Vēmi-Nāyaka, a Brahman of the Maḍhaṭṭika family and the Bhāradvāja-gōtra. In the damaged verse portion is mentioned Gōṅka-Bhūpati.
331	On the south-east pillar in the Kalyāṇa-maṇḍapa of the Trikōṭīśvara temple at Kotappakonda (same taluk and district).	..	.. ..	.. ..	Telugu ..	Damaged. Seems to register the gift of a lamp to the god Trikōṭīśvara-Mahādēva of Kavūru by Daṇḍanāyaka Mumma [ha]-Nāyaka of the Chaturṭṭhakula.
332	On the north-west pillar in the same place.	..	.. ..	Śaka 1[0]75, Viṣhu-saṁkrānti.	Do. ..	Gift of a perpetual lamp to the same deity by Daṭyana-Pregaḍa Sōmana the mudiseli of Mahāmaṇḍalika Boḍḍana-Nāraya.
333	On a slab set up near a well at Nambūr (Guntur taluk, same district).	..	.. ..	Śaka 1448, Vyaya, Chaitra, śu. 15, Thursday.	Do. ..	Registers the terms of the settlement of the land under the donative-tank (dharma-cheruvu) dug by Kommarāja at Nambūru.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	To the left of the entrance into the maṇḍapa before the central shrine in the Śrīkākuḷēśvara temple at Śrīkākulam (Divi taluk, Kistna district).	.. ..	.. ..	.. ..	Telugu ..	Damaged. Seems to register a gift of land made for a lamp to the god Śrīvallabha, Śrīkākoḷanu by a certain Malli-Nāyaka.
335	On a pillar in the maṇḍapa in front of the west gōpura of the Bhīmēśvara temple at Draksharama (Ramachandrapuram taluk, Godavari district).	Gajapati ..	Vīra-Mukunda-Gajapati Mahādēva ..	10th year, Makara, di. 5, kṛi, (i.e., Kṛishṇa) 7, Thursday, Akshaya, Pushya ba. 7, Thursday.	Do. ..	States that the king, while ruling from his throne at Kaṭaka (i.e., Cuttack) having conquered the Gauḍa (country) giving promise of favour to the Gauḍa king, and having performed the pearl tulāpuruṣha and other donations at the Gaṅgā.?) (Ganges), remitted the duties on the marriages in the twenty-seven sthalas attached to Rājamahēndravaram.
336	On the upper tier in the east wall of the Bhīmēśvara temple at Bhīmavaram (Cocanada taluk, same district).	Eastern Chāḷukya.	Sarvalōkāśraya śrī-Viṣhṇuvardhana-Mahārāja.	26th year, Vṛischika-saṁkrānti, Sunday.	Do. ..	Incomplete.
337	On the same tier	Do.	Do.	[6]5th year, Dhanus, lunar eclipse.	Do. ..	Incomplete. Records gift of a perpetual lamp to the god Chāḷukya-Bhīmīśvara. Mentions Udayar śrī-Rājēndra.
338	On a mutilated image lying near the Buddhist ruins in Salihundam (Chicacole taluk, Ganjam district).	.. ..	.. ..	.. ..	Nagarī ..	Fragment. Seems to refer to some ācāryōpādhyāya.
339 to 343	On the prabhas of four Buddhist images set up in the same village.	.. ..	.. ..	.. ..	..	All these give the usual Buddhist formula beginning 'Yedharmmā hēṭuprabhavā', etc.

D.—List of photographs taken during 1918–19.

Number (continued from the last report)	Locality.	Description.	Size of negative.
508	Hampi ..	Stone lion in the Pampāpati temple	Half plate.
509	Do. ..	Krishnarāya and his two consorts (?) in the same temple.	Do.
510	Do. .	Stone image of Sūryanārāyana in the same temple ..	Do.
511	Do. ..	Do. Bhima (?) at the entrance into one of the Palace-gates.	Do.
512	Tādpatri ..	Sculpture in relief of a pig and a dagger in the Rāmēśvara temple.	Do.
513	Avanigadda ..	Pillars of front gōpura within the Vishnu temple ..	Do.
514	Ganapēśvaram.	Stone image of Bhairava in the Śiva temple	Do.
515	Bezwada ..	Sculptural ornament of a group of women playing at *kōlāṭṭam* in the Mallēśvara temple.	Do.
516	Drākshārāma..	View of the Śiva temple and the tank	Do.
517	Do. ..	Another view do.	Do.
518	Do. ..	Stone model of a temple placed within the same temple.	Do.
519	Do. ..	Jaina (?) stone image in the same temple	Do.
520	Do. ..	View of the west gōpura of the same temple	Do.
521	Do. ..	Details from the same gōpura	Do.
522	Do. ..	Stone image of Subrahmanya (?) (two serpents entwined) in the same temple.	Do.
523–524	Do. ..	Bronze image of an elephant in the same temple ..	Do.
525	Do. ..	Do. Naṭarāja in the same temple	Do.
526	Do. ..	Do. three other deities (?) in the same temple	Do.
527	Do. ..	Stone inscriptions ,, ..	Full plate.
528	Do. ..	View of the central shrine ,, ..	Do.
529	Do. ..	Do. verandah round the central shrine ..	Half plate.
530	Bhīmavaram ..	Stone image of a Yakshī (?) in the Śiva temple ..	Do.
531	Do. ..	Stone model of a temple in the same temple	Do.
532	Do. ..	View of Dhvajastambha outside the same temple ..	Do.
533–534	Do. ..	Stone pillar with an image and inscription placed within the temple.	Do.
535	Do. ..	Stone image of Lakshmī-Nārāyana in the Vishnu temple.	Do.
536	Do. ..	Stone image of Garuda-Nārāyana in the same temple.	Do.
537	Do. ..	View of the base of the central shrine of the same temple.	Do.
538	Mukhaliṅgam..	Full view of the gōpura of the Sōmēśvara temple ..	Do.
539–541	Do. ..	Detail of sculptures from the same temple	Full plate.
542	Do. ..	Gateway of the second entrance of the Mukhaliṅgēśvara temple.	Do.
543	Do. ..	Stone image of Tāṇḍavamūrti in the same temple ..	Half plate.
544	Do. ..	Do. Ādisēsha do. ..	Do.
545	Do. ..	Do. Mātaṅgi do. ..	Do.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19, calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

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

1. *Śu.* and *ba.*, respectively, for *Śukla-pakshа* and *Bahula-pakshа*, 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.*, 55½ *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 Nov. 28 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 "Magha" is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Cholas.
		Rājakēsarivarman.
1918	346 and 348	5th year, Kanni, Lunar eclipse. Details not enough for verification.
		Rājakēsarivarman Rājarāja I.
,,	489	1[4]th year, Āṇi, Monday, Tiruvōṇam = Monday, 5th June A.D. 999, which fell within the 14th year of the reign of Rājakēsarivarman Rājarāja I, as determined by Kielhorn. Reign commenced between 25th June and 25th July A.D. 985. (Ep. Ind. Vol. IX, page 217.) On this day nakshatra Śravana or Tiruvōṇam ended about 38 ghaṭikas after mean sunrise.
		Parakēsarivarman Rājēndra-Chōla.
1919	187	29th year, Mithuna, Sunday, Viśākhā. = Sunday, 22nd June A.D. 1040. On this day Viśākha nakshatra commenced at 7 ghaṭikas after sunrise, ending next day at 6 ghaṭikas after mean sunrise.
,,	189	16th year, Mithuna, Friday, Uttiraṭṭādi. In Mithuna, A.D. 1027, at the beginning of 16th year, Uttiraṭṭādi commenced on Tuesday 27th June and ended on Wednesday 28th June. In Mithuna, A.D. 1028, at the end of the 16th year, the same nakshatra began on Sunday 16th June and ended on Monday 17th June. The date seems irregular.
		Rājakēsarivarman Rājādhirājadēva I.
,,	176	30th year, Mīna, Wednesday, Uttiram. = Wednesday 2nd March A.D. 1048. In Mīna A.D. 1047–48, which was the 30th year of this reign, nakshatra Uttiram or Uttara-Phalguni began on Wednesday 2nd March A.D. 1048 at 13 ghaṭikas after mean sunrise and ended next day at 12 ghaṭikas after sunrise.
,,	210	Year lost, Makara, śu. di. Wednesday, Tiruvādirai (Ārdrā). Details cannot be verified for want of regnal year. Every three or seven years, Wednesday in any month would be a day of "Ārdrā."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Cholas—*cont.*
		Parakēsarivarman Rājēndradēva.
1919	179	7th year, Mithuna, ba. di. 4, Thursday, Avittam. The day intended was apparently Thursday, 3rd June A.D. 1059, on which day nakshatra "Avittam" or "Śravishṭha" ended at 20⅓ ghaṭikas after mean sunrise. But the tithi was ba. 5 and not ba. 4 and it ended at 27⅓ ghaṭikas after mean sunrise.
		NOTE.—Ba. 4 prob bly an error for ba. 5
"	180	6th year, Vriśchika, ba. di. 13, Tuesday, Svāti. In 1057 A.D. which fell in the 6th year of the reign, Tuesday 25th November (= Vriśchika) was a day of "Svāti," which nakshatra began at 3¼ ghaṭikas after sunrise ending next day at 2 ghaṭikas after mean sunrise: but the tithi was the beginning of the 12th, not of the 13th in Bahula-paksha.
"	181	6th year, Mēsha, śu. di. 13, Hasta, Thursday. =Thursday, 9th April A.D. 1058, on which day Śukla 13 ended at 36½ ghaṭikas after mean sunrise and nakshatra "Hasta" at 41½ ghaṭikas.
"	183	7th year, Kanyā, Sunday, Pūradam (Pūrāshāḍha). = Sunday, 27th September A.D. 1058, on which day nakshatra "Pūrvā-Āshāḍha" ended at 29 ghaṭikas after mean sunrise.
		Tribhuvanachakravartin Vīrarājēndradēva.
"	376	6th year, Mina ba. di. 3. Thursday Śittarai. = Thursday, 12th Mar. A.D. 1069 on which day ba. 3 began at 54½ ghaṭikas after mean sunrise and nakshatra "Chitra" ended at 21 ghaṭikas after mean sunrise. The tithi was properly ba. 2 and not ba. 3.
		Rājakēsarivarman Kulōttuṅga-Chōḷa.
"	177	[6]th year, Simha, ba. di. 11. Punarvasu, [Tuesday]. Perhaps Tuesday 8th September A.D. 1075, when Simha ba. 11 ended at 58 ghaṭikas but the day was one of Pushya (ending at 22 ghaṭikas), Punarvasu having ended on previous day.
"	178	9th year, Rishabha, śu. di. 7 Āślēsha, Thursday. = A.D. 1079, 9th May, Thursday; f.d.t. ·31; ·63.
"	184	9th year, Karkaṭaka, ba. di. 9, Rōhini, Thursday. = A.D. 1079, 25th July, Thursday; ·38; ·93.
"	186	9th year, Mithuna, ba. di. 3, Thursday, Pūraṭṭādi. Mithuna, Pūraṭṭādi was a Monday in A.D. 1078 and a Saturday in A.D. 1079. The date seems irregular.
	198	27th year, Karkaṭaka, śu. di. 2, Pushya, Wednesday. No suitable date 10 in A.D. 96, 1097 or 1098.
"	201	[2]8th year, Mēsh, aba. di. 13, Uttiraṭṭādi, Friday. = A.D. 1098, 2nd April, Thursday; ·48; ·60.
"	212	13th year, Simha, ba. di. Monday, Ekādasi, Punarvasu. In A.D. 1083, Simha ba. 11 and Punarvasu fell on Saturday; but in A.D. 1082, Simha ba. 11 and Punarvasu fell on Monday ending at ·79 and ·48 respectively.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷa.
1918	374	10th year, Māsi, śu. di. 9, Wednesday, Mrigasirsha. =Wednesday 27th January A.D. 1148; ·22; f.d.n. ·30.
"	380	3rd year, Simha [ba.] di. 9, Monday, Pūradam. =Monday, 19th August A.D. 1135; ·35; f.d.n. ·62.
"	528	10th year, Makara, śu. di. 9, Monday, Viśākhā. =Monday, 11th January A.D. 1143; ·62; ·42.
		NOTE.—It is note worthy that these three epigraphs, as proved by their dates, should belong to the reign of Kulottunga-Chola II whose dated inscription, have so far occurred only in Telugu districts (vide the article on this reign by the present writer in Epigraphia Indica, Vol. XI page 287). There are no dates satisfying the given details in the reign of either Kulottunga-Chola I or Kulottunga-Chola III. The blank in No. 380 of 1918, which has been read conjecturally as "bahula" should be "sukla," while "purvapaksha" or "su. di." in No 528 of 1918, which is quite clear in the impression, is clearly an error for "apurapaksha" or "ba. di," the combination of su. 9 and nak. "Viśākha" in Makara month not being possible except in aparapaksha. See the present writer's Eye tabie.
		Parakēsarivarman Vikrama-Chōḷa.
"	418	5th year, Karkaṭaka, śu. di. Wednesday, Trayōdasi, Uttiraṭṭādi. = A.D. 1122, Wednesday, 19th July; ·18; f.d.n. ·10. The nakshatra "Uttiraṭṭadi" seems to be an error for "Uttirādam."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Rājakēsarivarman Tribhuvanachakravartin Rājarāja (II).
1918	504	4th year, Vriśchika, śu. di. 10, Monday, Rēvati. In A.D. 1148, on Monday 22 November śu. 10 ended at ·85, while the nakshatra Rēvati began at ·10 of day and ended at ·03 on the following. The regnal year 4 seems to be an error for 2.
		Kulōttuṅga-Chōḷa III.
"	505	26th year, Karkaṭaka, śu. di. 13, Wednesday, Uttirādam. = A.D. 1203, July 23, Wednesday, ·60; f.d.n. ·35.
"	512	37th year, Mēsha, ba. di. 3, Sunday, Mūlā. The day intended was presumably Sunday, 19 April, A.D. 1215, on which day Nak. "Mūla" ended at 14 ghat. after mean sunrise; but the tithi was ba. 4 not ba. 3.
"	515	26th year, Rishabha, Monday, Mūlā. = A.D. 1204, May 17, Monday, Nak. "Mūla" ended at 26 ghat. after mean sunrise.
"	519	27th year, Simha, ba. di. 13, Tuesday, Āyilyam. = A.D. 1204, August 24, Tuesday; ·91; ·72.
"	520	26th year, Mēsha, śu. di. 5, Wednesday, Punarvasu. The day intended was perhaps Wednesday, 7 April, A.D. 1204, on which day Nak. "Punarvasu" began at 13 ghat. after mean sunrise, ending next day at 9 ghat.; but the *tithi* was śu. 6 not śu. 5.
"	531	13th year, Vriśchika, ba. di. 26. Wednesday, Pushya. If '26' means the day of solar month then there is no suitable date in the present reign except in A.D. 1195, the 18th year, and that date is Wednesday, 22nd November, A.D. 1195; f.d.n. ·17.
"	533	36th year, Makara, śu. di. 9, Tuesday, Kārttigai. = A.D. 1214, January 21; Tuesday; f.d.t. ·08; ·62.
		Tribhuvanachakravartin Rājarāja (III).
"	389	24th year, Kumbha, śu. di. 5, Monday, Anisham. Should be ba 5; but even this did not combine with "Anusham" on a Monday in the 24th year of this reign A.D. 1239-40.
"	390	18th year, Makara, śu. di. 10, Wednesday, [Rōhini]. = A.D. 1234. January 11, Wednesday; ·6; f.d.n. ·20.
"	526	16 + 1st year, Rishabha, [śu.] di. 4, Saturday, Punarvasu. = A.D. 1233, May 14, Saturday; ·93; ·66.
		15th year, Simha, ba. di. 11, Monday, Tiruvādirai.
1919	72	= A.D. 1230, August 5, Monday; f.d.t. ·40; f.d.n. ·39.
		The Pandyas.
		Jaṭāvarman Kulaśēkhara.
1918	488	19th year and 267th day, Mina, śu. di. 2, Wednesday, Aśvati. = A.D. 1208, March 19, Wednesday; f.d.t. ·28; ·77.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāndya.
"	518	2nd year, Makara, śu. di. 13, Friday, Mrigaśirsha. A.D. 1305, Jan. 8; Friday; f.d.t. ·70; ·52. A.D. 1278, Jan. 7, Friday, f.d.t. ·58; ·52. The first is the date probably intended as it fell in the second year of Jaṭāvarman Sundara-Pāndya who ascended the throne in A.D. 1303 and for whom a Śaka date was recently found.
"	536	9th year, Tulā, śu. di. 4, Monday, Makha. Irregular, because śu. 4 and "Makha" cannot combine in Tulā month.
"	537	9th year, Tulā, ba. di. 4, Monday, Makha. Irregular, because ba. 4 and "Makha" cannot combine in Tulā month.
		N.B.—The e two inscriptions presumably found near each other are both erroneous. They are worth studying as they may furnish an explanation of similar errors found in other dates.
1919	182	18th year, Kārttigai, 11. Details insufficient for verification.
		Jaṭāvarman Tribhuvanachakravartin Vira-Pāndya.
"	93	10th year, Dhanus, śu. di. 1, Monday, Punarvasu. Irregular, because śu. 1 and "Punarvasu" cannot combine in Dhanus month.
"	94	13th year, Margali 21. Details not enough for verification.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		The Pandyas—*cont.*
		Jaṭāvarman Tribhuvanachakravartin Vira-Pāṇḍya—cont.
1919	170	12th year, Kanni, [ba. di.] 1, Monday, Makhā. Irregular: neither śu. 1, nor ba. 1, can combine with "Makha" in Kanni month.
„	299	4th year, Makara, śu. di. 5, [Monday, Rēvati]. = A.D. 1257, January 22, Monday; ·42; ·53.
		Māravarman Tribhuvanachakravartin Kulaśekhara.
1918	339	42nd year, Karkaṭaka, śu. di. 6, Sunday, Hasta. = A.D. 1309, July 13, Sunday; ·76; ·47.
1919	296	[20]th year, Tulā, ba. di. [3], Monday, Rōhiṇi. The details do not satisfy the 20th year of his reign, A.D. 1187–1188.
		Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍya.
1918	509	5th year, Simha, ba. di. 9, Friday, Rōhiṇī. = A.D. 1339, July 30; ·90; f.d.n. ·26. It was the 1st day of Simha.
„	525	8th year, śu. di. 5, Wednesday, [Pushya]. In A.D. 1343, Wednesday, 30th April was a day of "Pushya" but the *tithi* was 6th, not 5th in the bright fortnight.
		Tribhuvanachakravartin Parākrama-Pāṇḍya.
1919	214	[4]th year, Mithuna, ba. di. Wednesday. Details not enough for verification, the more so because it is not stated whether the king was a Jaṭāvarman or a Māravarman.
		Later Pandyas.
		Perumāl Kulaśekhara.
1918	326	Śaka 148[1], [9]th year, Siddhārthi, [Tai, 17]. Day intended was probably Sunday, 14th January A.D. 1560—no week-day.
		Ālagan-Perumāḷ Ativīrarāma Śrīvallabha.
„	325	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaritu, Mēsha 7, ba. di. 10, Sunday, Avittam. = A.D. 1586; April 3, Sunday; ·55; ·62.
„	328	Śaka 1[4]9 [2], 8th year, Pramōduta, Tai 10. Day intended was probably Sunday, 7th January A.D. 1571; but there is no week-day in the inscription.
		Saluvas.
		Narasingarāya.
1919	39	Svabhānu, Ani, 15. Details not enough for verification.
„	53	Śaka 1388, Vyaya, Mārgali, 9. No week-day in inscription. Day intended was probably Sunday 7, December, A.D. 1466.
„	82	Vyaya, Pūraṭṭādi 24. Not enough for verification.
„	96	Vyaya, Kārttika, 30. Not enough for verification.
„	310	Śaka 1393, Vikṛita, Aippaśi 13, Trayōdaśi, Monday, Aśvati. The given details are not found in Ś. 1393 current = Vikṛita = A.D. 1470–71.
		Tammayadēva-(Dharmarāya)-Mahārāya.
„	25	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, Dvādaśi. = A.D. 1499, April 22, Monday; ·86; ·19.
„	173	Śaka 1424, Durmati, Simha, śu. di. 10, Monday, Śravaṇa. Apparently irregular.
		Vijayanagara I.
		Kampa.
„	171	Mithuna, śu. di. Wednesday. Not enough for verification.
„	228	Śaka 1285, Śōbhakṛit, Tulā, śu. di. 13, Friday, Rēvati. = A.D. 1363, October 20, Friday; f.d.t. ·41; f.d.n. ·58.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara I—*cont.*
		Kampa—cont.
1919	243	Parābhava, Dhanus, ba. di. 11, Sunday, Svāti. = A.D. 1366, December 27, Sunday; f.d.t. ·75; ·09.
„	266	Viśvāvasu, Karkaṭaka, ba. di. 3, Sunday, Avittam. = A.D. 1365, July 6, Sunday; ·86; ·25.
„	294	Rākshasa, Mithuna, śu. di. 4, Sunday, Pushya. Irregular.
„	297	Śaka, 12[74] [Nandana], Kanya, śu. di. [Pūnai], Monday, [Rēvati]. = A.D. 1352, September 24, Monday; ·36; ·67.
„	298	Śaka 128[8], Parābhava, Makara śu. di. Wednesday, Mrigaśirsha. = A.D. 1367, January 13, Wednesday; Nak. ended on this day at ·17.
„	304	Vilambi, Kum[bha], ba. di. 9, Friday, Mūlā. = A.D. 1359, February 22; Friday; ·51; ·29.
„	305	Do. do. do.
		Harihara.
„	251	Śaka 1305, Rudhirōdgāri, Mīna, śu. di. Pūrnai, Monday, Uttiram. = A.D. 1383; March 7, Monday; f.d.t. ·3; f.d.n. ·13.
		Viruppaṇa.
1918	373	Śaka, 1315, Śrīmukha, Mārgaśira, śu. di. 5, Kārttigai 25, [Friday]. In Śaka 1315 = Śrīmukha, i.e., A.D. 1393–94, Kārttigai 25 was Saturday by Sūrya and Arya-Siddhānta and the tithi was ba. 3.
„	400	Śaka [13]19, Īśvara, Paṅguni, 11. Day intended was probably A.D. 1398, March 6, Wednesday. No week-day in inscription.
„	409	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. 1, Sunday. Irregular. Kārttigai, śu. 1 in Śaka 1308, Kshaya = A.D. 1386 was a Friday.
„	476	Śaka 1315, Śrīmukha, Mithuna, śu. di. 2, Thursday, Pushya. = A.D. 1393, June 12, Thursday; ·37; f.d.n. ·01.
		Bukka.
„	259	Śaka 1295, Paridhāvi, Prathamā, Bhādrapada, ba. di. 12. Details not sufficient for verification.
1919	117	Śaka 13[2]5, Subhānu, Tulā, ba. di. 12, Friday, Uttiram. = A.D. 1403, October 12, Friday; f.d.t. ·21; f.d.n. ·42.
„	257	Śaka 1325, Svabhānu, Mēsha, ba. di. 13, Monday, Śadayam. In this year, Mēsha, Śadayam, Monday (April 16, A.D. 1403) was ba. 10, not ba. 13.
„	260	Śaka 1325, Svabhānu, Mēsha, śu. di. 10, Monday, Śadayam. Should be ba. di. 10; see note on last date. Tithi and Nak. ended respectively at ·75 and ·74.
„	262	Śaka 132*, Pārthiva, Makara-Saṁkrānti. Details not enough for verification.
		Dēvarāya.
„	283	Śaka 1[3]41, Vikāri, Kārttika, śu. di. 1, Sunday. A.D. 1419, November 19, Sunday was śu. 2, not śu. 1.
„	133	Śaka 1348, Parābhava, Mēsha, ba. di. 14, Saturday, [Rēvati]. = A.D. 1426, Saturday, April 6; f.d.t. ·01; f.d.n. ·1.
„	229	Śaka 1355, Pramādīcha, Kumbha, śu. di. 10, Monday, Tiruvōṇam. Irregular.
		Mallikārjuna.
„	42	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurnai, Monday, Makhā. Tāraṇa is Ś. 1386, not Ś. 1384. The day intended is apparently A.D. 1465 (= Tāraṇa), February 11, Monday; ·42; ·16.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara I—*cont.*
		Mallikārjuna—cont.
1919	84	Śaka 138[9], [Vyaya], Mithuna, śu. di. 10, Monday, Tiruvādirai. In Ś. 1389 current = Vyaya = A.D. 1466-67, Mithuna, śu. 10 fell on Monday, June 23, ending at 23 ghat. after mean sunrise, but the Nak. was "Svāti," not "Tiruvādirai".
,,	154	Śaka 1372, Pramōdūta, Śittirai, 15. Details not enough for verification.
,,	308	Śaka 1371, Pramōdūta, Makara, śu. di. 12, Monday, Svāti. Pramōdūta = Ś. 1372 = A.D. 1450-51. In A.D. 1449, (=Ś. 1371 expired), January 6 Monday; śu. 12, ended at ·06 while the Nak. Mrigaśirsha (and not Svāti), ended at ·26.
		Virūpākshadēva.
,,	79	Śaka 13[90], Sarvadhāri, [Paṅguni] 20. Details not enough for verification.
		Dēvarāya.
,,	309	Śaka 1405, Śōbhakrit, śu. di. 7, Pushya. In A.D. 1483 = (Śōbhakrit) on April 14, Monday, śu. 7, ended at ·54 while the Nak. "Pushya" was current the whole of that day. The date cannot be verified.
		Vijayanagara II.
		Krishnarāya.
1918-19	12 App. A	Śaka 1448, Vyaya, Vaiśākha, śu di. Paurnimā. In A.D. 1526 (= Vyaya) Vaiśākha, śu. 15 fell on April 26, Friday ending at ·91 of day.
1918	196	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday. In A.D. 1514 (= Bhāva) Chaitra ba. 5 fell on April 14, Friday and ended at ·38.
,,	263	Bahudhānya, Āśvija, ba. di. 10, Monday. In A.D. 1518 (= Bahudhānya), Āśvini, śu. 10 (not ba. 10) began on Monday, September 13, at ·71 and ended at ·61 on the following day.
,,	280	Śaka 1449, Sarvajit, Śrāvana, śu. di. 10. In A.D. 1527 (=, Sarvajit) Śrāvana, śu. 10 fell on August 7, Wednesday and ended at ·27 of day.
1918	288	Śaka 1446, Svabhānu, Kārttika, śu. di 12, Monday. Śaka 1446 = A.D. 1524 = Tārana (not Svabhānu) = A.D. 1524, November 7, Monday; f.d.t. ·05. The tithi was current the whole of the day as it began ·96 on Sunday and ended at ·05 on Tuesday. The cyclic year seems to be an error.
,,	397	Śaka 1433, Prajāpati, Mēsha, śu. di. 3, Friday, Aśvati. In A.D. 1511 (= Ś. 1433 = Prajāpati, śu. 3, fell on Monday and "Aśvati" fell on Sunday ending at ·04. But śu. 13 fell on Friday April 11. A.D. 1511, and the Nak. was "Hasta."
,,	406	Śaka 1439, Īśvara, Pushya, śu. di. Paurnami. There are two Paurnamis in this month one on Monday, 28 December A.D. 1517 and the other was on Tuesday, 26 January, A.D. 1518. The date cannot be verified for want of week day.
,,	493	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī, Monday, Rēvati. = A.D. 1514, October 30, Monday (= Vrischika 1 and not Tulā) śu 12 ended at ·50 and "Rēvati" ended at ·97. Utthāna-dvādaśī will fall only on Kārttika śu. 12.
1919	2	Śaka 1403 (for 1443), Vrisha, Kumbha, śu. di. 3, Wednesday, Uttirattādi. In A.D. 1529, January 29, Wednesday, (Kumbha 3) śu. 3, began at ·74 and ended at ·72 on the following day, but the Nak. was Pūrattādi and (not Uttirattādi) which began at ·20 on Wednesday and ended at ·21 on the following day.
,,	3	Śaka 1401 (for 1441) Mēsha, śu. di. 5, Monday, Mrigaśirsha. = A.D. 1519, April 4, Monday; ·38; ·34.
,,	44	Śaka 1445, Tārana, Tai, 15, Monday, Pushya = A.D. 1524 = Tārana = Ś. 1446. In A.D. 1525, January 9, Monday (= Tai 13 not 15) Pushya ended at ·85. The Śaka 1445, seems to be an error for 1446 and the date 15, seems to be an error for 13.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara II—*cont.*
		Achyutarāya.
1919	6	Vikriti (Ś. 1452), Tai 13. Details not enough for verification.
,,	40	Vilambi (Ś. 1461), Tai 7. Details not enough for verification.
,,	41	Nandana (Ś. 1454), Ani 4. Details not enough for verification.
,,	43	Vilambi (Ś. 1461), Tai 5, [Ardh]ōdaya. In Vilamba = A.D. 1538-39, Ardhōdaya was Tai 22, Sunday, when there was a combination by day-time of Pausha Amāvāsyā with Nak. "Śravana" on Sunday.
,,	104	Virōdhi (Ś. 1451), Āvani 20. Details not enough for verification.
,,	105	Khara (Ś. 1453), Ādi 1. Details not enough for verification.
,,	122	Śaka 1453, Virōdhākrit, Kumbha, śu. di. 13. [Monday, Pushya]. Ś. 1473 was Khara, but Virodhākrit = Ś 1473 = A.D. 1551. = A.D. 1552, February 8, Monday, (=Kumbha 13); ·43; ·33. Śaka 1453 seems to be an error for 1473.
,,	123	Vikrita (Ś 1452), Āni 10. Details not enough for verification.
,,	161	Śaka 1454, Nandana, Ādi 5. Details not enough for verification.
,,	167	Śaka 1453, Khara, Māsi 9. Details not enough for verification.
,,	223	Śaka 1458, Durmukhi, Mithuna, śu. di. [Kārttigai]. Details not enough for verification.
,,	270	Śaka 1452, Vikrita, Rishabha, śu. di. 10, Monday, Tiruvōnam. Śu. 10 and Tiruvōnam did not combine in the whole of A.D. 1530 = Vikrita = Ś. 1452, on a Monday. But in Tulā A.D. 1530 October 1, Saturday, śu. 10 began at ·05 of day and ended at ·07 on the following day while the nak. Śravana ended at ·45 on Saturday.
		Sadāśiva.
1918	260	Śaka [14]69, Plavaṅga, Kārttika, śu. di. 2, Wednesday. In A.D. 1547 (=Plavaṅga), lunar Kārttika śu. 2 fell on Saturday and solar Kārttigai, śu. 2 fell on Monday.
1919	1	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday. In A.D. 1547 (= Plavaṅga) in the month of Rishabha, the Nak. "Punarvasu" fell on Sunday, May 22.
,,	5	Śaka 1497, Yuva, Rishabha, ba. di. New-moon, Monday. = A.D. 1575, May 9, Monday; f.d t. ·20.
,,	49	Śaka 1470, Kilaka, Śittirai, 10, Uttiram, śu. di. 10, Simhalagna, Friday. In A.D. 1548 (= Kilaka = Ś. 1470), Chittirai 11 (and not 10) was on Friday, and on this day the tithi was ba. 13 and the Nak. was "Uttirattādi" and not Uttiram. (The date seems to be irregular.)
,,	109	Śōbhakrit (Ś. 1456), Arpaśi 5. Details not enough for verification.
		Vijayanagara III.
		Veṅkaṭadēva-Mahārāya.
1918	398	Śaka 1520, Vilambi, Simha, śu. di. 7, Monday, Anurādha. = A.D. 1598, August 28, Monday (= Simha 28); ·78; ·48.
		Śriraṅgadēva-Mahārāya.
1919	312	Kaliyuga 4756, Śaka 1577, Manmatha, Āni 10, Paurnami, Friday, Mūla. = A.D. 1655, June 8, Friday (= Āni 10); ·84; f.d.n. ·20.
		Rāmadēvarāya.
1918	274	Śaka 1583, Plava, Mārgaśira, śu. di. 5, Saturday. = A.D. 1661, November 16, Saturday; ·80.
		Veṅkaṭapati.
,,	265	Śaka 1666, Māgha, śu. di. 5. In A.D. 1744 Māgha, śu. 5 fell on Monday, January 9. In A.D. 1745, Māgha śu. 5 fell on Saturday, January 26, but the date cannot be verified for want of week-day.
,,	273	Śaka 1581, Vikari, Phālguna, śu. di. 3, Friday. = A.D. 1660, February 3, Friday; ·66.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallavas.
		Peruñjiṅgadēva.
1918	411	2nd year, Makara, ba. di. 14, Thursday, Hasta Irregular.
1919	290	32nd year, Mēsha, śu. di. 1, [Monday], Tiruvādirai. Irregular.
,,	300	32nd year, Mēsha, śu. di. 1, Sunday, Mūla. Irregular.
		Sambuvarayas.
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
,,	47	18th year, śu. di 1, Śadaiyam. Not enough for verification.
,,	233	7th year, Mēsha, śu. di. 13, Wednesday, Uttiram. According to note to No. 871, Kielhorn's South-Indian Inscriptions (App. to Vol. VII, Ep. Ind.), the 17th year of his reign coincided with S. 1261 = A.D. 1339 40; and May 1323 must have fallen in its 1st year. Reckoning by these indications, we have, as the equivalent of the present date Wednesday, April 12, A.D. 1329 when śu. 13 ended at ·54; but it was a day of "Hasta", Nak. "Uttiram" having ended at ·61 on the previous day.
,,	245	6th year, Simha, śu. di. 1, Sunday, Makhā. Proceeding as above, we have, as the equivalent of the present date, Sunday, August 7, A.D. 1328, on which day śu. 1 ended at ·18; but here again the Nakshatra "Makhā" had ended at ·68 on the previous day. We might suppose a different system of reckoning Nakshatras: but neither Garga nor Brahma-siddhānta yields a different result.
		Gajapati.
		Dakshiṇakapilēśvara Hambīra-Mahāpātra.
,,	51	Śaka 1386, Tāraṇa, Mithuna, śu. di. 3, Thursday, Pushya.
	& 92	= A.D. 1464, June 7, Thursday; f.d.t. ·21; f.d.n. ·25.
		Kakatiya.
		Pratāparudradēva.
1918–19	11 App. A	Śaka 1244, Dundubhi, Kārttika, śu. di. 5, Thursday. In A.D. 1322 (= Dundubhi), Kārttika śu. 5 fell on October 15, Friday, and it ended at ·96 of day. Thursday seems to be an error for Friday.
		Eastern Gangas
		Dēvēndravarmaṇ Rājarāja, son of Vajrahasta III.
	3	Śaka 97[1], Karkaṭaka, Śukla-paksha, Trayōdaśi, Sunday.
1918–19.	App. A	In A.D. 1048–49 (= S. 971, current) Karkaṭaka ba. 13 began on Sunday 10 July A.D. 1048 at ·60, ending next day at ·68; while in A.D. 1049–50 (= S. 971 expired) the same tithi ended on Sunday 30 July, A.D. 1049, at ·84. In both cases paksha was 'bahula', not 'Śukla'.
,,	4 App. A	Śaka 998, Chaitra, Vishu-Saṅkrānti; Crowned in Śaka 992 on Jyēshṭha, śu. 8, Simha-lagna, Thursday, Uttara-Phalguni. = A.D. 1070. Jyaishṭha śu. 8 fell in this year on Thursday, May 20, the tithi ending at ·35; Nak. Uttara-Phalguni began on the same day at ·28 and ended at ·20 next day.
		Western Chalukyas.
		Jagadēkamalla.
1918	210	11th year, Śukla, Chaitra, śu. (?) Amāvāsya, Monday, Uttarāyaṇa-Saṅkrānti. A.D. 1027 = Śukla (N. cycle). The Chaitra Amāvāsya at the beginning of this year fell on a Sunday (9 Apr. A.D. 1027) while that at the end of the year fell on a Thursday.
	211	7th year, Raktākshi, Prathamā, Śrāvaṇa, Puṇṇame, Lunar eclipse. A.D. 1022 = Raktākshi. On Śrāvaṇa Paurṇami in this year, Monday 16 July, there was a lunar eclipse.
,,	228	Śaka 959, Pramādhi, Uttarāyaṇa-Saṅkrānti. The reckoning of Pramāthin is by northern cycle. A.D. 1037 = Pramāthi (N. cycle).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		Jagadēkamalla—cont.
1918	253	Śaka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyaṇa-Saṅkrānti. Bhāva (N. cycle) = A.D. 1032-33 = Ś 955 current. In this year, Pausha śu. 1 fell on Wednesday, December 6, A.D. 1032. Tithi ended at ·51.
,,	257	4th year of Kalachurya Bhujabalachakravartin Rāyanārāyaṇa Āhavamalladēva, Śōbhakṛit, Jyēshṭha, Puṇṇami, Lunar eclipse. In A.D 1061-62 = Śōbhana (N. cycle) there was no lunar eclipse in Jyēshṭha.
,,	258	Śaka 958, Dhātu, Kārttika, śu. di. Padiva, Sunday, solar eclipse. A.D. 1034–35 (= Śaka 956) was Dhātri by N. cycle, but there was no solar eclipse on Kārttika Amāvāsya of this year nor did the Amāvāsya or Pratipāda coincide with a Sunday.
,,	264	10th year, Prabhava, Paushya, śu. di., Thursday, Uttarāyaṇa-saṅkrānti, Vyatipāta. A.D. 1025 was Prabhava by N. cycle, but Pausha śu. 4 in that year was Sunday 26th December, not a Thursday.
,,	282	Pramādi, Kārttika, Amāvāsya, Monday, Solar eclipse. Neither in Pramāthin = (A.D. 1037) nor in Pramādi (= A.D. 1071) was there a solar eclipse at Kārttika Amāvāsya, and neither Amāvāsya fell on a Sunday.
,,	289	9th year, Kshaya, Jyēshṭha, śu. di., 13, Monday, Lunar eclipse, Vishu-Saṅkramaṇa. A.D. 1024 = Kshaya (N. cycle); but in this year, Jyēshṭha śu. 13 fell on Sunday, 24th May. Of course śu. 13 cannot be a lunar eclipse day. There was a lunar eclipse in Āshādha of this year not in Jyēshṭha.
		Trailōkyamalladēva.
,,	201	Śaka 976, Jaya. Uttarāyaṇa-Saṅkrānti, Sunday. Not enough for verification.
,,	235	Śaka 966, Tāraṇa, Uttarāyaṇa-Saṅkrānti. Not enough for verification.
,,	286	Śaka 986, Krōdhi, Chaitra, Paurṇimā, Sunday. = A.D. 1064 (= Krōdhin), April 4, Sunday; Paurṇimā ended at ·22.
,,	290	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyaṇa-Saṅkrānti. In A.D. 1052 (= Nandana), on Thursday, December 24 (= Makara 1), śu. 1, began at ·05 of the day and ended at ·11 on the next day. Makara-Saṅkrānti was at ·83 on Wednesday.
,,	291	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1052 (= Khara) on Sunday, February 2; ba. 15 began at ·50 of day and ended at ·47 on the next day. It was not a day of Uttarāyaṇa-Saṅkrānti.
,,	292	Śaka 981, Vikāri, Śrāhe, Śrāvaṇa, Puṇṇima, Tuesday, [Vishu]-Saṅkrānti, Lunar eclipse = A.D. 1059, July 27, Tuesday; ·54. There was a lunar eclipse.
,,	293	Śaka 9[8]3, Plava, Jyēshṭha, Amāvāsya, Sunday, Solar eclipse. In A.D. 1061 (= Plava), Jyēshṭha, Amāvāsya fell on Wednesday (not Sunday) and there was a solar eclipse on that day.
,,	298	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyaṇa-saṅkrānti. In A.D. 1048 (= Sarvajit), Māgha śu. 5 was on Saturday but ba. 5 was on Sunday ending at ·42 of day.
		Tribhuvanamalla.
,,	213	Chālukya Vikrama year 24, Pramāthi, Jyēshṭha, śu. Paurṇamāsi, Sunday, Lunar eclipse. = A.D. 1099 (= Pramāthin) 5th June; Sunday; ·67; and there was a lunar eclipse on that day.
,,	214	Chālukya Vikrama year 29, Vaiśākha, śu. di. tadige, Sunday. In A.D. 1104, on Sunday, April 10, Vaiśākha śu. 13 (not 3) ended at ·14. Tadige seems to be an error for Trayōdaśi.
,,	229	Śaka 1049, Prābhava, Pushya, śu. di. padiva, (?) Sunday, Uttarāyaṇa-Saṅkramaṇa. A.D. 1127 (= Ś 1049) = Plavaṅga and not Parābhava. A.D. 1127; 25th December, Sunday, was a day of bahula pañchami and it was a day of Uttarāyaṇa-Saṅkrānti. The cyclic year seems to be an error.
,,	245	Chālukya Vikrama year 47, Śubhakṛit, Pushya, śu. di. 7, Saturday, Uttarāyaṇa-Saṅkrānti, Vyatipāta. = A.D. 1123, January 6, Saturday; ·37.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		Tribhuvanamalla—cont.
1918	277	Chālukya Vikrama year 46, Khara, Paushya, śu. di. 11, Sunday, Uttarāyaṇa-Saṅkrānti. = A.D. 1111, January 22, Sunday ; ·57. The cyclic year was Vikrita and not Khara.
,,	278	Śaka 987, Viśvāvasu, Paushya, śu. di. 7, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1065 (=Krōdhin), on Sunday ; January 16, Makara śu. 7 ended at ·90.
,,	279	Chālukya Vikrama year 37, Nandana, Paushya, śu. di. 11, Monday, Uttarāyaṇa-Saṅkrānti, Vyatipāta. = A.D. 1112, December 30, Monday ; ·98.
,,	287	Chālukya Vikrama year 48, Subhakrit, Uttarāyaṇa-Saṅkrānti. In A.D. 1123 (= Śubhakrit), Uttarāyaṇa-Saṅkrānti fell on December 25, Tuesday.
		Bhūlōkamalla.
,,	234	Chālukya Vikrama year 52, Plavaṅga, Āshāḍha, Amāvāsya, Sunday, Dakshiṇāyaṇa-Saṅkramaṇa, Vyatipāta. In A.D. 1127, on Sunday, 10th July, Āshāḍha Amāvāsyā began at ·27 of day and ended at ·29 on the following day.
		Jayadēkamalla.
,,	212	Śaka 1[0°.]95, Jaya, Prathamāshāḍha, Śrāvaṇa, Punnama, Lunar eclipse. = A.D. 1173, June 27, Wednesday ; ·13 ; f.d.n. ·72. There was a lunar eclipse on that day.
		Yadavas.
		Gutta Vikramāditya.
,,	215	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa. = A.D. 1181 (= Plava), December 25, Friday ; f.d.t ·09. The tithi began on Friday at ·02 of day and ended at ·09 on the following day. The Śaka year referred to here is expired.
		Rāmachandra.
,,	205	10th year, Pramāthi, Phālguna, śu. di. 11, Monday. = A.D. 1280 (10th year of Yadava king Ramachandra according to Mr. Rangachari's Madras Inscription, Vol. II, p. 286), Monday, February 12, when śu. 11 ended at 56 ghat. after mean sunrise.
,,	224	Śaka 120[4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatipāta-yōga. In A.D. 1282 = Chitrabhānu, on April 23, Thursday, Vaiśākha, śu. 14 ended at ·50 and the Nakṣvāti ended at 68. The week-day Monday is an error for Thursday.
,,	225	14th year, Sarvajit, Āśvija, Monday. Details not enough for verification.
,,	242	15th year, Sarvajit, Śrāvana, śu. di. 15, Monday.
,,	243	15th year of Ramachandra's reign was A.D. 1285, while Sarvajit was A.D. 1287-88. In A.D. 1286, on Monday August 5, Śrāvana śu. 15 ended at ·84.
		10th year, Pramāthi, Āshāḍha, ba. di. 10, Monday. In A.D. 1279 = Pramāthi, Āshāḍha ba. 10 fell on Wednesday. In A.D. 1280, the same tithi fell on Sunday ; and in A.D. 1281 on Saturday.
,,	247	12th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday. In A.D. 1282 (= Chitrabhānu), on Sunday, April 26, Vaiśākha ba. 2 ended at ·55.
,,	256	Śaka 1219, Hēmanambi, Mārgaśira, śu. di. 5, Thursday. In A.D. 1237, Mārgasirsha śu. 5 fell on Wednesday, November 5, and it ended at ·83 ; but in A.D. 1296 (= Durmukha Adhika Mārgaśirsha śu. 5 fell on Thursday, November 1 and it ended at ·73.
		Mysore Chiefs.
		Chikkadēvarāya.
1919	316	Kali 4780, Siddhārthi, Śittirai 10, Monday, Saptami, Punarvasu. = A.D. 1679, April 7, Monday (= Chittirai 10) ; ·37 ; ·42.
		Hoysala.
		Vīra-Ballāladēva.
1918	197	Bhāva, [Jyēshṭha], ba. di. 9, Jīvavāra (Friday). In A.D. 1314 = Bhāva, Jyēshṭha ba. 9 fell on Tuesday, not Friday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Hoysala—*cont.*
		Vīra-Ballāladēva—cont.
1918	207	Piṅgala, Amāvāsya, Monday. Not enough.
,,	217	Śaka 1117, Ananda, Chaitra, śu. di. padiva (prathama), Friday. Ś 1117 = A.D. 1195 = Rākshasa and not Ānanda. In A.D. 1194 (= Ānanda), on Friday, March 25, śu. 1 ended 09.
,,	220	15th year, Krōdhana, Jyēshṭha, Paurṇami, Sunday, Lunar eclipse. In A.D. 1205 Krōdhana, Jyēshṭha, Paurṇami was not Sunday.
,,	221	7th year, Piṅgala, Jyēshṭha, śu. di. Punname (Full-moon), Monday, Lunar eclipse, Vyatipāta-Saṅkramaṇa. In A.D. 1197 = Piṅgala, Jyēshṭha, Paurṇami was neither Monday nor a day of lunar eclipse.
,,	261	Śaka 1132, Śukla, Jyēshṭha, śu. di. 5, Sunday. Ś 1132 = A.D. 1210 was Pramōduta and not Śukla. Ś. 1131 = A.D. S. 1209 was Śukla. In A.D. 1209 (= Śukla) Jyēshṭha śu. 5 fell on Sunday, May 10, and it ended at ·80.
,,	269	Śaka 1136, Ishāva, Vaiśākha, śu. di. 1, Monday, Solar eclipse. In A.D. 1214 which was Bhāva, lunar Vaiśākha śu. 1 was on Saturday, but solar Vaigāśi śu. 1 fell on Monday and there was no solar eclipse. But in A.D. 1213 which was Śrīmukha, lunar Vaiśākha śu. 1 began on Monday, April 22, at ·44 of day and ended at ·39 on the following day and there was a solar eclipse on Monday.
		Vīra-Narasinha.
,,	208	Chitrabhānu, Bhādrapada, ba. di. 8, Thursday.
,,	209	Chitrabhānu, Bhādrapada, Amāvāsya, Monday.
,,	281	Śaka 1145, Chitrabhānu, Pushya, ba. 8, Monday, Uttarāyaṇa-Saṅkramaṇa, Vyatipāta-yōga. Ś 1144 was Chitrabhānu. In A.D. 1122 (= Chitrabhānu), on December 26, Monday, Pushya ba. 8 began at ·52 and ended at ·44 on the following day. It was a day of Makara Saṅkrānti.
		Nayakas (Madura).
		Virappa-Nāyaka, son of Viśvanātha.
,,	340	Śaka 1503, Vikrama, Ādi, [2]. The date cannot be verified for want of week-day.
		Vijayaraṅga-Chokkanātha-Nāyaka.
1918-19	1 & 2 App. A	Śaka 1617, Kollam 871, Ādi 11, śu. di. 10, Thursday, Anusham. = A.D. 1695 (= Kollam 871) July 11, Thursday (= Ādi 11) ; ·47 ; ·99.
		Nayakas (Tanjore).
		Achyutappa-Nāyaka.
,,	416	Śaka 1505, Subhānu, Māśi 8. The date cannot be verified for want of week-day.
,,	423	Do. do. Māśi 3. Same as above.
		Mahrathas.
		Ēkōji-Mahārāja.
1918	540	Śaka 1605, Kaliyuga, 4784, Dundubhi, Śittirai 8, Thursday, śu. di. 7, Pushya Śaka 1605 = A.D. 1683 = Kali 4784 = Rudhirōdgārin (not Dundubhi). In A.D. 1683, April 5, Thursday (= Chittirai 8), the tithi was ba. 4 (and not śu. 7) and the nak. was Jyēshṭha (and not Pushya). In this year, śu. 7 and Pushya combined on April 23, Monday, and it was Chittirai 26. But in A.D. 1682 (= Dundubhi), on Chittirai 8 (= April 5, Wednesday), the tithi was śu. 8 and the nak. was Pushya.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Tukkōji-Mahārāja.
1918	521	Śaka 1652, Saumya, Vaigāśi 17, Friday. Ś. 1652 = A.D. 1739 = Sādhāraṇa and not Saumya. = A.D. 1730 May 15, Friday (= Vaigāśi 17). The cyclic year Saumya seems to be an error for Sādhāraṇa. Saumya Vaigāśi 17 was on Thursday.
		Miscellaneous.
1918–1919	1 App. A	Śaka 1408, Kollam 661, Purattāḍi 20, ba. di. 7, Tuesday, Mrigaśirsha. = A.D. 1486 (= Ś. 1408 expired), September 19, Tuesday. This was 20th Kanya or Purattāsi, and on this day ba. 7 commenced at ·34, ending next day at ·25, while Nakshatra Mrigaśirsha ended the same day at ·76. But kollam 661 must have come to end before this date and kollam 662 commenced in North Malabar with Simha month on 31 July and in South Malabar with Kanyā month on 31 August.
1918–19	No. 10 App. A	Śaka 1225, Krōdhi, Kārttika, śu. di. 10, Thursday. Ś. 1225 was Śōbhana and not Krōdhi = A.D. 1303. Ś. 1226 was Krōdhi = A.D. 1304. In A.D. 1304, on Thursday, October 8, Kārttika śu. 10 began at ·33 and ended at ·30 on the following day.
,,	202	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12. In Ś. 1480 = Kālayukta, Vaiśākha ba. 12 was on Sunday. The date cannot be verified for want of week-day.
,,	203	Nandana, Mārgaśira, ba. di. 12, Friday. Not enough for verification.
,,	222	Śaka ...., Śōbhakṛit, Āśvija, śu. di. 15, Wednesday. = A.D. 1842, October 19, Wednesday; ·40. The cyclic year was Śubhakṛit and not Śōbhakṛit.
,,	223	Śaka 1311, Vibhava, Jyēshtha śu. di. 1, Friday. Ś. 1311 was Śukla and not Vibhava. Ś. 1310 was Vibhava = A.D. 1388. In A. D. 1389 = Ś. 1311, neither śu. 1 nor ba. 1 was on Friday. But in A.D. 1388 (= Ś 1310) on May 22, Friday, ba. 1 (not śu. 1) ended at ·75. Śu. 1 was on Thursday. Śu. 1 seems to be an error for ba. 1.
,,	227	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5. Ś. 1253 = A.D. 1331 = Prajāpati. In A.D. 1331 Māgha śu. 5 fell on Friday but it cannot be verified for want of week-day.
,,	231	Kālayukti, Śrāvaṇa, ba. di. 1, Wednesday. Details not enough for verification
,,	232	Śaka 1649, Plavaṅga, Phālguṇa, śu. di. 5. In A.D. 1727 = Plavaṅga = Ś.1649, Phālguṇa su. 5 fell on Sunday, 4th February, A.D. 1728. But it cannot be verified for want of week-day.
,,	236	Śaka 986, Pramādi, Vaiśākha, Saṁkrānti. Details not enough for verification.
,,	238	Bhāva, Jyēshtha Uttarāyaṇa-Saṅkramaṇa. Details not enough for verification.
,,	239	Śaka 1209, Sarvajit, Vaiśākha, ba. di. Sunday. In A.D. 1287 = Sarvajit = Ś. 1209 Vaiśākha ba. 6 and ba. 13 fell on Sunday 4th and 11th May respectively.
,,	250	Śaka 984, Vaiśākha, śu. di. 5, Sunday. In A.D. 1062 (= Ś. 984) Vaiśākha śu. 5 fell on Tuesday, April 16. The week-day Sunday seems to be an error for Tuesday.
,,	251	Śaka 985, Śōbhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṁkrānti. In A.D. 1063 = Śōbhakṛit = Ś. 985, on December 24, Wednesday (not Sunday), both lunar Pausha and solar Pushya śu. 2 occurred: and Uttarāyaṇa-Saṁkrānti fell on this day at ·69 of day. Week-day Sunday seems to be an error for Wednesday. But śu. 12 fell on Sunday, January 4, A.D. 1064.
,,	275	Śaka 1650, Saumya, Jyēshṭha, śu. di. 5. The date cannot be verified for want of week-day.
,,	276	Śaka 1434, Prajōtpatti, Paushya, ba. di. 30, Amāvāsya. The date cannot be verified for want of week-day.
1918	295	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday. = A.D. 1053, June 20, Sunday; f.d.t ·59.
,,	296	Śaka 1213, Khara, Chaitra, śu. di. 2, Thursday. In A.D. 1292, on March 20, Thursday, Chaitra śu. 1 (not śu. 2) began at ·35 and ended on Friday at ·30. Śu. 2 seems to be an error for śu. 1.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
1918	300	Śaka 1461, Vikāri, Bhādrapada. śu. di 15. = A.D. 1539, August 29, Friday; ·38. Details not enough for verification for want of week-day.
,,	302	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day
,,	304	Śaka 1461, Vikāri, Bhādrapada, śu. di. 13. Details not enough for verification for want of week-day.
,,	306	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
,,	321	Kollam (?) 902, Plavaṅga, Vaigāśi, 29. Details not enough for verification.
,,	327	Śaka 1480, Kālayukti, Kārttigai. Details not enough for verification.
,,	370	Śaka 1313, Prajāpati, Makara, śu. di. 3, Friday, Śadayam. = A.D. 1391, December 29, Friday; ·22; f.d.n. ·22. The Nak. "Śadayam" began on Friday at ·14 and ended at ·22 on Saturday.
,,	371	Śaka 1300 (for 1306) Rudhirōdgārin, Kārttigai, 16. Details not enough for verification.
,,	396	Śaka 1410, Kilaka, Tulā, ba. di. Wednesday, Makhā. = A.D. 1488, October 29, Wednesday. On this day, the tithi was ba. 9 and the Nak. was "Pūrva-Phalguni", Makhā having ended on the previous day at ·93 of day.
,,	541	Śaka 1659, Piṅgala Māsi, 5. Details not enough for verification.
,,	542	Śaka 1505, Tāraṇa, Vaigāśi 15. Details not enough for verification.
1919	168	Śaka 1452, Vikrita, Ādi 20. Details not enough for verification.
,,	288	Śaka 1193, Dhanus, śu. di. 1, Friday, Mūlam. = A.D. 1271, December 4, Friday; ·93; ·44.
,,	295	Vikrama, Vṛischika, śu. di. 14, Friday, Aśvati. (About 14th century.) In A.D. 1340 (= Vikrama) on November 3, Friday, the tithi śu. 14 was current th whole of that day and nak. Aśvati ended at ·13.

1918-19 / 1 App A / Śaka

PART II.

Excluding the 200 stone inscriptions newly copied this year but not included in the appendices to the report, since they had been taken up for immediate publication, most of the remaining 700 records are assignable to specific dynasties of kings. Two hundred and seventy-four epigraphs belong to the Chōlas, 60 to the Pāndyas, 89 to Vijayanagara. 38 to the Western Chālukyas, 14 to the Pallavas, 115 to the Hoysaḷas, 12 to the Śambuvarāyas and 8 to the Yādavas. Besides these, there are some records of the Rāshtrakūṭas, the Eastern Chālukyas, the Nāyakas of Madura and Tanjore, the Mysore Chiefs, the Gajapatis, etc. About 100 miscellaneous inscriptions in the collection cannot be definitely ascribed to any particular dynasty.

Antiquities of the Shiyali taluk.

2. Shiyali, one of the taluks selected for village-war inspection during the year 1918–19, was important in ancient times in more respects than one, and it may be said, that few tracts could compare with it in point of antiquarian interest. Here was Kāviripp̣ūmpaṭṭiṇam, the once richest city of Southern India and the capital of the Chōla empire for some time. It was picturesquely situated at the mouth of the river Kāvērī and foreign ships laden with rich cargo touched at this important port. In its best days it contained several massive structures of various descriptions. The description of the city as given in the Tamil classical works, such as, *Paṭṭiṇappālai* composed about the time of Karikāla in the 6th century A.D., *Śilappadigāram* assigned to A.D. 756 by Diwan Bahadur L. D. Swamikannu Pillai, etc., shows the prosperity it once enjoyed, its wealth and industrial activity. According to some, it is the *Chabaris Emporium* mentioned by Ptolemy in the 1st century A.D. The inscriptions secured from the modern Kāvērippaṭṇam and its vicinity leave no doubt as to its identity with Kāviripp̣ūmpaṭṭiṇam alias Puǧār, though the monuments of Pallavanīchchaṛam and Śāyāvanēśvara are not of such early date as could be expected.

Śaiva places.

3. Other places in the taluk which contain ecclesiastical monuments of the 7th century A.D., celebrated in the pious hymns of Jñānasambanda and which were visited during the year under report are (1) Tirunallūrperumaṇam, (2) Tirumahēndrapaḷḷi, (3) Teṇṭirumullaivāyil, (4) Tirukkalikkāmūr, (5) Tiruveṇkāḍu, (6) Kīḻai-Tirukkāṭṭuppaḷḷi, (7) Tirukkurugāvūr-Veḷḷaḍai, (8) Śīrgāḷi (Shiyali) which bore 12 other names, (9) Tirukkōlakkā, (10) Tiruppuḷḷirukkuvēḷūr now known as Vaidīśvaraṇkōyil and (11) Tiruppuṇgūr. Of these eleven places which are situated on the banks of the Kāvērī, Tirunallūrperumaṇam now called Āchchāpuram, Shiyali and Tirukkōlakkā are closely connected with the life of the Śaiva saint Jñānasambanda. It was at Shiyali that this devotee of Brahman parentage who is said to have lisped in numbers even from his third year was born and brought up; and Tirukkōlakkā, which is almost a suburb of Shiyali, marks the spot where he obtained a pair of gold cymbals as a reward for the devotional songs which he composed and as an incentive for the prosecution of his life-work, i.e., the spread of Hindu religion. His images are largely worshipped in Śaiva temples in the south under the name Āḷudaiya-Piḷḷaiyār and are distinguished from those of other saints by a pair of cymbals which they are made to hold in their hands. At Tirunallūrperumaṇam the saint was, on the direction of his parents, wedded to the daughter of the pious Nambāṇḍārnambi and, strange as it may appear, entered godhood on the very day of the marriage celebration together with all his relatives who had gathered on the spot. In all these three places, Jñānasambanda receives prominent worship, and annual or monthly festivities, are conducted in his honour even to this day. Also the inscriptions of these places record munificient grants made for the purpose. The name of the consort of Jñānasambanda is not given in the *Periyapurāṇam* which describes the lives of the Saiva saints, but from No. 527 of Appendix B it looks as if her name was Śōkkiyār. Though none of the eleven places mentioned above has been omitted in the *Dēvāram* hymns of our saint, by far the largest number amounting to very nearly 700 verses has been sung in praise of the god at Shiyali and ten stanzas each have been contributed to Tirukkōlakkā and Tirunallūrperumaṇam.

Vaishṇava places celebrated in the *Nālāyira-prabandham*.

4. Besides the above-mentioned Śiva temples, the taluk contains as many ancient Vishṇu temples celebrated in the hymns of the *Nālāyiraprabandham*. These are found in and around Nāṇgūr. They have been mostly sung by Tirumaṇgai-Āḻvār whose birth-place is believed to be Kuraiyūr, a hamlet of Tiruvāli Tirumaṇgai, a village in Tiruvāli-nāḍu. The saint having flourished in the 8th century A.D., it is certain that the following eleven temples viz., (i) Tirumaṇimāḍakkōyil, (ii) Tiruvaigunḍa-Viṇṇagaram, (iii) Tiru-Arimēya-Viṇṇagaram, (iv) Tiruttēvanārtogai, (v) Tiruvaṇpurushōttamam, (vi) Tiruchchemponseykōyil, (vii) Tirutteṛiyambalam, (viii) Tirumaṇikkūḍam, (ix) Tirukkāvalampāḍi, (x) Tiruvellakkaḷam and (xi) Tirup̣ārthaṇpaḷḷi should have been in existence prior to that date.

Paucity of architectural remains.

5. Thus though the taluk is studded with ancient shrines celebrated in the hymns of the *Dēvāram* and the *Nāḻyiraprabandham* and is remarkable as containing the birth-places of two of the greatest religious reformers of the 7th and 8th centuries A.D. who have earned immortal fame by their works, it is strange that the very places where the scene of their activity was laid should be so poor in respect of any architectural remains worth the name. The only structure that could be cited as an example of antique art is the Śvētavanēśvara temple at Tiruvenkāḍu which according to the lithic records engraved on the walls of its central shrine cannot be taken further back than to the end of the 10th century A.D., as, at best, the temple could have been constructed only in the days of Rājarāja I. A few other structures such as those at Shiyali, Vaidiśvaraṇkōyil, Tiruppuṇgūr and Tirumullaivāyil have been thoroughly renovated in modern times leaving no trace of their antiquarian remains, and sometimes without even a notice to this department. It is a striking feature, quite peculiar to this tract, that many of the ancient shrines, mostly Vaishṇava and a few Śaiva, remain to this day as brick structures, while only a few have been built of stone in later times.

Causes for the absence of early monuments.

6. Among the causes for the absence of early stone monuments may be mentioned, in the first place, the absence of hills in the vicinity of the taluk to supply the necessary material and, secondly, the encroachment of the sea on this side of the Coromandal coast which could be inferred from the Tamil literature to have occurred several times and which in consequence must have washed away at one sweep such of the ancient buildings as may have existed. In *Śilappadigāram*, canto xxviii, we find an account of an inundation which resulted in the destruction of the ancient Chōla capital Kāviripp̣ūmpaṭṭiṇam. It may be noted that this encroachment did not confine itself solely to the coast towns and villages but extended, on one occasion, as far as Shiyali which is 12 miles from the coast. This is evident from the writings of Jñānasambanda and some stone epigraphs which describe the incident poetically that "Kaḷumaḷam (i.e., Shiyali) floated when the sea carried away (all the surrounding parts)".

Reclamation of lands in Tiruvenkāḍu.

7. Another result of these inundations was that most of the lands in the taluk got submerged and silted up with sand and had to be reclaimed at much cost. Nos. 504 and 505 of Appendix B acquaint us with the cost of converting such land into fields fit for cultivation. In one case (No. 504 of 1918), while the cost of six *mā* of land was 2,000 *kāśu*, the cost of reclamation was 3,000 *kāśu*. Other epigraphs show that many lands which were originally given to temples had to remain uncultivated perhaps under similar circumstances.

The Pallavas.

A Vishṇu temple built in the time of Nandivikramavarman.

8. Only two inscriptions of Pallava kings were secured during the year under review. Of these No. 138 of Appendix C, dated in the 3rd year of the reign of Vijaya-Nandivikramavarman, states that the temple of Tigaittiṛal-Vishṇugriha at Kiḷiṇaḷūr in Ōymā-nāḍu was built by a

certain Tigaittiṟalār and No. 283 of the same appendix, dated in the 26th year of the reign of Vijaya-Kampavikramavarman, records that a private individual of Kulattūr in Teṉṉārūr nāḍu, a subdivision of Kuṉṟa-kōṭṭam, purchased some lands and presented them as *ēripatti*, evidently for keeping the tank at Madam in proper repair.

Grant for the upkeep of a tank in the time of Kampavarman.

Cholas

9. As has been already pointed out, the largest number in the current year's collection belongs to the Chōlas. The earliest of these (No. 355 of 1918) introduces a hitherto unknown queen of Parāntaka I, named Āditṭan Kaṟṟalippirāṭṭi.

An unknown queen of Parāntaka I.

10. Of the inscriptions of Rājakēsarivarman, without any distinguishing marks of identification, copied during the year, none could be safely attributed to Āditya I. Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rājakēsarivarman when a *sōmagrahaṇa* occurred in the month of *Kaṉṉi* and register gifts by Mahimālaya Irukkuvēl alias Parāntakaṉ Vīraśōḻaṉ. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I. The Rājakēsarivarman of these inscriptions must, therefore, belong to one or the other of the only two Rājakēsarivarmans, i.e., Gaṇḍarāditya or Parāntaka II that followed him prior to the succession of Rājarāja I. No. 349 of 1918 provides for the singing of the *Tiruppadiyam* in the temple at Paḷūr, while No. 491 mentions a body of weavers called "*Pārthivaśēgaraṭṭeriñja-Kaikkōḷar*" who might have been so named after Rājarāja I.

Rājakēsarivarman.

11. Sure records of Rājarāja I with the introduction "*Tirumagaḷpōḷa*" are not few and some of them are interesting. We learn from Nos. 442 and 445 of Appendix B that Vānavaṉmahādēvi alias Tribhuvanamahādēvi was one of his queens and the mother of Rājēndra-Chōḷa I. A record of the latter (No. 450 of 1918) also states that Tribhuvanamahādēvi was his mother. No. 413 refers to the treasures which Rājarāja I had taken from the Chēra king and No. 449 mentions another queen of his, viz., Kuṭṭaṉ Vīraṉiyār. Rājarāja's elder sister, Kundavai, is distinctly spoken of in the inscriptions of Dādāpuram as the daughter of Poṉṉāḷigaiyiṟṟuñjiṉadēva thus clearly settling the identification of Sundara-Chōḷa Parāntaka II with Poṉṉāḷigaittuñjiṉadēva. From the Tanjore inscriptions published in Volume II of *South-Indian Inscriptions* we know the active part played by this lady in the munificent gifts made to the temple of Rājarājēśvara built by Rājarāja I. The Dādāpuram records state that she built three temples at that place, one to Śiva called Ravikulamāṇikka-Īśvara, another to Vishṇu named Kundavai-Vinnagar-Āḻvār and a third to Jina called Kundavai-Jināḷaya and made costly gifts to them. No more instances are necessary to show the religious toleration of the times. The Śiva and Vishṇu temples built by this princess exist at present, but there is no trace of the Jina shrine.

Rājarāja's queens, elder sister and father.

Poṉṉāḷigaittuñjiṉadēva is Sundara-Chōḷa.

Princess Kundavai's works.

12. The names of two of the officers of the king, viz., *Sēnāpati* Mummuḍiśōḻa-Brahmārāyaṇ (No. 14 of Appendix C) and Parākramaśōḻa-Mūvēndavēḷāṉ (No. 17 of Appendix C) suggest that Rājarāja I bore the surnames Mummuḍi-Chōḷa and Parākrama Chōḷa.

Rājarāja's surnames Mummuḍi Chōḷa and Parākrama-Chōḷa.

13. No. 444 of 1918 from Tiruvenkāḍu which is dated in the 6th year of Rājakēsarivarman is probably also a record of Rājarāja I, who in the earlier years of his reign was known chiefly by that title. The object of this inscription is to engrave on stone the grants made by Parāntakaṉ Mādēvaḍigaḷār alias Śembiyaṉmādēviyār, the queen of Gaṇḍarādityadēva and the mother of Uttama-Chōḷa. In the body of the inscription, she is stated to be the daughter of Malavaraiyar or Malavarkōṉ. The grants consisted of copper vessels, ornaments and images made of gold and silver set with precious stones, such as pearls *rājāvindam*, *māṇikkam*, *pavaḷam*, *kuppi*,

Gifts of Śembiyaṉmādēvi at Tiruvenkāḍu.

vajiram, *maratakam*, etc., presented by the lady at different times. The inscription commences by saying (1) that in the 4th year of the reign of Uttama-Chōḷa, she presented certain copper vessels and that in the 6th year of the same king she gave gold ornaments set with a number of gems. In the 6th year of Rājakēsarivarman, the same queen is stated to have given a gold pot probably for the pinnacle, a gold image of Chandraśēkhara of great weight and a large number of gold and silver ornaments also set with several precious stones. Incidentally the inscription says that in the same year the queen of Uttama-Chōḷa named Sēṭṭaṉśorambaiyār alias Tribhuvanamādēviyār presented a silver pot and then enumerates other gifts made by the queen Śembiyaṉmādēvi in the same year and in the 10th and 11th years of Parakēsarivarman. Then after referring to some more gifts made in the 4th year of Uttama-Chōḷa, the record says that in the 6th year of Rājakēsarivarman, the assembly of Nāṅgūr in Nāṅgūr-nāḍu who had received in the 2nd year of Gaṇḍarādityadēva alias Mummuḍi-Chōḷadēva, 400 *kāśu* presented by Parāntakaṉmādēvigaḷār alias Śembiyaṉmādēviyār, the queen of Gaṇḍarāditya, the mother of Uttama-Chōḷa and the daughter of Malavaraiyar for bathing the god on all the monthly *saṁkrāntis*, not having made the required land provision at that time, now allotted lands in the southern hamlet of the village.

Gaṇḍarāditya alias Mummuḍi Chōḷa.

14. This inscription is of some interest as showing the religious bent of mind of the widowed queen of Gaṇḍarāditya in undertaking costly charitable works, about which references have already been made in previous epigraphical reports. From this record we learn, for the first time, that there was on the Chōḷa throne a ruling king who bore the name Gaṇḍarāditya and the surname Mummuḍi-Chōḷa. Since the inscription is dated in the 6th year of Rājakēsarivarman and refers to the reign of Uttama-Chōḷa, it is fairly certain that it is one of Rājarāja I, who, it may be remarked, was the first sovereign after Uttama-Chōḷa to assume the title, Rājakēsarivarman. In this connexion, it may also be said that palæographical considerations do not militate against this view. Still, it is not easy to determine who the new king mentioned in it is. In the first place it is very doubtful if the record in question enumerates the presents made by Śembiyaṉmādēvi in any chronological order at all. If it does, it should not, after enumerating the gifts made in the 4th and 6th years of Uttama-Chōḷa and the 3rd year of Rājakēsarivarman (i.e., Rājarāja because Uttama-Chōḷa's queen figures as donor in it), revert back to the 10th and 11th years of Parakēsarivarman and again to the 4th year of Uttama-Chōḷa and then again to the 6th and 2nd years of Rājakēsarivarman. As such, anything said about the identity of the new king must be purely conjectural. Mummuḍi-Chōḷa known so far is one of the recognized surnames of Rājarāja I. If, however, we suppose that the reference in the inscription is actually to Gaṇḍarāditya, the second son of Parāntaka I, it follows that he must have had the hitherto-unknown surname of Mummuḍi-Chōḷa which like Irumuḍi-Chōḷa, the surname of his father Parāntaka I, indicated probably the third great ruling king of the revived Vijayālaya line of the Chōḷas.

15. One of the inscriptions of the year's collection (No. 156 of Appendix C), dated in the 16th year of Rājarāja I (A.D. 1001), reveals to us the fact that the members of a village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily 2 *śōṟu* from the village. Another interesting information regarding village assemblies is that the members met together and transacted business even during night (Nos. 180 and 186 of Appendix C), though in the generality of cases, it is found that business was conducted during day time.

Trumpets blown to summon village assemblies.

16. A record of the 17th year of Rājarāja I states that one of the officers called Ārūraṉ Udaiyadivākaraṉ Aruṇmoḻi Mūvēndavēḷār of Araiśūr while camping at Paṭṭiṉam in Paṭṭiṉa-nāḍu, a subdivision of Ōymā-nāḍu, made inquiries as to the villages that were owned by the temple of Bhūmīśvara and on the report of the *dēvakanmis* that since the time when Marakkāṇam was assigned as *dēvadāna* to the temple, no scale of expenses had been fixed for it, he at their request called before his presence, all the *dēva-kanmis* and the farmers who cultivated the temple lands, ascertained the produce of the *dēvadāna* land and drew up in detail a scale of expenditure for the temple. The inscription under reference

An officer who inquired into the management of temple lands and expenses.

shows that in the 11th century A.D. a responsible officer was appointed to conduct inquiries into the lands owned by temples, to see whether the provisions made were regularly met and if not to fix a scale of expenses for them. In previous reports it has been pointed out that Madhurāntakaṇ Gaṇḍarāditta̱n and Tiruvadigal Śāttaṇ were such important state officials who discharged similar functions and even went to the length of imposing fines on defaulters (A.R. for 1918, p. 142).

17. Some of the inscriptions of Rājēndra-Chōla I record a few fresh facts. From No. 464 of Appendix B we learn that Nakkaṇ Karukkamarndāl alias Pañchavaṇmādēvī was his queen. The name Kalikaṇṭhaka occurs for the first time in the records of Rājēndra-Chōla I (No. 140 of 1919) and as such might be supposed to be a surname of that king. No. 192 of Appendix C states that the great men of the village of Tribhuvanamādēvi-chaturvēdimaṅgalam made an order to the effect that every six *mā* of land situated within a specified locality and irrigated by the tank called Madhurāntakappērēri must pay 1 *kalam* of paddy as *ēri-āyam* and that the great men in charge of the tank supervision committee of the year ought to collect the dues and maintain the tank in proper repair. Thus, besides private donations as *ērippaṭṭi* (vide paragraph above) the income from which went to meet the cost of repairs of tanks, there was also a regular tax called *ēri-āyam* collected for the same purpose. This is again illustrated by an inscription from Muṇṇūr (No. 66 of 1919) which records that a private individual purchased the right of collecting 1 *tūṇi* on each *mā* of wet land and 1 *tūṇi* on the dry lands, *kaḷavi-pūṇjai* and *kāṭṭu-pūṇjai* and gave it over to the assembly of the village for strengthening the tank bund wherever necessary.

Ēri-āyam.

18. No. 176 of Appendix C from Tribhuvaṇi in the South Arcot district called Tribhuvanamahādēvi-chaturvēdimaṅgalam is dated in the 30th year of the reign of the Chōla king Rājakēsarivarman Rājādhirāja I (A.D. 1018–1050). The details of the date given in the record work out correctly for Wednesday, 2nd March, A.D. 1048. On this day the great assembly of the village met together in the pavilion erected by Śembiyaṇ Umbaḷanāṭṭuvēḷār and purchased lands in the name of the god Viraṇārāyaṇa-Viṇṇagar-Āḻvār to meet all the requirements of the charity known as Rājēndraśōḷaṇ-uttamāgram established in the temple by the general (sēnāpati) Rājēndraśōḷa-Māvali-Vāṇarāja, in order to secure the health of king Rājēndra-Chōla. Evidently, the charity was instituted while yet the king was living and was named after him. Land also was purchased to the extent of 72 *vēḷi* which could yield an annual rental of 12,000 *kalam* of paddy, which quantity was required annually to conduct the charity in all its details. Besides providing for offerings, worship, etc., on a grand scale to Vīrirunda Perumāḷ Aḷagiyamaṇavāḷa and Naraśiṅga-Āḻvār, for conducting the festivals of Māśi-tiruppunarpūśam, Jayantyashtami, Mārgaḷi-tiruvēkādaśi, for Uttarāyaṇa, Dakshiṇāyaṇa, Aippaśi and Śittirai Vishu, for feeding the Śrī-Vaishnavas and for reciting the Tiruvāymoḷi—all of which required 2,475 *kalam* of paddy annually—the grant made further provision also for (i) 3 teachers of the Rig-Vēda, 3 of the Yajur-Vēda, one each of Chhandōgasāma, Talavakārasāma, Āpūrva, Vājasanēya, Bōdhāyanīya and Satyāshṭa-(āḍha) sūtra, thus making a total of 12 teachers with a daily allowance of 4 *kalam* of paddy; (ii) for one person each for expounding the Vēdānta, Vyākaraṇa, Rūpāvatāra, Śrī-Bhārata, Rāmāyaṇa, Manu-Śāstra and Vaikhānasa-Śāstra, (iii) for sixty students each of the Ṛig-Vēda and Yajur-Vēda, twenty of Chhandōgasāma and fifty of other śāstras, thus making a total of 190 persons with a daily ration of 11 *kalam*, 10 *kuṟuṇi*, 4 *nāḻi*; and (iv) for 70 other students of the Vēdānta, Vyākaraṇa and Rūpāvatāra. The provision thus made for feeding the teachers and students detailed above consisted of 9,525 *kalam* of paddy. In all, the total requirements for the year came to 12,000 *kalam* which were ordered to be measured out by the holders of the 72 *vēḷi* of land purchased and given for the purpose. It was stipulated that the *taram* (i.e., the class) of the land should not be altered even when the general classifications were undertaken; that on this land, except *ēri-āyam*, *pāḍikāval*, and *ē-i-amaṇji*, no other taxes or obligations should be imposed and that the teachers who gave instruction in the Vēdas, the Bhaṭṭas who expounded the *śāstras* and the students who learnt the Vēdas, etc., were also exempted

Provision made for Vedic study in the 11th century.

from certain payments or obligations. The rest of this huge record is damaged. Nevertheless, it adds to the already collected vast amount of epigraphical evidence to show that temple charities were not exclusively meant for ceremonials in the temple but also for scientific (śāstraic) and religious (Vēdic) education.

19. Two inscriptions dated in the 14th year of Rājakēsarivarman Rājādhirāja II (Nos. 429 and 538 of Appendix B) 'who was pleased to take Madura and Ceylon' are quite similar in respect of their contents and are worthy of notice here. They register a reduction in the rate of rents to be paid on *variśaipparru* and *vārapparru* lands held under lease from the temple, through the great men forming the assembly of Pañchavaṇmādēvi (i.e., Āchchāpuram) by the cultivators residing in the hamlets of Pirpaṭṭanallūr, Aḷaganallūr, etc.

Reduction of rents.

The changes effected in the quantity of rents to be paid are shown in the following table:—

Up to the year of the record.	From the year of the record.	Reduction.
80	70	10 kalams
75	65	10 kalams
70	60	5
60–45	55–35	5
40–30	35–25	3½
25	21½	2
20	18	1½

The following further reforms were also made:—

Farmers cultivating lands which do not come under *variśaipparru* or *vārapparru* but are classed as *veḷḷāṇparru*, *dēvadāna* and *purapparru* shall take 2/5 of the yield and those who cultivate under *kuḍiparru* shall be entitled to a third of the produce. For lands cultivated with water baled from a source, the cultivator shall reserve half the produce (*śevvāram*) and pay the other half to the owner. For lands cultivated with *payaru*, the quantity that is usually paid shall continue. On such cultivable lands as are left uncultivated, if green pulse and sesamum are sown broadcast, the cultivator shall have a right for *śevvāram*. The charges for taking out the paddy for being measured during *kār*, shall be borne by the cultivators. The amount of money required for the *kuṇḍigai* during *kār* and *pōśaṇ* shall be met from the sale of paddy. Half the *śennel* produce which forms the share of the *perumguḍi* shall be conveyed by the farmers, the incidental charges such as the wages of those who carry being borne by themselves.

For lands cultivated with dry crops and for lands which had hitherto to pay a *kaḍamai* of 20 *kāśu*, only 17 *kāśu* shall henceforward be taken. Those that had been paying from 18 to 10 *kāśu* shall get a reduction of 2 *kāśu* and from the *kaḍamai* of lands ranging from 10 to 5 *kāśu*, two *kāśu* shall be reduced. Thus shall the dry assessment be fixed.

Reduction of *kaḍamai*.

At the time of realising the *kaḍamai* so settled, the state officials shall not enter any dwelling houses nor levy fines. One cultivator shall not be made liable for the revenue dues of another. Those persons who do not agree to the above-mentioned rates of *kaḍamai* and *vāram* should be moved from their tenancy, and in their places, persons agreeing to the altered conditions should be secured.

From the 14th year, it shall be a rule that a woman who is wedded to a person, shall, on the demise of the latter, become the owner of the lands, slaves, jewels or other valuables and the cattle of her deceased husband. But if before his death, he had made default and his lands had been sold, the purchaser shall have the right over the lands and slaves that belonged to the deceased. Brahmans shall not till lands with bulls yoked to the plough. Those classes that are engaged as labourers shall not become *vēḷ* and *araśu*. Kāvidis, potters, drummers, weavers and barbers shall not keep locks of hair. During their mournings and joyous occasions big drums (*bērigai*) shall not be beaten; and they shall not have sway over slaves, i.e., shall not keep any slaves. Bullocks grazing near the

Rights of women to hold property.

Other social laws prevalent in the 12th century A.D.

village channels shall be impounded in pens erected for the purpose. Cattle-stands or house-sites of the village shall not be permitted to be converted into paddy fields. Potters who make and sell small lamps and pots shall wear an upper-cloth.

Though this interesting inscription does not record the reason for reduc[illegible] the rents and rates, and for fixing the rights and duties of certain classes of people, it may be said that the war of the Pāndya succession which was waged at the time and which set the entire south in utter confusion reducing it to very straightened circumstances as revealed by the Ārapākkam and the Tiruvālangādu epigraphs of the same king (A.R. for 1906, p. 70) might have, as a necessary consequence, brought about a paucity of cultivating men, the difficulty of obtaining labour, resulting in a complete want of competition. The wording of the record leaves enough room to think that the cultivators were subjected to harassment by officials and had to bear the burden of heavy customary obligations imposed by landlords. The rigidity of caste regulations should also have relaxed to certain extent and brought relief to sufferers.

Reward for a literary composition.

20. No. 198 of 1919 dated in the 27th year of the reign of Kulōttunga I is of special interest as it records that the assembly of Tribhuvanamahādēvi-chaturvēdimangalam met in a pavilion erected in front of the temple of Vīra-Nārāyana-Vinnagar-Ālvār in obedience to a royal order which required them to adjudge the merit of a work, probably in verse, composed by the poet Tirunārāyanabhattan *alias* Kavikumuda-chandrapandita of Māṇakulāṣanicheṟi, in the name of the king (*Perumāḷ*) and called *Kulōttungaśōḷaṇ-charitai*. The work was accordingly heard and the author, as a reward for his composition, obtained half a *vēḷi* and two *mā* of land to be enjoyed in perpetuity. Students of Tamil literature may find here a lingering literary tradition of the more ancient Dravidian *saṅgam* established in Madura to scrutinise the works of Tamil poets and advance the cause of Tamil literature. The composition under reference, *i.e.*, *Kulōttungaśōḷaṇ-charitai* must have, as its name denotes, been a highly interesting historical work very much like the Tamil *Kulōttungaśōḷaṇ-ulā* of the same period and its discovery if made must lead to a flood of light being let in for the elucidation of Chōla history.

Sambuvarāyans as Chōla feudatories.

21. From the latter half of the 12th century A.D. the central Chōla power was becoming weaker and weaker and there were also evident signs of decay amongst the Pāndyas who had allowed internal dissensions to creep in into their family. Thus the two chief powers of southern India were in a rather miserable plight. In the Pāndya territory even the succession of the legitimate king was disputed and foreign aid had to be called in to play one party against the other. As a result, the whole country including the Kongu was thrown into utter confusion and was convulsed in a civil war, the like of which the country had never witnessed before. Foreign armies thirsting for blood overran the country from one end to the other, causing destruction everywhere and making life and property insecure. The times were therefore particularly favourable for feudatory families with mushroom growth to come into prominence. One such *parvenu* was the family of the Śambuvarāyas who held a subordinate position under the Chōlas and rendered signal service to them during the days of the four successive sovereigns Rājarāja II, Rājādhirāja II, Kulōttunga-Chōla III, and Rājarāja III, when Chōla power was on the decline and who now tried to assert themselves. In the current year's collection there are a number of inscriptions of Chōla kings which introduce some of the members of the Śambuvarāya family. Nos. 71 and 252 of Appendix C are both dated in the 11th year of Rājādhirāja and register *gifts* made by Śengēni Ammaiyappan Śīyan Pallavāndān *alias* Rājanārāyana Śambuvarāya and Śengēni Mindan Pallavan *alias* Rājēndraśōḷa Śambuvarāyan. In the records of Tribhuvanachakravartin Kulōttunga III (Nos. 234, 235 and 254 of Appendix C) figure Śengēni Nālāyiravan Ammaiyappan *alias* Rājēndraśōḷa Śambuvarāyan and Śengēni Vīraśōḷan Attimallan *alias* Kulōttungaśōḷa Śambuvarāyan. Ammaiyappan Attimallan *alias* Rājēndraśōḷa Śambuvarāyan, Ammaiyappan Śīyan Pallavāndān *alias* Rājanārāyana Śambuvarāyan, and Śengēni Ammaiyappan Rājarāja Śambuvarāyan held subordinate positions under Rājarāja III (Nos. 232, 52 and 57 of the same Appendix). As has already been said, the times were troublous when these chiefs flourished. No. 254 of Appendix C dated in the 11th year of Kulōttunga-Chōla III registers a political compact between Kūḍal Araśanārāyanan Ālappirandān *alias* Kādavarāyan and Śengēni Vīraśōḷan Attimallan *alias* Kulōttungaśōḷa-Śambuvarāyan whereby both swore that they should not do anything that would be detrimental to the interests of either; that the latter should not form any alliance with Ālappirandān Ediriliśōḷa Śambuvarāyan; that he should confine himself to certain specified tracts of country which if he transgressed, the *mudalis* would send up arms and horses and cause him injury; that if Ālappirandān Ediriliśōḷa Śambuvarāyan inflicted any trouble on Kulōttungaśōḷa Śambuvarāyan, Kādavarāyan would support him; that in case Ālappirandān Ediriliśōḷa Śambuvarāyan ran away from his hill (residence) leaving behind him all arms, Kulōttungaśōḷa Śambuvarāyan should have possession of them subject to the condition that he would not shelter or form any alliance with the other and that if Kādavarāyan allied himself with the relatives of Kulōttungaśōḷa Śambuvarāyan and with Ālappirandān Ediriliśōḷa Śambuvarāyan against the interests of Kulōttungaśōḷa Śambuvarāyan, he (Kādavarāyan) would demean himself to the position of carrying the sandals of his enemies and of eating the chewed betel leaves thrown out from their mouths.

Administration of criminal law in the 13th century A.D.

22. Administration of criminal law in the 13th century A.D. for which there appears to have been much occasion is illustrated by the following six cases which occurred during the reign of Kulōttunga III and Rājarāja II:—

(i) While hunting, a native of Arumbondai aimed an arrow at another mistaking him for an animal. By the effect of the shot, he was laid up in bed for some days and died. The Brahmans and *nāṭṭār* assembled together and decided that as the two were not on inimical terms before, the death was only accidental and that, on behalf of the deceased the accused must provide for a lamp in the temple of Bhīmīśvara at Marakkānam (No. 33 of Appendix C).

(ii) A certain Śēdirāyan caused the death of one Eran by some indiscreet act of his. The uncle of the murderer, in order to expiate the sin gave lands for a lamp to the temple of Mūlasthānamudaiya-Mahādēva at Munnūr (No. 67 of Appendix C).

(iii) While hunting on horseback, a certain individual killed another by mistake. On the direction of the *nāṭṭār*, 48 sheep were given for burning a lamp in the temple of Tiruvagnīśvara at Kulattūr (No. 273 of 1919).

(iv) Two persons went ahunting on horseback. A deer running between them, one of them aimed an arrow which missing the animal killed the man. The *Periyanāṭṭār* ordered gift of sheep for burning a lamp (No. 279 of Appendix C).

(v) Two persons beat a man who had allowed his buffalo to enter the fields of the former and spoil the crop. By the effect of the beating the man died. The two asked the *Bhaṭṭas* and they advised them to present a lamp which they did by giving 48 sheep (No. 110 of 1919).

(vi) Thinking that it was an animal, perhaps in a hunting expedition, a man shot his uncle. The people of the several districts assembled together in the *mandapa* of the temple and decided that a lamp must be maintained in the temple (No. 106 of 919).

From the above, one may perhaps be led to think that the offenders were let off cheaply and that the punishment meted out was not adequate to the enormity of the crimes committed; and this clemency has only to be explained by the fact that the offences were purely unintentional or the result of mere accidents.

The Pandyas.

23. Many inscriptions of the medieval Pāndyas have been copied during the year under review. These do not supply us with any historical or chronological data for constructing a regular genealogy of the Pāndyas of this period; yet they are of interest and value to the student of village economics and administration. No. 299 of Appendix C of the time of Jatāvarman Vīra-Pāndya, for instance, gives us the details of the *kadamai* assessment for different crops fixed on a specified land of given extent. We find a similar settlement (ஒடுபாடு) recorded in No. 302 of Appendix C which affected a whole district.

24. The word ಶ್ರೀಪೃಥ್ವೀ found at the beginning or the end of many of the Pāndya inscriptions copied this year clearly suggests that the engravings on stone and copper of the edict issued by the king were compared carefully with the original documents on palm leaves (*ōlai* preserved in the Imperial office of Registry, and were so attested by the word ಶ್ರೀಪೃಥ್ವೀ evidently in the name of the king himself (see *e.g.*, No. 510 of Appendix B).

Attestation of early documents.

25. An undefined Pāndya king with the titles Tribhuvanachakravartin and Kōnērinmaikondān appears in No. 480 of Appendix B from Tiruvenkādu. The minister that issues the grant here is Vijaya-Gandagōpāladēva surnamed Adaiyavalaindān, the younger brother of Malavarāyar. The latter name is familar in Pandyan records of the time of Māravarman Sundara-Pāndya I who ruled from A.D. 1216–1235. The relationship herein mentioned of Vijaya-Gandagōpāladēva to Malavarāyar is highly interesting, since nothing has been certainly known as yet of the connexions of this chief whose records are largely found in the South Arcot district, directly or indirectly with the ruling family or its ministers.

Vijayagandagōpāla surnamed Adaiyavalaindān the younger brother of Malavarāyan.

26. Again, Tribhuvanachakravartin Kōnērinmaikondān, the king who figures in No. 366 of Appendix B and, in whose name was instituted in the temple at Shiyali (Tirukkalumalam) a shrine for the god Rājākkanāyanār and the goddess Māratakachokkiyār, was evidently also a Pāndya king, since in the body of the record reference has been made to a land which had been lying as an uncultivated waste up to the 18th year of the king's elder brother (*annālvi*) Sundara-Pāndyadēva. Perhaps the Tribhuvanachakravartin Kōnērinmaikondān of this inscription has to be identified with Māravarman Kulaśēkhara I who was the earliest of the Pāndya kings that held the title of Rājākkanāyan (see *Annual Report* for 1917, page 127). But we do not know of any Sundara-Pāndya that was his elder brother. It is interesting to note that in a record of Jatāvarman Sundara-Pāndya of his second year, we are casually informed of a new (flood) embankment substantially built on the side of the Kāvērī river, the old one having evidently breached and covered with sand the neighbouring lands under cultivation. The record coming as it does from Tiruvenkādu in the Shiyali taluk of the Tanjore district, the reference must evidently be to an embankment on the Coleroon which branches off from the Cauvery near Trichinopoly. No. 481 of Appendix B attributes to this same king Jatāvarman Sundara-Pāndya I, the special title Ellārkum-Nāyanār which means "the lord of all" and corresponds to Ellāndalaiyān, a recognized surname of Sundara-Pāndya I. As it is the case even to-day, the popularity of this great king was in the 13th century commemorated by the inauguration of several religious and civic charities. A record from Chidambaram (No. 540 of Appendix B), for example, registers the establishment of a grove and a street of cocoanut trees (planted on either side of it), for the recreation and habitation of the people. The repairs to the Cauvery (Coleroon) embankment above referred to, were recognized to be of so much importance at the time, that even a small cess seems to have been raised on this account. It is called ಕಾವಿರಿಕ್ಕರೈತ್ತೆಪ್ಪತ್ತೆವೆಲ್ಲಿ in No. 510 of Appendix B.

Jatāvarman Sundara-Pāndya I.

27. The contents of No. 514 of Appendix B give us a clue to the probable period to which we may have to assign the kings Perumāl Śrīvallabhadēva and Perumāl Sundara-Pāndyadēva who appear to have been ruling together. It is stated that since the time when the king Perunjingadēva being opposed to the Kannadiyan (i.e., the Hoysala Vīra-Narasimha II) raised a fortification on the north bank of the river Kāvērī until the 32nd year of Perumāl Śrīvallabhadēva the festivals in the temple of Tiruvenkādu had been stopped and that these were now revived in the 33rd year. The date of Perunjinga who was the enemy of the Hoysala is known from his inscriptions to be the beginning of the 13th century A.D. Perhaps Śrīvallabha and Sundara also belonged to this period and in his chronology of the Pāndyas, M.R.Ry. L.D. Swāmikannu Pillai refers also to a Jatāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*vide* Ann al Report for 1918, page 155, paragraph 49). I have identified a Jatāvarman Tribhuvanachakravartin Sundara-Pāndya in one of whose records a reference has been made to an earlier grant by Perunjingadēva, with Jatāvarman Sundara-Pāndya II (A.D. 1276–1290) (Annual Report for 1910, page 97, paragraph 34).

Conflict of the Pandyas with the Hoysalas.

28. The damaged inscription No. 293 of Appendix C which is dated in the reign of Māravarman Tribhuvanachakravartin Kōnērimēlkondān and refers to the delimitation of boundary (stones) made previously in the reign of the king's elder brother (*annālvi*) Śrīvallabhadēva is perhaps to be attributed to Perumāl Sundara-Pāndyadēva mentioned above as a joint ruler with Śrīvallabha. No. 525 of Appendix B supplies astronomical details for a date in the 8th year of Tribhuvanachakravartin Parākrama-Pāndyadēva and refers incidentally to the 10th year of the king Kulōttunga-Chōladēva. The characters are not very old and the king Kulōttunga-Chōla referred to here might therefore be presumed to be the third of that name in the Chōla genealogy, whose initial date was A.D. 1178.

Western Chalukyas of Kalyani.

29. The Harpanahalli taluk of the Bellary district which was epigraphically surveyed during the year has brought to light many inscriptions of this dynasty, the earliest of which is dated in Śaka 943 (No. 492 of 1918) and belongs to the reign of Jagadēkamalla who must be identified with Jayasimha II whose full name occurs in No. 228 of 1918. One of his Pallava subordinates was Jagadēkamalla-Nolamba-Pallava-Permānadi also called Jagadēkamalla-Nolamba-Pallava Permānadi Udaiyādityadēva (see Annual Report for 1915, page 87, paragraph 5). The latter was in charge of the districts of Nolambavādi 32,000, Kadambalige 1,000, Ballakunde 500, Paravi 70 and Karividi 30 in Śaka 955 and 959. Nolamba-Pallava-Permānadi mentioned in No. 258 and the Dandanāyaka Polalamayya mentioned in No. 294 of 1918 were other subordinates of the king.

Jagadēkamalla Jayasimha II and his subordinates.

30. Jayasimha II was succeeded by Trailōkyamalla Āhavamalla Sōmēśvara I, called in his inscriptions only by the title Trailōkyamalla. Of his reign there are records ranging from Śaka 966 (*i.e.*, the year of his accession) to Śaka 987. The reign of this king was a period of continual war with the Chōlas who were trying to re-conquer Nolambavādi and other provinces which had been overrun by the Chōlas during the time of Rājarāja I and Rājēndra-Chōla I. That Sōmēśvara was also taking retaliatory measures is borne out by the fact that prince Vishnuvardhana-Vijayādityadēva who was in charge of Kōgali 500, Ballakunde 300 and Kadambali 1,000 in Śaka 987 was encamped at Arasiyakere on his way to the conquest of the south under the orders of the king (No. 278 of 1918). No. 286 of 1918 which was copied at Uchchangidurga is dated in Śaka 986 and states that Vishnuvardhana-Vijayādityadēva was ruling Nolambavādi 32,000. He is here given the title 'Āhavamallanankakāra' while No. 278 of 1918 referred to above gives also the titles 'Vēngī-mandalēśvara' and 'Chālukya-Mānikya' A certain Bijjaladēva is stated to have granted a tank in Uchchangi fort to the temple of Galagēśvara. No. 139 of 1899 which was copied in the same place mentions perhaps the very same Mahāmandalēśvara Bijjaladēva. No. 286 of 1918 further gives the origin for the different names in the different *yugas* to this Uchchangidurga as follows: Being the residence of a Rākshasa by name Mēghanāda in Krita-yuga, it received the name of Mēghanāda-parvata. In Trēta, it was the abode of Hiranyaka and Nārāyana having killed him lost all thirst for gold (*kanaka* or *hiranya*). It was therefore named Kanakagiri. In Dvāpara, it was the hermitage of Uttungamahārishi. Hence the name Uttungaparvata. In the Kali age, Uchchangiyabbe and two other Brahman maids performed penance and attained salvation by the grace of the god Īśvara. The place was called after them Uchchangiya-parvata. This Uchchangidurga which is in the Harpanahalli taluk of the Bellary district was the capital of Nolambavādi 32,000 and was the seat of government of the Pāndya feudatories of the later Western Chālukyas. It must have surely been a powerful stronghold; for No. 284 of 1918 states that it withstood attack for 12 years (?) and finally fell into the hands of one Mādava of the Yādava family and a *sāmanta* of Ballaha. Rudrabhatta, the author of *Jagannāthavijaya* in commemorating the conquests of Vīra-Ballāla describes 'the fort of Uchchangi which was hitherto considered impregnable' (Lives of Kannada Poets, Vol. I, page 21.).

Trailōkyamalla Āhavamalla Sōmēśvara I.

Of Sōmēśvara's other subordinates may be noted Kateya Nāgātyarasa of the family of Mayūravarmma ruling Kadambalige 1,000 in Śaka 971; Jagadēkamalla

Nambi-Nolamba-Pallava-Permmādidēva ruling in Śaka 966, the districts Kalambaligē 1,000, Kōgali 500, Ballakunde 300 and Kaneyakallu 30.

31. Records of Vikramāditya VI Tribhuvanamalla who succeeded Sōmēśvara II, range in date from the 6th year of his reign to Śaka 1049 which is the latest date found for him till now. No 245 of 1918 which is a damaged record mentions the conquest of the king over the *Dāvida* and the *Pāñchālas*. In No. 214 of 1918 we find the king chastising his own subordinate a certain *Mannāya* Boppaya, who capturing Gandarādityanahōlalu (also called Gandarādityana-chaturvēdimangala; A.R. for 1915, page 89, paragraph 8) had plundered private property and killed Brahmans. Vikramāditya ordered him to forfeit all claims for the *mannaya* of the village.

One of the feudatories of the king was Tribhuvanamalla-Pāndyadēva who held the titles of the 'punisher of the Parichchēdins' and 'vanquisher of the hopes of the Chōla king Rājiga-Chōla.' In Śaka 1049 (No. 229 of 1918) he was ruling Nolambavādi 32,000 from his residence at Bēlūru which might be the same as Beltūru in the Dāvanagere taluk of the Mysore state (Ep. Carn. Vol. XI, Intr. page 11). No. 227 of 1918 gives the genealogy of another subordinate the *mahāsāvanta* Singarasa of the Bāyara-*vamśa*, and states that he was the son of Kāmanripa and grandson of Bhūpa, whose father was Mārasinga, the son of Subhaga and grandson of Benegaṅga. Still another subordinate of the king was the *Mahāsāmantādhipati* and *Prachaṇḍa-daṇḍanāyaka* Ananta-Pālayya in charge of the *Vaḍḍarā ula* tax of the 7½ lakh country.

Bhūlōkamalla Sōmēśvara III and his subordinates.

32. Only one record (No. 231 of 1918) in the year's collection belongs to the reign of Sōmēśvara III who held the *biruda* of Bhūlōkamalla and had for his subordinates the *Mahāpradhāna, Kannaḍasandhivigrahi* and *Daṇḍanāyaka* Bhōga-Bhattayya and the *Mahāpradhāna* and *Daṇḍanāyaka* Chōlānda or Chōladēva ruling the Nolambavādi 32,000 province.

Pratāpachakravartin Jagadēkamalla II and his subordinates.

33. Sōmēśvara III was followed by Jagadēkamalla II and had the distinguishing title Pratāpachakravartin. Of his subordinates Jagadēkamalla-Pāndyadēva was ruling the Nolambavādi 32,000 in the 10th year of the king and in the 9th and 11th years, the same province was under Jagadēkamalla Vīra-Pāndyadēva who was evidently the same. No. 210 of 1918 states that this Vīra-Pāndya was ruling from his capital at Uchchaṅgi. Sōmēśvara's other subordinates were the Mahāmaṇḍalēśvara Nochidēva who had the title of 'lord of Banavāse' and the *Mahāpradhāna* and *Hirayalaṇḍanāyaka* Vatsarasa of the Kamme-*kula*. One of the donees in the record was Chandrarāśi-Pandita, the disciple of Dhammarāśi Munipa whose teacher was Vidyārāśi-Pandita of the Lakulīśa-Pāśupata sect and of the Simha-Parsha[d] school. To the same school belonged Divyaśakti-Pandita (No. 278 of 1918), Vīrēśvara-Pandita and Vāmaśakti-Pandita (No. 277 of 1918) and Rājaguru Kālēśvaradēva who is called Ēlukōtichakravartin of Kōgali 500 (No. 204 of 1918). The names of some more teachers belonging to the Simha-Parsha[d] school have already been mentioned on page 88 of my report for 1915.

Jagadēkamalla in A.D. 1183.

34. No. 257 of 1918 is dated in Śōbhakṛit, the 4th year of Rāyanārāyana Āhavamalla who was one of the sons of Kalachurya-Bijjala and held the titles Kalachurya-Bhujabala chakravartin and Vīra-Nārāyana. His first year is already known to be A.D. 1179–1180 (*Dynasties of the Kanarese districts*, page 488). Hence the 4th year of his reign would be A.D. 1183–84. But Jagadēkamalla is stated in our inscription to have then been ruling at Kalyāṇi. In the genealogy given on page 428 (*ibid*) there is a break of 20 years between A.D. 1163, the latest date of Taila III and A.D. 1183, the earliest date of Sōmēśvara IV and this period is ascribed to the usurpation of Kalachuryas. In the case of the records of the Pāndya chiefs which are dated after A.D. 1163 and in which the ruling king is given as Taila III, Dr. Fleet states that these chiefs entertained hopes of the restoration of the Chālukyan suzerainty. In the report for 1917, the latest date for Taila III was given as Śaka 1090 (1168 A.D.). In the report for 1918 it was suggested in the case of a record dated in Śaka 1091 (A.D. 1169) and belonging to the reign of Pratāpachakravartin Jagadēkamalla, that Taila III might have assumed the title of Jagadēkamalla in his later days. If the present record is also to be attributed to Taila III, his reign has to be extended to the very commencement of that of Sōmēśvara IV, thus leaving no gap between him and his son for the usurpation.

His Pāndya subordinate.

35. No. 296 of 1918 the date of which is damaged gives the genealogy and a long eulogy of the *Mahāmaṇḍalēśvara* Vijaya-Pāndya. The genealogy runs as follows :—

Vishṇu
|
Brahman
|
Atri
|
Moon
|
Yadava, in whose family was born
|
Pāndya
|
Chetarāja
|
Palaṭṭa
|
Irukkavēla
|
Raya-Pāndya married Sōvaladēvi
|
Paṇḍita-Pāndya | Vīra-Pāndya | Vijaya-Pāndya

From this it is seen that the *Mahāmaṇḍalēśvara* Vijaya-Pāndya was the younger brother of Jagadēkamalla Vīra-Pāndya, the feudatory of Jagadēkamalla II referred to above and the son of Tribhuvanamalla Rāya-Pāndya for whose merit a grant is made in No. 289 of 1918. In the report for 1914, it has been pointed out that Tribhuvanamalla Rāya-Pāndya was the grandson of Palaṭṭa-Pāndya. Tribhuvanamalla-Pāndya mentioned in No. 233 of 1918 is probably Irukkavēla, the father of Rāya-Pāndya (see genealogy given on page 16 of the introduction to *Epigraphia Carnatica* Vol. XI).

VIJAYANAGARA.

Kampaṇa II.

36. Of the first Vijayanagra dynasty we have inscriptions to represent almost every king, in the year's collection. Of these No. 305 of 1919 which comes from Āvūr in the North Arcot district is dated in Vilambi and refers to thetime of Kampaṇa-Udaiyar (i.e., Kampaṇa II) son of Vīra-Bokkaṇṇa-Udaiyar. The earliest date for this chief hitherto known is Śaka 1283 (see genealogical table on page 86 of Annual Report for 1907). The cyclic year Vilambi of this record corresponding to Śaka 1231–1282, gives us an earlier date for Kampaṇa. No. 267 of 1919 dated in Śaka 1285 (Śōbhakṛit) states that Gandaragūli Māraya-Nāyaka the son of Sōmaya-Daṇḍanāyaka who was the *pradhāni* of Kampaṇa, defeated and took captive Venrumaṅkonda Śambuvarāya. This suggests that the early Vijayanagara conquerors in the south met with opposition not only from the Muhammadans of Madura but also from the local Hindu chiefs of the Chōla country.

Bukka II.

37. No. 260 of 1919 dated in Śaka 1325 refers to a certain Vīra-Puliyarāya-Udaiyar as a son of Bukkaṇa-Udaiyar. It is not impossible that this chief is identical with Vīra-Bhūpatirāya whose initial date is Śaka 1331 (see genealogical table on page 86 in the Annual Report for 1907). If this is proved to be correct, our present record would give him a fresh initial date earlier by half a decade.

Dēvarāya II.

38. The only inscription of Dēvarāya II in the year's collection (No. 229 of 1919) is dated in the Śaka year 1355 and refers to an illuminating incident of a lady personally interviewing the king on behalf of a temple and securing a copper-plate grant from him, making the *sarvamānya* gift of a village. This lady was Aramvalatta-Nāchchiyār, the elder sister of a *Kaikkōla* attached to the temple of Agniśvara at Muḍam. In return for her services, the *Rudra Māhēśvaras* of the temple granted the *Kaikkōla* lady one *padakku* of grain every day and two *paṇam* of money per mensem.

39. Mallikārjuna is represented by less than half a dozen records of which No. 118 of Appendix C dated in Śaka 1333 refers to his subordinate Dēvachōḷa-Mahārāja, perhaps of Chōla origin. We have known of local Chōla chiefs figuring as subordinates of the Vijayanagara kings Krishnarāya and Achyutarāya. The link of Chōla vassalage to Vijayanagara emperors is extended backward by this record to another century before Krishnarāya. In No. 154 of 1919, the king bears the title of 'destroyer of Muhammadan forces' (*Tulukkadalavibhālan*). This must refer to the resistence of the expedition led by the Gajapatis and the Muhammadans in combination, which is mentioned in the drama *Gaṅgādāsapratāpavilāsa* (Annual Report for 1906, page 81 f) The inscription incidentally records that a severe storm raged on the 15th day of the month Chittirai in the cyclic year Pramōdūta corresponding to Śaka 1372 (A.D. 1450–51).

Mallikārjuna.

40. Two inscriptions of the Sāḷuva king Narasiṅgarāya (Nos. 4 and 53 of Appendix C) respectively dated in Śaka 1388 and 1393 refer to his *avasaram* (officer ?) Annamarasayya who is also mentioned in No. 374 of 1917. No. 4 of 1919 informs us that Narasiṅgarāya made over certain revenues, in favour of the temple at Śembēḍu (South Arcot district) for the restoration of worship which had ceased for some time. It may be noted that the charity was made on a *Śivarātri* day and the author of the Telugu poem *Jaimini Bhāratam* of which our king was the patron, says that Narasiṅga was deeply devoted to the observance of this festival. No. 39 of 1919 mentions Echchappa Nāyaka as subordinate of the king.

Sāḷuva Narasiṅgarāya.

41. Narasiṅga's son Dharmarāya is represented by two inscriptions in the year's collection, viz, Nos. 25 and 173 of 1919. The latter which is dated in Śaka 1424 refers to the foundation of a town made by his officer Gāuraṇa-Nāyaka.

Tammarāya (i.e., Dharmarāya), son of Sāḷuva Narasiṅgarāya.

42. Krishnarāya is represeuted by about 10 inscriptions in the year's collection of which No. 196 of 1918 and Nos. 2 and 3 of 1919 give him Sāḷuva titles. Similarly No. 40 of 1919 mentions the king Achyuta also with Sāḷuva titles. Inscriptions in the southern districts also in some cases give the Sāḷuva titles to these Tuḷuva sovereigns of Vijayanagara. No. 196 of Appendix B calls him Krishnavarma-Mahāraja, son of Narasiṅgavarma-Mahārāja and registers the grant of a village to Sōmayyadēva-Vodeya, son of the scholar Bālodeya of Mōgūru who was himself the son of Sōmēśvarāchārya. The latter who was a *yati* is stated to have borne the surname Mallikārjuna, whose disciple was king Vīra-Rudra of Oruṅgallu. It is highly doubtful if Vīra-Rudra of our inscription is identical with Pratāparudra of Warrangal for the latter flourished nearly a century earlier. No. 406 of Appendix B describes his conquests in the east in the usual order and records his gift of *jōḍi* amounting to 10,000 *varāhas* to the Śiva and Vishnu temples (most of these are named) in the Chōla country comprising the provinces called Puvanagarpattanaśīrmai, Rājarājēśvara-śīrmai, Tañjāvūru-śīrmai, Paṭṭa-śīrmai, etc. The gift was made at the shrine of god Anantaśayana at Uṇḍavilli on the banks of Krishnavēṇi (i.e., Krishṇā).

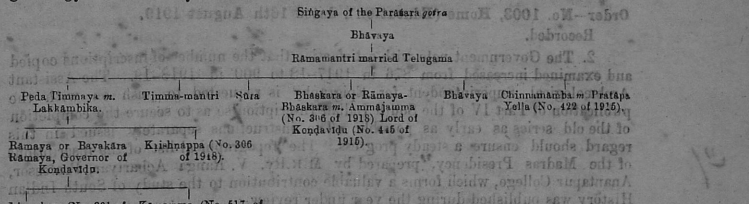
Krishnarāya.

43. No. 401 of Appendix B gives a genealogy in corrupt Sanskrit, of Viṭṭhaladēvamahārāja who extended the Vijayanagara dominion into the south to the very end of the peninsula during the reign of Achyutarāya. The ancestry is traced from Vishnu through Brahmā, Atri, Chandra, Budha, and Purūravas to Pāṇḍu, his son Arjuna and his son Abhimanyu. The line is then continued through Uṭṭuṅgabhuja and his son Nanda-chakravartin whose coronation is stated to have taken place according to Parāśara 1050 years after Parīkshit, the son of Abhimanyu. From Naramēḍhadat, the eldest son of Nanda-chakravartin, the race passed through his son Sahasrānika, his son Satpurusha, his son Dēvadhīra and his son Ahavamalla. Ahavamalla's son was Tribhuvanamalla whose son was Chaḷukka. Chaḷukkā's son was Chāḷukka-Nārāyaṇa, whose son and grandson were Vimalanidhi and Rājanarēndra respectively. Rājanarēnd:a's son was Chāḷukka-Bhīma. In this line was

Vitthala's alleged genealogy.

born Upēndra and the eighth after him was Kālyāna-Bijjala. Bijjala's son was Hōmallarāya and his grandson was Vīra-Hēmādri who begot Sōma. From Sōma the chain was made up of Pinna Hemma, Rāghavēndra and Tātapinnama, the well known ancestor of the Āravīti chiefs, with whom the genealogy corresponds regularly to that given on page 201 of the *Archæological Survey Report* for 1908–09. Speaking of Viṭṭhala's nephew Timma or Nalla-Timma, the record says that a certain Kaṇḍāla-Śrīraṅgārya of the Vādhūla-*gōtra* and the Yajus-*śākhā* was the *guru* of the family. Viṭṭhala's conquests, devastations and foundations of villages are all mentioned to have taken place in the Madhura-maṇḍalam. He is stated to have defeated Tumbichchi, etc., of the Pāṇḍya country in connexion with the conquest of the Tiruvaḍi-*bhūmi*. We know that Tumbichchi-Nāyakaṇ and Sāḷuva-Nāyakkaṇ were brought into subjection by Achyutarāya (Annual Report for 1907, page 85).

44. Numbers 301, 303, 305 and 307 of 1918 which are four copies of a single inscription dated in Śaka 1461, belong to the reign of Achyutarāya and were copied by the Archæological Superintendent Mr. Longhurst. These refer to the charities made by Bayakāra Rāmappa or Rāmaya who was an officer of Achyuta ruling the Koṇḍavīḍu province. Two other copies of this same record were copied at Magimāvinahaḷḷi in the Bellary district in 1914 (Nos. 514 and 517 of that report). The present record as usual describes the manifold works of philanthropy carried out by this minister and the only thing it adds to what has been already known in this connexion is that the foundation of the town and temple of Gōpinatha at Koṇḍavīḍu there ascribed to Bhāvaya is here attributed to Rāmaya-Bhāskara as in No. 445 of 1915. Putting together the contents of all the records, we arrive at the following genealogy for this family of famous ministers.



45. The last king of the second Vijayanagara dynasty, Sadāśiva is represented by about half a dozen inscriptions. Of these No. 5 of 1919 from Śembēḍu in the South Arcot district dated in Śaka 1497, Yuva, carries his reign to a period of four years beyond the last date hitherto accorded to him, viz., Śaka 1493 (Copper-plate No. 1 of 1912-1913). This only suggests the continuance of the nominal rule of Sadāśiva even after Tirumala I had practically assumed the reins of government in Śaka 1493. No. 1 of 1919 calls the king *Oḍḍiyaḍalavibhāta, Tulukkaḍalavibhāta*, Ilamtiraikoṇḍaperumāḷ, Śagaram tirai-koṇḍa-perumāḷ, Dakshiṇasurattāṇa and Navakōtināṛāyaṇa. Some of these epithets have been found already applied to Achyuta (Annual Report for 1918, page 167). They only establish that at this period the complete lordship of the Vijayanagara crown over the southern peninsula was a recognized fact.

Sadāśiva.

MISCELLANEOUS.

46. The later Pallava king Kō-Peruñjiṅgadēva is represented by 12 inscriptions, four of which, Nos. 367, 391, 394 and 395 of 1918 coming from the Shiyali taluk of the Tanjore district on the south bank of the river Coleroon establish for the first time that his dominion encroached southward beyond that river even into the Tanjore district. Reference has been already made to the fortifications on the northern bank of the Kāvēri built by Peruñjiṅga during his encounters with the Kannadiyas (i.e., Hoysaḷas). It is not impossible that the march of the king to the south of the river and his eventual occupation of the country there as suggested by the presence of his inscriptions at Shiyali was the result of the encounter with the Hoysaḷas.

Kō-Peruñjiṅgadēva.

47. Two inscriptions of the Gajapati chief Kapilēśvara have been found in the village Munnūr in the South Arcot district (Nos. 51 and 92 of 1919). These are dated in the Śaka year 1386 (A.D. 1464–65) and epigraphically confirm the statement about the southern invasion of the Orissa king noticed on page 84 of the Annual Report for 1907. Ferishta again mentions a conquest of Rājahmundry and Condapilly by the combined armies of Gōlkonda and Orissa, the latter being led by Ambur Ray in A.D. 1471 (Brigg's *Rise of the Muhammadan Power*, Vol. II, pages 487 and 488). Our inscription clearly proves that this southern conquest by the combined armies was an event that happened about six years later. It establishes also that the earlier conquest by Gajapati was not a passing inroad only but almost an occupation of the southern country right up to Tiruvārūr in the Tanjore district and Trichinopoly. Kapilēśvara-Kumāra Mahāpātra, as the chief is called, was the son of Ambiradēva and is stated by both the records to have been previously the *Parīkshā* (Viceroy) of Kondavīdu and Daṇḍapāḍa; but that (now) he was in the position of the *Parīkshā* of Kondavīdu, Kondapalli, Addanki, Vinukonda, Daṇḍapāḍa, Padaivīdu, Valudilampaṭṭu-uśāvadi, Tiruvārūr, Tiruchchilāpalli (Trichinopoly) and Chandragiri. Kapilēśvara is evidently the son of Ambur Ray mentioned by Ferishta.

Gajapatis.

Another Gajapati inscription comes from Drākshārāma in the Gōdāvarī district (No. 335 of 1919) and is dated in the 10th year of Vīra-Mukundadēva. The king is stated to have conquered the king of Gauḍa (i.e., Bengal). This is evidently the Mukunda mentioned in Mr. Sewell's *List of Antiquities* Vol. II page 208, in whose time certain disturbances with the Muhammadan king of Bengal took place.

Order—No. 1003, Home (Education), dated 16th August 1919.

Recorded.

2. The Government note with satisfaction that the number of inscriptions copied and examined increased from 876 in 1917–18 to 900 in 1918–19. The Assistant Archæological Superintendent for Epigraphy is requested to push on with the publication of Part IV of the South Indian Inscriptions so as to secure the completion of the old series as early as possible. The instructions separately issued in this regard should ensure a steady progress. The "Topographical list of the inscriptions of the Madras Presidency," prepared by M.R.Ry. V. Ranga Achariyar, Professor, Anantapur College, which forms a valuable contribution to the study of South Indian History was published during the year under review.

3. The attention of the Superintendent, Archæological Survey, is invited to the remarks in paragraphs 6(1), 6(3) and 6(4) of Part I of the report and he is requested to consider the propriety of taking action on the lines suggested. He should also, after personal inspection, offer his remarks on the question of the conservation of the temples referred to in paragraphs 6(5) and 6(6) and on the suggestion referred to in paragraph 7 of the repert regarding the unearthing of Buddhist remains at Sālihuṇḍam.

The attention of the Superintendent, Government Museum, is invited to the suggestion in paragraph 11 of Part I of the report relating to the acquisition of certain written slabs and of the images in the store-room of the Draksharama temple.

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.
" the Superintendent, Archæological Survey.
" " 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)

Senior Superintendent,
Home Department.

For approval

7.9.19

GOVT. 1-SEP 1919

NOTES CONNECTED WITH G.O. No. 1003, HOME (EDUCATION), DATED 16th AUGUST 1919

[Subject.—*Annual report on Epigraphy for the year* 1918–19.]

Previous papers:

G.O.	29,	*Public*,	*6th January*	1914	G.O.	1100, *Home (Edn.)*,	*28th August* 1917
"	47	"	*9th* "	"	"	*R.* 77, "	*27th March* 1918
"	785	"	*7th July*	"	"	645–46 "	*20th May* "
"	920	"	*4th August*	"	"	890 "	*5th July* "
"	1260	"	*25th* "	1915	"	897 "	*8th* " "
"	98	"	*28th* "	1916	"	1403 "	*1st November* "
"	99	"	*29th* "	"	"	559 "	*5th May* 1919
"	1035, *Home (Edn.)*,		*10th* "	1917	"	669 "	*24th* " "

Home (Education) Department.

From the Assistant Archæological Superintendent for Epigraphy, dated 13*th July* 1919, *No.* 445.

From the Assistant Archæological Superintendent for Epigraphy, dated 23*rd July* 1919, *No.* 476.

[Endorsement of the Superintendent, Archæological Survey, No. 463, dated 28th July 1919.]

The Assistant Archæological Superintendent for Epigraphy submits his annual report for the year 1918–19. It is due with the Government of India by the 1st *September next*—vide Government of India's letter No. 478, dated 14th November 1913, recorded in G.O. No. 29, Public, dated 6th January 1914. The report calls for very few remarks:—

(1) *Publication of inscriptions.*—In G.O. No. 890, Home (Education), dated 5th July 1918, the Government sanctioned the entertainment of a temporary establishment in the office of the Assistant Archæological Superintendent for Epigraphy for the expeditious publication of the transcripts of inscriptions accumulated in that office. With reference to the Assistant Archæological Superintendent's proposal to begin with the work of publishing the inscriptions partly with the current collections of a year and partly with the old ones to make up the minimum of 2,000 inscriptions per annum fixed in the Government Order quoted above, the Government directed the Assistant Archæological Superintendent to begin the work of publication with the *oldest* collections first and print them systematically without mixing them up with the newer ones and to keep the newer collections, as they were gathered, fair-copied, checked and kept ready for the Press by the permanent establishment—G.O. No. 1403, Home (Education), dated 1st November 1918. The Assistant Archæological Superintendent reported recently that owing mainly to the imperfect nature of many of the earlier estampages and the consequent necessity for fresh visits to the sites for taking fresh copies of the inscriptions, it had not been found possible to come up to the standard fixed in G.O. No. 890 Home (Education), dated 5th July 1918 and requested that the minimum amount of work that should be turned out by the special publication staff might be altered from 2,000 inscriptions to 2,000 folio pages of manuscripts for the Press per annum. He also proposed that the results of each year's publication work might be printed together continuously in a single volume and that the volume might be numbered in the series of 'South Indian Inscriptions'. The Government accepted the latter proposal, G.O. No 649, Home (Education), dated 24th May 1919), but have decided to fix the minimum amount of work to be turned out by the Assistant Archæological Superintendent and the publication staff together at 3,000 folio pages of manuscripts instead of 2,000 folio pages. Further special instructions in regard to the final check and comparison of manuscripts have been given to the Assistant Archæological Superintendent for Epigraphy with a view to avoid delay in the process of publication.

The progress in regard to the publication of the 'South Indian Inscriptions' given in paragraph 4 of the report appears to have been fair.

It may be noted that the work entitled 'A topographical list of inscriptions of the Madras Presidency' prepared by M.R.Ry. V. Ranga Achariyar, Professor, Anantapur College, was published during the year—cf. G.Os. Nos. 1100, Home (Education), dated 28th August 1917 and 559, Home (Education), dated 5th May 1919. The publication is a valuable contribution to the study of South Indian History.

(2) *Inscriptions examined.*—Nine hundred stone inscriptions were examined and transcribed and twelve copper plates were examined during the year, (paragraphs 9 and 10 of the report) as against 876 inscriptions and 22 copper plates in the previous year. The Assistant Archæological Superintendent states that all the copper plates will be negotiated for, for deposit in the Government Museum and that such of the important ones as may not be presented will be recommended for purchase.

(3) *Conservation.*—The attention of the Superintendent, Archæological Survey, may be invited to the Assistant Archæological Superintendent's remarks in paragraphs 6 (1), 6 (3) and 6 (4) of the Report and he may be requested to take action, if necessary, on the lines indicated therein. He may also be requested to offer his views on the question of the conservation of the temples referred to in paragraphs 6 (5) and 6 (6) of the report and on the suggestion in paragraph 7 regarding the unearthing of certain Buddhist remains.

(4) *Tours.*—The tour programme for the year under review is given at page 10 of G.O. No. 1172, Home (Education), dated 6th September 1918. The Assistant Archæological Superintendent himself undertook two tours—one in the northern districts and the other at Conjeeveram chiefly for the purpose of examining and checking the readings of inscriptions directly from the stones. He also availed himself of the opportunity afforded by these tours to examine certain temples and has offered useful remarks on their epigraphical importance—paragraphs 5, 6 and 7 of the report. Mr. Venkoba Rao, the Senior Assistant in the office of the Assistant Archæological Superintendent, also toured in seven districts, mostly southern, for the purpose of recopying or checking on the spot certain damaged inscriptions of earlier years which are now being published—paragraph 10 of the report. It may be noticed in this connexion that Honourable Member has ordered that the duty of remedying defective estampages by fresh visits to the site and fresh copies of the inscriptions should ordinarily devolve on the collection staff [paragraph 2 of Honourable Member's note on pages 12 and 13 of G.O. No. 669, Home (Education), dated 24th May 1919 and paragraph 2 of the Government Order itself] and that it is only in cases where this staff cannot conveniently be employed without detriment to their settled programme and where such a course is really necessary to avoid delay that the services of the publication staff may be utilised to supplement their work. As Mr. Venkoba Rao is the Publication Assistant, his main duty will hereafter be the copying and checking of inscriptions and final passing of proofs for the Press and he cannot therefore tour as extensively as he has done hitherto for purposes of recopying damaged inscriptions. It may be presumed that the Assistant Archæological Superintendent will follow the instructions which are under issue in this regard.

In paragraph 11 of the report, the Assistant Archæological Superintendent for Epigraphy recommends the acquisition of certain written slabs and other images in the store room of the Draksharama temple. The attention of the Superintendent, Government Museum, may be invited to this suggestion.

The tour programme for the current year's field season is set out at page 9 of the report and may be approved.

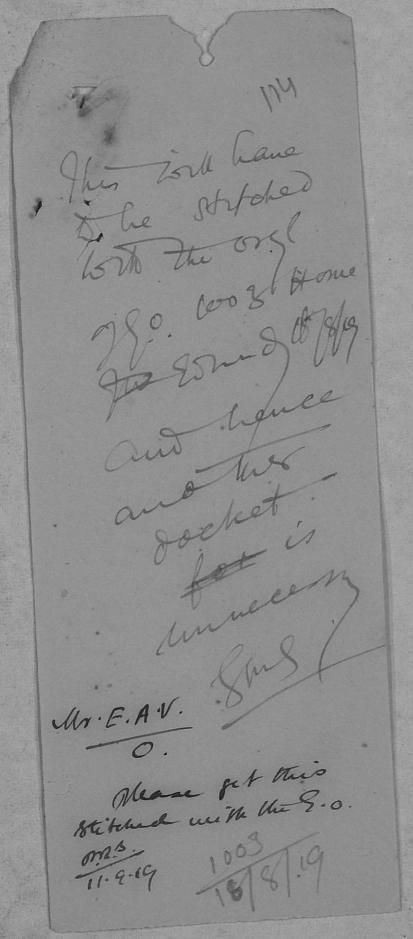
(5) Part II of the report is, as usual, interesting and full of useful information.

(6) A draft order is submitted for approval.

G.E.E.—7-8-19.
T.K.—7-8-19.

C. RAMANUJA ACHARIYAR—9-8-19.
R. RAMACHANDRA RAO—12-8-19.
L. D[AVIDSON]—15-8-19.

[G.O. No. 1003, Home (Education), dated 16th August 1919.]


114

This should have been attached with the original G.O. 1003 at home

The Estimate 18/8/19

and thence and the docket ~~for~~ is annexed

Mr. E.A.V. O.

Please get this attached with the G.O.

M.B.S. 11.9.19

1003 18/8/19

D.O. 521 Office of the A.A.S. for Epigraphy.

Madras, 14th August 1919.

CRO 1586 B/16.8.19

Dear Mr. Ramanujacharya,

With reference to your D.O. No. 1382-B-1, Home (Education) Department, dated 12th August 1919, I have to state that the references in para 43 of the Annual Report for 1918-19, are correct. The Archaeological Survey Report referred to is not the Annual Report of the Archaeological Department of the Southern Circle which does not deal with this matter, but the Archaeological Survey Report of India 1908-09. Similarly the Annual Report for 1907 referred to is the Annual Report on Epigraphy for

Ep. 5 600-5-5-19

Home (Edn) Dept

Regr.

Though the A.A.S states that the references are given correctly and in the usual form, the words "Archaeological Survey Report" do not necessarily indicate the Archaeological Report of India. Similarly the words "Annu

11—8 (a)—160,001—16-1-17.

NOTES.

"Annual Report for 1907", occurring as they do after the words "Archaeological Report for 1908-09" are likely to be taken as meaning "Annual Report on Archaeology for 1908-09" But the A.A.S states that they refer to the Annual Report on Epigraphy for that year. Submitted that in order to facilitate reference the A.A.S may be requested to use the words "Archaeological Survey Report of India" when the reference is to that report and Annual Report on Archaeology or Epigraphy, as the case may be when he refers to the Provincial Reports. The following draft D.O. is for approval.

DO/-15866-1/27.8.19.

Dear Mr. Sastriyar,

With reference to the correspondence ending with your D.O No. 521 dt 14.8.19 regarding the reference to certain reports mentioned in para 43 of Part II of the Epigraphical Report for 1918-19, I am desired to say that it would be better if, in future, the words "Archaeological Survey of India Report" and "Annual Report on Archaeology" or "Annual Report on Epigraphy", as the case may be, are used respectively

ent No. 13 "Old" dated 6 7 1919
"New" 141
G.O. No. 1003 dated 6 8 1919

Number of MS. pages sent { (b) Correspondence 4 + 102 pages
(b1) Notes to be printed

Brief subject Topographical Report

(c) of copies required when struck (including copies for volumes and those which are retained in the Press).	E. T. copies to supply requisitions for purchase by the public.	Complete correspondence and orders.	Notes.
(For Record.*			
dras Records	4	30	20
y Records		5	5
filing with original ...		1	
Total ..		36	25

For Issue.†	Letter only.	Complete G.O.	(b) Special issue copies of G.O. No.	Special issue copies of G.O. Papers.	Notes.
gnature copies		4			
India Office					
Govt. of India Secret Dept.		2			
Revenue Department					
Public Works Department					
Local and Municipal Department					
Educational Department					
Dept.					
Public Dept.					
Judicial Dept					
Political					
Financial Dept. } Total					
Marine Dept.					
Ecclesiastical Dept.					
				Total	
Spare copies					
The A.A.S for Epigraphy		20			
The S.A.S		4			
The					
The Coins		80			
The					
The Burma Grant		2			
The					
The D-Gr of Archaeology		4			
The					
The					
The Ceylon Grant		4			
The					
The Extra		150			
The					
The					
Total		270			

* Copies distributed on ..... ‡(Press Clerk)

† Copies distributed on ..... ‡(Press Despatcher).

‡ *To be initialled and dated.*

INSTRUCTIONS FOR THE SECRETARIAT.

(*a*) If a paper is marked to be printed urgently the Superintendent of the section concerned should sign the Press slip. The Superintendent should exercise a careful discretion in the matter.

(*b*) Each letter, memorandum, or order, or set of orders, in the file of correspondence should be headed in succession with the Roman numeral I, II, III, etc., the number being written in red ink or blue chalk above the item. The particular papers to be printed in the special issue-copies should be indicated by the Roman numeral (I, II, etc.) by which that item has been headed in the correspondence file. All matter, including marginal remarks or references, to be printed should be written in ink and matter which should not be printed should be encircled. Initials and signatures that are not quite legible should be re-written distinctly.

(*b*1) For rules regarding printing of notes, see rule 315 of the office Manual.

(*c*) The number of copies and the details of distribution should be filled in by the Superintendent or Referencer concerned.

(*d*) In the absence of special instructions to the Press to keep matter standing for a specified period, ordinary papers of 8 pages and under will be kept standing for *one* week, and larger papers for *two* weeks only. *The type of notes and of all confidential papers is distributed immediately after striking.*

(*e*) This slip, properly and completely filled in, should accompany every paper sent to Press; it will be returned by the Press when proofs are furnished; it should be sent to the Press when a call is made for revised proofs or when a corrected proof is sent for striking. When finally returned by Press it should be filed with the original order or letter.

INSTRUCTIONS FOR THE PRESS.

(*a*) If, in the opinion of the Superintendent of the Press, a paper has been marked urgent unnecessarily, he should send the Press slip to the Registrar with a remark to that effect.

(*b*) Unless a note to the contrary is made against the matter, pencil entries should not be printed. The Superintendent of the Press may bring to the notice of the Registrar any instance of incomplete or careless editing.

(*c*) Signature copies of letters to the Secretary of State or to the Government of India should be printed on hand-made paper.

(*d*) This slip should be returned by the Press to the Secretariat when proofs are furnished; it will be sent back to the Press when proofs are returned corrected and should be finally returned to the Secretariat when struck-off copies are supplied.

(*e*) The names of the Secretary and Members should be printed in full when they occur on the right hand side, only the first time when they appear on the left side, the initials alone being printed later.

[P.T.

...duplicate ... 1.
...arefully edited.

...ted.
not
number of copies as indicat...
Type may be released after usual ...al.

...ter usual ...erval,
at once.

Referencer.
Clerk.
Supdt.

Referencer.
Clerk.
Supdt.

Referencer.
Clerk.
Supdt.

SPECIAL INSTRUCTIONS.

TO BE FILLED IN BY THE PRESS.

Diary.	Initials of Press official.
Received in Press on ... 18.8.19	...
First proof furnished on ...	...
Call for revised proof received on ...	...
Revised proof furnished on ...	...
Corrected proof received for striking on ...	...
Final copies supplied on ...	...

Account of copies.	Complete copies.	Notes.	Issue copies.	Special E.T. edition.
Supplied to Secretariat for Record ...	...	...	...	...
" " " Issue ...	...	...	...	...
" " " for Extra E.T. copies to supply requisitions for sale to the public.	...	...	...	4
For Volumes ...	...	...	...	...
For supply to newspapers and institutions admitted to the privileges of the E.T.	...	...	...	...
Total ...				

(TO BE RETURNED TO MRO)

Government of Madras

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1918–19.

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—Fernhill, the 13th/15th July 1919.
No.—445.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for the year 1918–19.

2. A duplicate copy with the necessary corrections entered will be submitted to Government, through the Superintendent, Archæological Survey, Madras, within a week.

3. One copy each of the photographs secured during the official year is also forwarded.

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 23rd July 1919.
No.—476.

I have the honour to submit the final stitched proof of my *Annual Report* on Epigraphy for 1918–19.

2. The photographs accompanying the report have been submitted with the advance proof already.

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

III

Endorsement No. 463, dated 28th July 1919.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Department, Southern Circle.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1919.

CONTENTS.

PART I.

	PAGE
Office routine—	
Personnel	5
Publication	5
Tour of the Assistant Superintendent	6
Tours of the establishment	8
The year's work	9
Conservation	10
Expenditure	11
Return of stores	12
Places examined during the year	12
Programme for 1919–20	13
Appendix A—List of copper-plates examined during 1918–19	14
,, B— ,, stone inscriptions copied in 1918	16
,, C— ,, ,, in 1919	48
,, D— ,, photographs taken in 1918–19	78
,, E— ,, dates calculated	79

PART II.

Antiquities of the Shiyali taluk—	
Śiva and Vishṇu temples	92
Paucity of architectural remains	93
Causes for the absence of early monuments	93
Reclamation of sand-silted lands	93
The Pallavas—	
A Vishṇu temple built in the time of Nandivikramavarman	93
Grant for the upkeep of a tank during the reign of Kampavarman	94
The Chōlas—	
Āditṭaṉ Kaṟṟaḷippirāṭṭi, a queen of Parāntaka I	94
Inscriptions of Rājakēsarivarman	94
Rājarāja's queens, elder sister and father	94
Sundara-Chōḷa; his surname Ponmāḷigaittuñjiṉadēva	94
Princess Kundavai and her works	94
Rājarāja's surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa	94
Gifts of Sembiyaṉ-mādēvi at Tiruveṉgāḍu	94
Gaṇḍarāditya *alias* Mummuḍi-Chōḷa	95
Village assemblies summoned by blowing of trumpets	95
Inquiry into the management of temple-lands and expenses	95
A tax called *Ēri-āyam*	96
Provision for Vēdic study made in the 11th century A.D.	96
Reduction of rents and *kaḍamai* during the reign of Rājādhirāja II	97
Rights of women to hold property	97
Social laws prevalent in the 12th century A.D.	97
Kuḷōttuṅgaśōḷaṉ-charitai—reward for composing	98
Śambuvarāyans as Chōḷa feudatories	98
Administration of criminal law in the 13th century A.D.	99
The Pāṇḍyas—	
Attestation of documents in early times	100
Vijaya-Gaṇḍagōpāḷa, surnamed Aḍaiyavaḷaiṇḍāṉ, the younger brother of Māḷavarāyar	100
Jaṭāvarman Sundara-Pāṇḍya I	100
Conflict of the Pāṇḍyas with the Hoysaḷas	100

PAGE

The Western Chālukyas of Kalyāni—
Jagadēkamalla Jayasiṁha II and his subordinates 101
Trailōkyamalla Āhavamalla Sōmēśvara I 101
Bhūlōkamalla Sōmēśvara III and his subordinates 102
Pratāpachakravartin Jagadēkamalla II and his subordinates 102
Jagadēkamalla in 1183 A.D. 103
His Pāṇḍya subordinates 103

Vijayanagara—
Kampaṇa II 103
Bukka II 103
Dēvarāya II 104
Mallikārjuna 104
Sāḷuva Narasiṁgarāya 104
Tammarāya, son of Sāḷuva Narasiṁgarāya 104
Krishnarāya 104
Viṭṭhala's genealogy 105
Sadāśiva 105

Miscellaneous—
Kō-Peruñjiṁgadēva 105
Gajapatis 106

PART I.

Office Routine.

2. I availed myself of three months' privilege leave from 3rd April 1918 to 2nd July 1918 during which period Mr. G. Venkoba Rao was appointed to act for me [G.O. No. R. 77, Home (Education), dated 27th March 1918]. The latter also went on privilege leave for sixteen days from 17th October to 2nd November 1918 and the typist and clerk were granted privilege leave for one month and twelve days and three months respectively, the one from 11th November 1918 and the other from 24th February 1919.

Publication.

3. One of the important Government Orders that was issued during the year under review is G.O. No. 890, Home (Education), dated 5th July 1918, which has directly brought about a complete change in the system of the working of this office. So far, the main charge of my office consisted in carefully listing the large number of inscriptions collected by the department during the year and drawing up a detailed account of them in the form of a report for Government. The publication work which was necessarily slow was attended to only at the intervals of reporting, by continuing the old series of *South-Indian Inscriptions* on the lines originally laid down by Professor Hultzch. The Government had for some time under consideration the best plan for expediting publication simultaneously with collection. They found that the complete critical method of editing inscriptions with texts, translations and historical notes as in the *Epigraphia Indica* and other standard antiquarian journals and the *South-Indian Inscriptions* as published till now, was a slow and costly process and that supplied with the bare epigraphical material, viz., the transcripts of all inscriptions carefully printed, scholars and students interested in South-Indian antiquities could easily take up the work of the translation and exegesis. It was thus that the Government Order under question was issued. It lays down a minimum publication of 2,000 inscriptions each year by this department and the establishment of the office is necessarily also strengthened by sanctioning temporarily for two years a special Assistant on Rs. 200 per mensem, a proof reader on Rs. 40, and a pandit on Rs. 30. The work was taken on hand at once on the receipt of the order and in the nine months from August 1918 to April 1919, 2,121 folio-pages of manuscripts containing the texts of 1,176 inscriptions have been sent to the press. A detailed report has also been separately submitted (vide this office letter No. 230, dated 25th April 1919, on this subject). On account therefore of the heavy publication work and the greater attention paid to it both by the Collection and Publication sections, the report for the year under review has been curtailed to a certain extent in Part II. This same course has already been suggested by one of the Government Orders issued in previous years [G.O. No. 98, Home (Miscellaneous), dated 28th August 1916], when still the question of expediting publication had not been finally settled.

4. Speaking of publication work, it may be reported also that Vol. III, Part III, of *South-Indian Inscriptions* referred to on page 5 paragraph 4 of the last year's report, was read in proof. The printed pages of the 116 inscriptions mentioned

therein not being found enough to fill up a complete part of the *South-Indian Inscriptions* the Tiruvālaṅgādu copper-plates which had been proposed to go into Part IV of Vol. III, were included in Part III, thus making up nearly 190 printed pages for this part. It was sent for final stitched proof to the Government Press on 5th March 1919 with 13 illustrative plates and is expected to be in the hands of Government within a month. Material for Part IV which is also being got ready will consist of the two important Pāṇḍya copper-plate inscriptions from Vēḷvikudi and Sinnamanūr. Some minor Chōla copper-plate grants, an index and the historical introduction to Vol. III will close the old series of *South-Indian Inscriptions* and the continuation of that series in the new form will henceforth be the "(Texts of) *South-Indian Inscriptions*" now being printed to the same size and form in the Government Press.

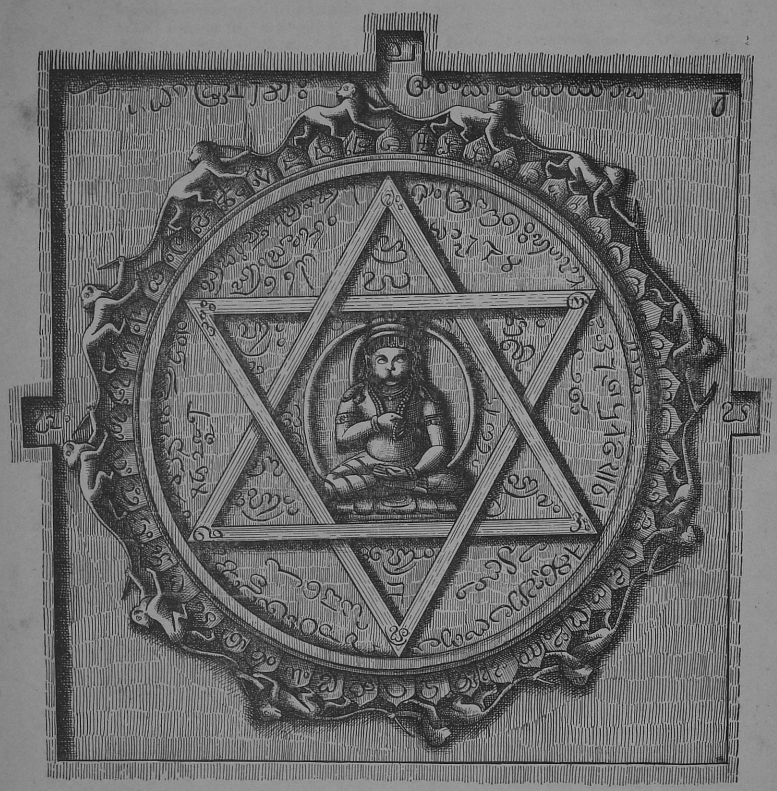
Mr. V. Rangachariyar, Professor, Anantapur College, has also completed his laborious work in connexion with "The topographical list of inscriptions in the Madras Presidency." The Government of India have been pleased to duly award Mr. Rangachariyar an honorarium of Rs. 1,000 for his labours. This encouragement on the part of the Government is sure to be highly appreciated and should, in my opinion, attract many more scholars to volunteer their help in bringing out other such useful epitomes on South Indian Archæology and Epigraphy.

Dr. F. W. Thomas of London recently suggested to me the preparation of a quinquennial index to the Annual Reports on Epigraphy in the Madras Presidency so that the 'vast amount of useful material well digested' in them may be saved the risk of not being sufficiently used by oriental scholars. The Government while receiving this suggestion favourably, consider that the question of the preparation of a quinquennial index might be conveniently deferred till some progress has been made in regard to the publication of inscriptions ordered in G.O. No. 890, Home (Education), dated the 5th July 1918.

Assistant Superintendent's Tour.

5. My tours during the year were chiefly in connexion with the publication work of the office. I left Madras on 5th November 1918 and returned on 1st January 1919, visiting in this interval of nearly two months, Hampi (Bellary district), Tādpatri (Anantapur district), Avanigadda, Ganapēśvaram, Srīkākulam and Bezwada (Kistna district), Mukhalingam (Vizagapatam district) and Śrīkūrmam and Sālihundam (Ganjam district). Again I spent a further week at Conjeevaram from 19th March 1919 to 26th March 1919 also in connexion with the publication work.

6. Of course though the chief object of my tour was for examining and checking the readings of inscriptions directly from the stone, other items of archæological or epigraphical interest that attracted my attention in these places were also examined and noted. I beg to subjoin the results of a few of them for the information of Government for such action as they may deem necessary to take:—(1) A deserted temple situated north-east of the famous Vitthala temple at Hampi was found to bear the board 'Śiva Temple' put upon it by the Archæological Department. On careful examination I saw from the distinctly numerous Vaishnava marks depicted on the pillars, lintels and walls, that the temple must have been one dedicated to Vishnu. Consequently the Archæological Superintendent, if he approves of the suggestion, may be requested to change the board, since it is misleading. So also is the board 'Jaina Temple' which is seen on the wall of a temple on a low rock between the Vitthala and the Kōdandarāma temples. I know that Mr. Longhurst advances a number of arguments in his *Hampi Ruins*, page 121 f., in support of his contention that this temple must have been Jaina. There do exist undoubted marks of Vaishnavism, as Mr. Longhurst also admits. Evidently the peculiar style of the *gōpura* on the central shrine—a pile of narrowing rectangles placed one over the other—must have given rise to the notion that the temple is Jaina. In Hampi such a *gōpura* is seen already on the oldest of the Hindu shrines, viz., that of Pampādēvi in the Virūpāksha temple. The so-called Jaina temples on the rock adjoining the Virūpāksha temple to the south of it, may also for the matter of that, be all of them Śaiva shrines of the



YANTRODDHARAKA HANUMAN AT HAMPI.

pre-Hoysala period. In some of these I even saw broken Nandis. It is unfortunate, however, that none of these temples in question have images in them nor bear sculptures or inscriptions on their walls that would then clearly point to the origin of these ancient monuments.

(2) Again at Hampi the photographer Mr. Visvanatha Ayyar prepared a careful sketch of a very curious mystic charm (*yantra*) which is the object of worship in the temple called Yantrōddhāraka Hanumān close behind the Kōdandarāmasvāmin temple, to which Rao Bahadur C. H. Gowd of Hospet kindly drew my attention. It consists of jumping figures of the monkey-god each holding the tail of the other and all arranged round another monkey-god seated in the centre of a hexagon. In the interspaces of the whole circle and the hexagon are inscribed letters in Grantha and Kannada characters which were not clearly visible on account of the very scanty light in the shrine where of course no brush, paper and dabber could be used. This *yantra* is supposed to be a rare one of very great sanctity by the community of the Mādhva Brahmans and is reproduced on the plate opposite to this page. Regarding its interpretation I beg to invite the help of Mādhva scholars who may be interested in the subject.

(3) The unfinished northern *gōpura* of the Rāmasvāmin temple at Tādpatri which on account of its exquisite sculptures has been already included in the list of conserved monuments in the Madras Presidency as No. 82, is in great danger of becoming disjointed by the spreading roots of two big pipul trees which now grow on it. These must be removed at once and the Archæological Superintendent may be requested to take the necessary steps. From one of the inscriptions dated in A.D. 1509 in the Rāmasvāmin temple, it is inferred that this beautiful *gōpura* was under construction in that year.

(4) The Bhīmēśvara temple at Drākshārāma which is epigraphically the most important of the temples in the Godavari district, if not in the whole of the Telugu country, is No. 14 in the *List of Conserved Monuments of the Madras Presidency* and is classed as "Private." The present trustee of the temple is the Zamindar of Ramachandrapuram who on account of certain private disputes with the servants of the temple has not been bestowing as much attention on its repairs as it really deserves. The roofs of the Nandi-*mandapa* and the Kalyāna-*mandapa* of the temple are leaky; the upper storey of the main temple also is in a similar condition and the enclosing compound wall has collapsed in two places. The grand *gōpura* at the western entrance into the temple is a huge and magnificent structure and has at its base sculptures of two royal figures who had evidently a hand in constructing it. From the inscriptions on the temple walls of the Chōla period, it is gathered that this western *gōpura* was the main entrance to the temple though now it has ceased to be so on account perhaps of Muhammadan occupation in the neighbourhood, the southern entrance being more commonly used by the people. The temple of Drākshārāma containing as it does the most representative collection of the records that go to make up the history of the Telugu country, it is highly important that no attempt should be spared in preserving this monument in perfect order and repair.

(5) Bhīmavaram near Samalkot is another such important place, with two historically interesting temples of Śiva (Bhīmēśvara) and Vishnu (Viranārāyana) in it. These are under the direct supervision of the Zamindar of Pithāpuram and are kept in good repair. It is desirable, however, to include them in the list of conserved monuments so that further improvements, if any, made to these temples by the Zamindar, might also have the benefit of expert advice and co-operation. The Śiva temple is in a style quite similar to the one at Drākshārāma and if my inference is correct, it must, like the other temple, bear, on its walls and basement which are now covered with a thick coating of plaster throughout, inscriptions of great value and interest though not in very large numbers. I would strongly recommend therefore the removal of the plaster on the walls of this temple right up to the roof and the careful pointing of the crevices between stones with cement or other suitable material as not to interfere with the writings thereon. The peculiarly northern style of the Vishnu temple at Bhīmavaram is by itself a strong recommendation for including it in the list of conserved monuments, besides its many inscribed pillars bearing valuable historical records.

(6) Mukhalingam is a village in the Zamindari of Parlakimedi. It is a very ancient place being the site of the old capital of the kings of Kalinga (Ganjam and Vizagapatam) as proved by Rao Saheb G. V. Ramamurthi Pantulu in *Epigraphia Indica*, Volume IV, pages 187–188. The chief temple here is that of Mukhalingēśvara which is richly sculptured. There are one or two other temples which are much neglected but deserve also protection on account of their historicity and design. Mukhalingam itself is surrounded by evident ruins of a great city and by numerous mounds which are suggested to be sites of buried temples. One of the sculptured lintels in the Mukhalingēśvara temple is plainly Buddhistic and excavations in and around Mukhalingam are expected certainly to reveal more definite evidence as to the existence of Buddhism in this ancient capital town. Again from an examination of certain other sculptured panels, statues and paintings which are preserved in the temple and in the Rāja's choultry, I am inclined to believe that Śāktaism in one or other of the debased forms of latter-day Buddhism such as the Vajrāyana, with its blood-thirsty deities and its immoral worship, must have also been once prevalent at Mukhalingam. The place and its temples richly deserve to be included in the list of conserved monuments and operations for exploration may also be advantageously commenced.

7. The Śrikūrmam temple belongs to the Vizianagram estate. It is in perfect order and requires no precautionary measures on the part of the Government to conserve its antiquities. It is, however, strongly rumoured here that the temple contains within it two strong-rooms (temple treasuries) called Śaṅkhanidhi and Padmanidhi from time immemorial and that these are now hidden by two huge statues of Dvārapālas (guardian deities) placed at the narrow entrance into them on either side of the sacred shrine. Inscriptions of Śrikūrmam to a certain extent also support this vague tradition, when they state that Padmanidhi was actually the name of the temple treasury. Śaṅkhanidhi, however, is not mentioned in the inscriptions. The association of the two names Śaṅkhanidhi and Padmanidhi together to denote the two treasuries of the temple is peculiar and reminds us of the two famous treasuries (*nidhi*) of which the god of wealth (Kubēra) is supposed to be the overlord. These are of course mythological treasures represented even to-day in some of the South Indian temples by two dwarf statues (*not* by Dvārapālas). Still, even, for the possible little truth that may be contained in the popular tradition there appears to be no harm in shifting the Dvārapāla images from their present position and examining the contents of the two bogus *nidhis* of the temple. The Śrī-Vaishnava priests who are in charge of the institution are themselves very eager about it and do not at all seem scrupulous about the shifting of the images. Again there is an equally strong rumour in Śrikūrmam—but in this case perhaps more reasonably—that a house-site in the main Sannidhi street opposite to the house of Mr. Tiruvenkata Ramanujacharya being dug up recently for laying foundations for a new house, people discovered the top of the *stūpi* of a buried temple. The attempt of building was at once given up, the diggings were re-filled and the site was declared unfit for a private house. No attempt, however, seems to have been made since to unearth the old building with which the *stūpi* was connected. This in my opinion should be done immediately as there is every likelihood of the rumour being proved true and of an ancient Buddhist *stūpa* being recovered. For, not far from Śrikūrmam are a range of low hills near Sālihundam on the Amidalavalasa-Calingapatam road on which are conspicuous and extensive Buddhist remains and these are intimately connected with Śrikūrmam by a myth in which a certain Śvētachakravarti and his fortress figure. The Superintendent, Archæological Survey, has been informed of the Buddhist remains at Sālihundam and he has promised that he will personally inspect the site in question as early as possible.

Tours of the Establishment.

8. Mr. G. Venkoba Rao the Senior Assistant of this office also toured from 1st December 1918 to 19th February 1919 in the Madura, Tanjore, Trichinopoly, South Arcot, North Arcot, Salem and the Coimbatore districts, for recopying or checking on the spot certain damaged inscriptions of earlier years, which are now in the course of publication. He was accompanied by the Acting Tamil Assistant Mr. A. S. Ramanatha Ayyar and along with his special mission he also carried out a part of the collection programme of copying inscriptions in about a dozen villages. Mr. C. R. Krishnama Achari having accompanied me to the Telugu districts for checking the Telugu inscriptions under publication was not available for finishing the village-war survey of the Tenali taluk and a few other places in the Telugu districts which had been put down for him. Most of the responsibility therefore of carrying out the programme of last year was left solely in the hands of Messrs. K. V. Subrahmanya Ayyar, G. V. Srinivasa Rao and K. R. Srinivasa Ayyangar each of whom toured for about three months in the course of the year between August 1918 and March 1919. During this period they finished examining the villages of the Tenkasi taluk left over from the Programme of 1917–18, the village-war survey of the Shiyali taluk (Tanjore district) and of the Harpanahalli taluk (Bellary district) and examination of 24 other villages noted in the programme printed with G.O. No. 1172, Home (Education), dated 6th September 1918. They also visited a dozen other new villages not included in the programme but had been brought to the notice of this office for urgent action either by the Archæological Superintendent or by other officers. Thus the only items of the programme which had to be omitted for want of time and men were those of the Telugu taluk of Tenali in the Guntur district and some 18 other villages. These are repeated in the current programme for 1919–20 printed at page 9 below.

The Year's Work.

9. The volume of work done by the office during the year under report has surpassed all expectations. The activity in the publication section and the work in connexion with the publication of *South-Indian Inscriptions* has been already referred to in paragraph 4 above. It remains only to speak of the collection and other miscellaneous work turned out by the office during the year. The drawing up of the *Annual Report* for 1917–18 and reading of the proofs thereof occupied the whole establishment almost till the middle of July 1918 when the final copy of it was submitted to Government. In August 1918 the Government Order regarding publication came into operation and tours for collection began. The result of the latter has been the thorough examination of 398 villages and a collection of 900 new inscriptions. Of these, 200 are not included in the lists as these were copied and transcribed on the spot for the volume of South-Indian Inscription Texts now under publication (see above, paragraph 4). All the remaining 700 records have been transcribed for the report; but will have to be carefully revised once again before the end of August 1919, when they will be handed over to the publication section.

In the course of the year Mr. Longhurst, the Superintendent of Archæology, sent for examination four estampages containing 8 inscriptions from Timmalāpuram (Hospet taluk, Bellary district) which are new and historically interesting. These are retained in the office and included in Appendix B of the report as Nos. 300 to 307 of 1918. He again sent two estampages from Chejerla, Guntūr district, one of which contained a very late record of the 18th century and the other corresponded with No. 157 of 1889 which had been already examined by this office. Five photographs of inscribed antiquities from Amarāvati were also examined for Mr. Longhurst.

An inscription found on a small bell from Wesali in the Akyab district, Burma, was sent for examination by Mr. Taw Sein Ko, Archæological Superintendent, Burma. It was an inscription in Gupta characters of about the 8th century A.D. and Buddhistic. The exact nature of the gift was not ascertained on account of the damaged state of the record; but a text and translation of the inscription so far as could be made out was supplied to Mr. Taw Sein Ko. A further communication from the same officer regarding certain interesting events in the life of Kyanzittha, king of Pagan, revealed by some Telaing inscriptions intimately connecting him with Rājēndra-Chōla Kulōttunga I, the Chōla king of Tanjore, led to several important questions which were all duly studied with reference to Tamil inscriptions. It was found that the astounding statements of the Telaing inscriptions, that Kulōttunga resided at

Pegu or Kadāram, that he visited Pagan bearing tributes to Kyanzittha, that he presented the latter with a daughter and that he became himself a convert to Buddhism could none of them be corroborated. The historic and epigraphic connexion of Burma with Southern India which is thus being eagerly inquired into by Mr. Taw Sein Ko naturally led him to take up the question of the origin of the script and numerals of Burma. I have given him my opinion that these have closer relation with the Telugu and Kannada than with the Tamil. Five inscriptions in the Kanarese script and one in the Nāgarī were examined for Mr. Yazdani of the Archæological Department of Hyderabad.

Conservation.

10. Of the 22 copper-plate records noted in Appendix A of the Annual report for 1918, one set (No. 3) was kindly presented to the Museum by Mr. Muddappa, a ryot of Timmalāpuram, hamlet of Nāgalāpuram, Rayadrug taluk, and four sets were purchased for Rs. 140 by the Superintendent, Government Museum, on my recommendation. The others were returned to the owners as these were not willing to part with their documents.'

Twelve copper-plate inscriptions have been secured for examination during the year. Of these three were sent to me by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, with the information that they 'were found in the soil in the field of one Gulam Husain Sahib of Udayagiri (Nellore district) when he was getting it repaired on 13th January 1919.' With the three sets of copper-plates which together contain nine copper-sheets, were also found one broken metal bell, one broken metallic kūja-pot and seven broken plates. These are of the ordinary kind and are not of much interest. The inscribed plates give an elaborate list of the lively achievements of a set of merchants of the Vīra-Balaja community whose eulogy though it may here and there smack much of the impossible and the ridiculous shows still the high ideals that guided the creed of that community. I have referred to many earlier references to the mercantile communities in my former reports. These merchants had evidently an extensively organised guild 'whose ornaments', as the record says, 'were the numerous *virtues* (acquired) under the guidance of the five hundred heroes (that controlled it), who were resplendent on account of their *truth, cleanliness, religious tradition, noble behaviour, politeness, humility, knowledge*, the vow of carrying out the high principles of Vīra-Balanja (religion) and their sacred Garuda banner.'

Six sets of copper-plates collected by Mr. Chilakuri Narayana Rao Pantulu, M.A., L.T., of Chicacole for original research and publication under the guidance of his teacher Rao Sahib G. V. Ramamurti Pantulu of Parlākimedi were very kindly placed at my disposal for preliminary study and inclusion in the Epigraphical Report. Mr. Narayana Rao takes great interest in original epigraphical work and the plates in question will be published in the *Epigraphia Indica* under the joint editorship of himself and his teacher Mr. Ramamurti Pantulu.

All the six sets of plates refer themselves to the Eastern Gaṅga kings of Kaliṅga. No. 3 which belongs to the time of Vajrahasta III corresponds in the introductory portion completely with the published inscriptions of Nadagam and Narasapatam and is dated in Śaka 971, which is the earliest date for this king known so far. The next inscription No. 4 giving the very same genealogy takes us one step further to Vajrahasta's son Rājarāja surnamed Dēvēndravarman. We are told that Vajrahasta ruled for 33 years and married queen Anaṅgamahādēvī. The date of the coronation of Rājarāja is given in ll. 43 to 46 to be 'Śaka 992, Jyaishṭha, Ashṭami, Siṁhalegna, Uttara-Phalguni, Thursday, and the bright fortnight.' This date of coronation given for Rājarāja fits in quite correctly with the period of rule, viz., 33 years ascribed to his father Vajrahasta III. A record of the 15th year of his reign combined with the Śaka date 976 was noticed in the last Annual Report, Part II, page 138. Still another inscription in the same series now secured (Copper-plate No. 6), gives the regular genealogy of the Gaṅgas down to Rājarāja and states that the latter ruled for 8 years and took for his chief queen Rājasundarī, a daughter of king

Rājēndra-Chōḷa. This Rājēndra-Chōḷa has already been identified by Dr. Fleet with Kulōttuṅga I, who had the other name Rājēndra-Chōḷa II. Their son was Anantavarma-Chōḍagaṅga who was crowned in Śaka 999.

The three remaining records of Mr. Chilakuri Narayana Rao's collection belong to the earlier Gaṅga period between which and the later represented by the copper-plates mentioned in the previous paragraph, no proper connexion has yet been established. These earlier ones are generally dated in the Gaṅga era whose initial year is still disputed. The two plates (Copper-plate Nos. 7 and 8) which bear no date refer to king Dēvēndravarman, son of Rājēndravarman and to Anantavarman, son of Dēvēndravarman, and perhaps supply three successive generations, though by no means certainly. In the last *Annual Report*, Part II, page 137, reference was made to the plates of Rājēndravarman, son of Mahārāja Anantavarman, which are now in the possession of Śrī Raja Sahib of Mandasa. Copper-plate No. 5 is of special interest in that it belongs to the Gaṅga king Madhukāmārṇava, son of Anantavarman and bears the date 526 of 'the prosperous and victorious year of the rule of the Gaṅgas.' This is an abnormally high figure for the Gāṅgēya-Śaka the latest of which recorded in Professor Kielhorn's lists is 359. But if it is correctly given it may give us a sure date for Madhukāmārṇava, the only king of that name that figures in the later Gaṅga genealogy. But here he is not the son of Anantavarman. The Nandi seal which holds the plates together is not of the usual type. It is a negative mould which pressed on a lump of wax or other soft material gives us the recumbant bull, the *aṅkuśa*, lamp-stands and the crescent, in high relief.

The two copper-plates (Copper-plate Nos. 1 and 2) received from the District Munsif of Ambāsamudram, Tinnevelly district, are of a very late date issued in the time of the Nāyakas of Madura in Śaka 1617.

All the twelve copper-plates registered in Appendix A will be negotiated for, for deposit in the Government Museum and such of the important ones as may not be presented will be recommended for purchase.

11. One stone inscription of about the 9th century A.D. which was long lying buried outside the Bhīmēśvara temple at Bhīmavaram, was removed and planted within the compound of that temple, in order to avoid further injury being done to it by cowherd boys and cattle. With this stone which records the suicide committed by a saintly man called Kēdāra-Śakti of evidently the Pāśupata sect were also found two other stones bearing similar figures and these too were removed to the inner courtyard of the same temple. There are eight small written slabs in the store-room of the Drākshārāma temple, which bear inscriptions of the early Eastern Chālukya kings and a bronze elephant which belongs to the 14th century. They would be valuable acquisition to the archæological section of the Madras Museum if the Zamindar of Rāmachandrapuram, the present trustee, could be induced to part with these. There are also other fine images in the store-room of the Drākshārāma temple which are not used. These too may be acquired.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1918–19 :—

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,731	7	9
Permanent establishment	8,850	6	8
Temporary ,, ...	2,215	11	1
Officer's travelling	845	14	0
Establishment travelling	2,174	12	0
Contingencies	6,133	7	8
Total ..	26,951	11	2

13. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1919.

Name of articles with description.	Balance on 1st April 1918.		Received during 1918-19.		Total of 2 and 3		Written off during 1918-19.		Balance on 31st March 1919		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		Rs. a. p.				Rs. a. p.				Rs. a. p.	
Watson and Sons' Full plate Camera with six slides, one voigtlander lens with six diaphrams, one view finder, one tripod stand, and one Bush Rapid Applanet lens.	1 Set	550 0 0	.. ..		1 Set	550 0 0	.. ..		1 Set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	...	.. ..		1	..	.. ..		1	..	The price is not known.
Typewriter (3-14 Underwood).	1	350 0 0	.. ..		1	350 0 0	.. ..		1	350 0 0	
Tent articles (11 bundles) ..	1 Set	..	.. ..		1 Set	..	.. ..		1 Set	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	.. ..		1	36 5 0	.. ..		1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

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

I. *South Arcot district.*—Chidambaram, Śiṅgavaram, Śembēdu, Avalūr, Dādāpuram, Markāṇam, Kandāḍu, Kūnimēḍu, Ālattūr, Muṇṇūr, Vēlūr, Olagāpuram and Kiliyanūr.

II. *North Arcot district.*—Tirumālpāḍi, Madam and Āvūr.

III. *Bellary district.*—16 villages in the Harapanahalli taluk[1].

IV. *Chingleput district.*—Chūnāmpēṭ and Villivākkam.

V. *Coimbatore district.*—Lokkanahalli, Muḍigunḍam and Tagarapura.

VI. *Ganjam district.*—Sālihuṇḍam.

VII. *Godavari district.*—Bhīmavaram (near Samalkot) and Drākshārāmam.

VIII. *Guntur district.*—Nāḍenḍla, Kōtappakoṇḍa and Nambūr.

IX. *Kistna district.*—Bezwada, Śrīkākuḷam.

X. *Madura district.*—Madura, Tirupparaṅguṇram, Tirumōhūr.

XI. *Salem district.*—Ḷavampaṭṭi, Kāṭṭuvēppilaippaṭṭi,* Poṇṇēri, Pulahalli and Bairamaṅgalam.

XII. *Tanjore district.*—Tanjore, Tiruvārūr and 16 villages in the Shiyali taluk[2].

XIII. *Tinnevelly district.*—Six villages in the Ālaṅguḷam firka of the Teṇkāśi taluk[3].

XIV. *Trichinopoly district.*—Trichinopoly, Śrīraṅgam and Paḷuvūr.

XV. *French territory.*—Tribhuvaṇi, Tirukkāñji.

[1] Hundred and fifty other villages were also visited but contained no inscriptions.
[2] Eighty-five other villages were also visited but contained no inscriptions.
[3] Fifty-one do. do.
* Visited but contained no inscriptions.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1919-20.

Number.	Name of village.	District.	Remarks.
	A.—Places omitted from last report or reported to contain inscription by the Archæological Superintendent or other gentlemen.		
1	Ādigudi	Trichinopoly	Inscriptioins in a Śiva temple.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampaḷayam	Do.	Do.
4	Bhadrāchalam	Godavari	Do.
5	Bollavaram	Cuddapah	Do.
6	Chittoor	Chittoor	Rock inscription.
7	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the Gōdāvari.
8	Dēsur	North Arcot	To copy an inscription on a slab in an irrigation tank.
9	Gaṇapavaram	Kistna	Inscriptions in the Svarṇēśvara temple.
10	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
11	Kāṭṭumannārkōyil	Trichinopoly	Reported to contain inscriptions.
12	Mailavaram	Guntur	Do. do.
12	Masulipatam and surrounding villages.	Kistna	Do. do.
14	Melpāḍi	North Arcot	Contains many inscriptions.
15	Modamidipalli	Cuddapah	Do.
16	Mogallu	Kistna	Reported to contain inscriptions.
17	Muddayya	Cuddapah	Do. do.
18	Mudulūru	Kistna	Do. do.
19	Nelakōṭa (Āva near Pōlavaram).	Gōdāvari	A Buddhist stūpa and inscriptions.
20	Nellore	Nellore	Inscriptions in Dharmarāja and Irukalamma temples.
21	Nātharāmēśvaram and Juthiga..	Kistna	Reported to contain inscriptions.
22	Niśśaṅkadurga	Chittoor	Do. do.
23	Pallichchandai	Madura	Do. do.
24	Pinnavāśal	Tanjore	Inscriptions in a dilapidated temple.
25	Puḷal	Chingleput	Reported to contain inscription.
26	Salem	Salem	Inscription in a boulder in water-supply reservoir.
27	Śiṅgaperumāḷkōyil	Chingleput	Rock-cut cave with inscription.
28	Śiṅgavarapukōṭa	Vizagapatam	Inscriptions on a stone image.
29	Taḍuvāyi	Guntur	Reported to contain inscriptions.
30	Tennēri	Chingleput	Reported to contain inscriptions in an irrigation tank.
31	Tiruvārūr	Tanjore	To copy inscriptions after removing chunam plaster.
32	Tirumalavāḍi	Trichinopoly	Contains many inscriptions.
33	Vāsudēvapaṭṇam	Ganjām	Buddhist images.
34	Veligoṇḍa	Nellore	Reported to contain inscriptions.
35	Veṇgaḷattūr	North Arcot	Do. do.
	B.—Detailed survey for inscriptions, talukwar.		
	Conjeeveram—Chingleput.	Alur—Bellary.	
	Dārāpuram—Coimbatore.	Tenali—Guntur.	

APPENDIX.

A.—List of copper-plates examined during the year 1918-19.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The District Munsiff of Ambasamudram (Tinnevelly district).	Nāyaka ..	Vijayaraṅga-Chokkanātha-Nāyaka, son of Raṅga-Kṛishṇa-Mutuvirappa-Nāyaka and grandson of Chokkanātha-Nāyaka.	Śaka 1617, Kollam 871, Āḍi 11, śu. di. daśami, Thursday, Anuṣham.	Tamil ..	....	..	Records sarvamānya grants of Vāgaikulam, Seṅgulam, Aviśagappēri, Arppaṇāṅgulam, belonging to the north-east hamlet of Rājarāja-chaturvēdimaṅgalam, Iluppaikkurichchi, and others, made by a Pāṇḍya king in Śaka 1408, corresponding to Kollam 661, Puraṭṭāḍi 20, ba. di. saptami, Tuesday, Mṛigaśīrsha and during the reigns of Mallikārjuna, Virūpākṣha, Kṛishṇarāya and Vīramārtāṇḍa, for daily worship, monthly and annual festivals, offerings and other requirements, to the temple of Nayinār-Nārumpāṉkoṇḍarulīya-Tumbirāṉār at Dakshiṇakāśi alias Puṭārjunasthala, in Mulli-nāḍu.
2	Do.	Do. ..	Do.	Do.	Tamil and Telugu.	....	..	Relates to the grants made in No. 1 above.
3	M.R.Ry. Chilukuri Narayana Rao Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Vajrahasta III	Śaka 97[1] Karkaṭaka, Śukla-pakṣha Trayōdaśī, Sunday.	Sanskrit (in Nāgarī).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Sattivāḍa in Erada-vishaya, to Gaṇapati-Nāyaka, the grandson of Gaṇapati, a resident of the village Valutavūru in Kāñchidēśa.
4	Do.	Do.	Dēvēndravarmman Rājarājadēva, son of Vajrahasta III and Anaṅga-Mahādēvī.	Śaka 998, Chaitra, Vishu-Saṅkrānti.	Do	Do.	Do. ..	Records the gift of the village Vṛihat-Koḍila in Varāhavarttanī, to Vāsudēvaśarman of the Vatsa-gōtra and Nārāyaṇaśarman of the Kāśyapa-gōtra, who were residents of the village Kālipura. The king was crowned in Śaka 992, on Jēshṭha, Śubhra, Aṣhṭamī, Siṁha-lagna, Thursday with Uttara-Phalguni.
5	Do.	Do.	Madhuka[m]āṛṇavadēva, son of Anantavarma.	526th year of the Gaṅga rule.	Do.	Do.	Do. ..	States that the three villages Paṭugrāma, Hoṇḍaravāḍo and Morakhiṇi were together formed into a Vaiśya-agrahāra and granted to a certain Erapa-Nāyaka, the son of Mañchi-Nāyaka of the Vaiśya caste.
6	Do.	Do.	Anantavarman-Chōḍagaṅgadēva, son of Rājarāja and Rājasundarī.	Śaka 1006 ..	Do.	Do.	Do. ..	Registers the gift of the village of Sellada in the [Kō]pavuttani-vishaya, to Komarachandra, son of Nannipāṅgu and grandson of Vallanapāṅgu, a resident of Talāgrāma, for worship, offerings and lamps of the goddess Bhagavatī of that (i.e., Sellada) village and for the repair of the temple.

A.—List of copper-plates examined during the year 1918-19—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.Ry. Chilukuri Narayana Rao, Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Dēvēndravarman, son of Rājēndravarman.	....	Sanskrit (in Telugu).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Virinṭika in the Pushkariṇī-vishaya to four brothers.
8	Do.	Do.	Anantavarmadēva, son of Dē [vē*]ndravarma.	Lunar eclipse.	Do.	Do.	Do. ..	Appears to record a gift of land in Kaṇṭakavartani-vishaya.
9	The Collector of Nellore ..	....	....	....	Kanarese ..	Will be acquired for the Government Museum as Treasure Trove.	..	States that the five hundred Svāmis of Ayyāvula granted as sarvamānya, the exemption of the tolls, suṅka, magame and biraṇa, on 50 packages on bullocks, buffaloes or asses to a certain Malli-Seṭṭi, for having constructed the temple of Gaṇapatēśvara at Nellirupaṭṭaṇa surnamed Abhīnava-Dvārāvatī and Chikk-Ayyāvoḷe.
10	Do. ..	....	....	Śaka 1225, Krōdhi, Kārtika, śu. di. 10, Thursday.	Telugu ..	Do.	..	Grant of the privilege to trade in certain articles without paying duty, to a certain Puliyama-Seṭṭi for having killed Kāṇapakala Kāṭi-Nāyaka who had become a traitor to the samayas, by the merchants of the eighteen samayas of all countries (residing) in Nandyāla-sthala.
11	Do. ..	Kākatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja, ruling at Oruṅgallu.	Śaka 1244, Dundubhi, Kārttika, śu. di. 5, Thursday.	Do. ..	Do.	..	Records a grant similar to the above by the same body of merchants to a certain Attena, son of Lōki-Seṭṭi for having killed Annamarāja and Siṅgarāja the suṅka-karaṇas (toll-accountants) of Cherunūru in Peḍakaṇṭidēśa.
12	The Deputy Collector of Atmakur, Nellore district.	Vijayanagara.	Kṛishṇadēva-Mahārāya ..	Śaka 1448, Vyaya, Vaiśākha, śu. di. Pūrṇimā.	Sanskrit (in Nāgarī).	Returned ..	..	Only the second and last plates of the set are available. Records a grant of the village Koṇḍavāḍi or Bhaṇḍāra Penuparti surnamed Kṛishṇadēva-Mahārāyasamudra in Kāṇḍru-sīma which belonged to the Nellūrvaṛita in the Udayachala-rājya to a number of Brahmans whose names are not given in the record.

B.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT, KOLLEGAL TALUK.					
196	On a slab set up near the Marammaan temple at Tagarapuram.	Vijaya-nagara.	Krishnavarmma-Mahādhirāya [i.e., Krishnadēva-Mahārāya].	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday.	Kanarese ..	Registers the grant of the village Tagavūru to Sōmayyadēva Ōdeya, son of Bālōdeya of Mogūru by Saḷuva-Gōvindarāja with the consent of his younger brother the Mahāpradhāna (prime minister) Saḷuva Timmarasa, under the orders of the king. The king is stated to be the son of Kaṭhāri-Saḷuva Narasimhavarma-Mahārāja, the lord of the Southern Ocean. The donee's grandfather Sōmēśvaraṇchārya, also called Mallikārjuna, was the guru of Vīra-Rudra, the lord of the town of Ormāgallu.
197	On a stone oil-mill set up in a field near the same village.	Hoysala ..	Vi[ra]-Ballāḷadēva	Bhāva, Srashṭhi, (Jyēshṭha), ba. di. 9, Jīvavāra [i.e., Friday].	Do. ..	Gives the names of several persons that set up a nandi-pillar and an oil-mill. On the reverse is given the name of Sōmaṇṇa the son of Bellāḷadēva (i.e., the king ?).
198	On a slab lying by the side of the road from Kollegal to Mudigundam.	....	....	....	Tamil	Fragment. Refers to a tax-free dēvadāna, to the temple of . . . ṇḍīśvaramudaiyār Pe[ri]yadaśa-Nāyaka (by a resident ?) of Koḷḷakk[āl].
199	On a broken hero-stone lying near the Uttamamman temple at Lokkanahalli.	....	....	....	Kanarese ..	Records that a certain Kōdaṇḍa knocked down his own head and died. Mention is made of a certain Rachamma and his wife Rā[jabe].
200	On a stone lying near the same temple.	....	....	....	Do. ..	In archaic characters. This is the nisidhi set up by Dōramma in memory of his father Jaigevale Basavayya who took the sanyasa and fulfilled the four vows.
	BELLARY DISTRICT, HARAPANAHALLI TALUK.					
201	On a slab set up near the Āñjanēyasvāmin temple at Nandi-Bevūru.	Western Chāḷukya.	Trailōkyama[lladēva]	Śaka 976, Jaya, Uttarāyaṇa-Saṅkrānti, Sunday.	Do. ..	Registers that while Trailōkyamalla-Nōḷamba-Pallava-Permānaḍi was ruling the Nō[ḷambavāḍi] 32,000, Ballahunde [300] and Kōḍumbali 1,000, the 120 mahājanas of Rōchchūru, granted for the worship of Jina, a garden, a wet field, 5 houses and one oil-mill, to a certain Āshṭōpavāsi-Bhaṭa of Dēsiga-Gaṇa. The record mentions Jagadēkamalla-Nōḷamba-Brahmadhirāja as a subordinate of the chief mentioned above. On the back of the slab is a partly damaged record of the same period, referring to a grant made to Aṣhṭōpavāsi-muni at Baḷḷūru. A certain Vīranandi-siddhānti is mentioned.
202	On a beam of the Kalleśvarasvāmin temple in the same village.	....	....	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12.	Do. ..	Registers the grant of the village Nandiya-Bēvūru for lamps to the temple of Lakshmīnārāyaṇa of the same village. The gift was made for the merit of Bhikshavritti-Ayya by his agent Vīrapa-Ōḍeya Immaḍi Ōḍeya.
203	On a slab lying in a field to the north of the same village.	....	....	Nandana, Mārgaśīra, ba. di. 12, Friday.	Do.	Registers gift of land to a private individual by the Mahājanas and others for the construction of a car to the temple of Basavaṇṇa.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On a pillar in the madhya-maṇḍapa of the Pampāpatisvāmin temple at Bennehalli.	....	....	....	Kanarese ..	Registers gift of lands in the villages Hoḷagundhe, Moriṅgere, and Rajana-Bennevūru, by the Mahāmaṇḍalāchārya Khaḍgēśvaradēva, the rājaguru (the royal teacher) to the tammaḍis (Śiva-worshippers). The donor is said to have propagated the new Pāśupata-samaya and to have been the President of the 77 (?) (saptahattari) sthānas and the chakravarti of the 7 crore samayas of Kōgaḷi 500.
205	On another pillar in the same temple.	Yadava ..	Yādavanārāyaṇa Bhujabaḷa Praṇdha-Pratāpachakravartin Vīra-Rāmachandradēva.	10th year, Pramādhi, Phālguṇa śu. ekādaśi, Monday.	Do. ..	Records the gift of 18 gadyāṇas of money and 1 mattar of land by the rājaguru Vubhaṇa Yitavāhi (i.e., Hitavāhi ?) dēva-Rāṇeya to the 12 mahājanas of the agrahāra of Byaṁnayahaḷi for a water-shed in the santhe (i.e., market place).
206	On a pillar in the front maṇḍapa of the same temple.	....	Mahāmaṇḍaḷēśvara Vīra-Pāṇḍyadēva, 'ruling at Uchchaṅgi'.	Īśvara	Do. ..	Damaged. Registers the gift of the village of Bennevūru to the temple of Virūpāksha.
207	On another pillar in the same maṇḍapa.	Hoysala ..	Pratāpachakravartin Vīra-Baḷḷāḷadēva ..	Piṅgaḷa, amāvāsya, Monday.	Do. ..	Registers the gift of the tax māligadeye, the taxes on looms, oil mills, the five artisan classes and the taxes on the minor communities, by Uttaraka-Heggade and Janayya-Heggade for offerings and for feeding Brāhmaṇas in the temple of Virūpaśhadēva.
208	On the same slab	Do. ..	Yādavanārāyaṇa Pratāpachakravartin Vīra-Narasiṁhadēva.	Chitrabhānu, Bhādrapada, ba. di. aṣhṭami, Thursday.	Do. ..	Registers the gift of a cow and a buffalo, for offerings and lamps and for feeding 12 mahājanas in the temple of Virūpākshadēva at Bāṇavūru, by Giripayya Piriyaṇṇa, the keeper (ugrāṇi) of the good buffaloes.
209	Do.	Do. .	Do.	Chitrabhānu, Bhādrapada, amāvāsya, Monday.	Do. ..	Seems to record a gift to the temple of Virūpāksha at Bennevūru by the members of the district assembly (mahā-nāḍu) among whom were heggades and sāmantas.
210	On a slab set up in the same temple.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva	11th year, Śukla Chaitra, śu. amāvāse, Monday, Uttarāyaṇa-saṅkrānti.	Kanarese (prose and verse).	Records that the Mahāmaṇḍaḷēśvara Jagadēkamalla Vīra-Pāṇḍyadēva, ruling the Nonambavāḍi 32,000 from his capital Uchchaṅgi, granted a vṛitti to the 12 Brāhmaṇas of the brahmapuri (Brahman village) of Bennegaṇṇūru, to the ascetics, etc., of the temple of Svayambhudēva at the village, while over the Koṭṭūru 12 and Kōgaḷi 500, the Mahāmaṇḍaḷēśvara Nāchidēvarasa, lord of Banavāsi was ruling from Koṭṭūru. Mentions in succession the Abhinava-Pāśupata teachers Lakuḷīśa, Vidyārāśi-Paṇḍita, Dharmarāśi-Paṇḍita and Chandrarāśi the contemporary of the donor.
211	On a pillar lying near the Kalleśvarasvāmin temple at Bāda, a hamlet of Bennehalli.	Do.	Jagadēkamalladēva	7th year, Raktākshi, Prathama Śrāvaṇa, Puṇṇime, Lunar eclipse.	Kanarese ..	Damaged. Registers the gift of a matha by a chief of Bāda to the temple of Nonabēśvaradēva (i.e., Nonambēśvara or Nolambēśvara) at Harihara-kshētra. Mentions a certain Pubbarasa.
212	On another pillar in the same place	Do.	Do.	Śaka 1[0*]95, Jaya, Prathamāshāḍa, Śrāvaṇa, Puṇṇime, Lunar eclipse.	Do. ..	Registers a gift of land to the same temple by a certain Nonambachakravarti.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On a slab set up near the Kalleśvarasvāmin temple at **Kuruvatti**.	Western Chaḷukya.	Tribhuvanamalladēva	Ch. Vik. 24, Pramādhi, Jēshṭa, śu. Paurṇamāsi, Sunday, Lunar eclipse.	Kanarese (prose and verse).	Registers grant of land and taxes on grass, firewood, vegetables, fruits and cotton exported to and imported from Kuruvatti together with money for offerings, festivals and incense and for feeding ascetics in the temple of Abhinava-Sōmēśvara by two hundred great men of the village and Kālidāsa, its chief. The village belonged to the Bennevūru 12 which was ruled by Surēśvara-Paṇḍitadēva. Lakuḷīśvara-Paṇḍita whose santāna, i.e., spiritual descent is given in the record was present at the ceremony of grant.
214	On a slab set up in the Mallikārjunasvāmin temple in the same village.	Do.	Tribhuvanamalladēva, 'ruling at the capital Kalyāṇapura.'	Ch. Vik. 29, Tāraṇa, Vaiśākha, śu. tadige, Sunday.	Kanarese .	States that the mahājanas of the agrahāra Gaṇḍarādityanaḥoḷalu, having complained to the emperor (chakravarti) that Manneya Boppaya who captured Hoḷalu was plundering all properties and killing the Brahmaṇas in those village, the emperor sent for Boppaya, chastised him and took from him an undertaking that he and his successors should secede from the government of Hoḷalu. The chief did accordingly in the presence of the thirty-two thousand (representatives) of Bennevūru 12, Nirugunda 2, Haḍagil, Māṅgoḷa, Bidirahaḷḷi, Hahanūru, Honnavatti, Kuruvatti and Baḷguḷi and drank water at the temple of Tripurāntakadēva.
215	On a beam in the same temple ..	Gutta ..	Mahāmaṇḍaḷēśvara Vikramādityadēva, 'lord of Ujjenipura.'	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa.	Do. ..	Records that, while the chief was governing the Beluhuge 70 and Bennevūru 12, his minister (pradhāna) Sosagadaṇṇāyaka, on the sanction of the Mahāmaṇḍaḷēśvara Vijaya-Pāṇḍyarasa, renewed, in the presence of the mahājanas of Kuruvatti and Bācharasa of Bennevūru, the grant of 70 mattar of lands originally made to the temple of Āhavamallēśvara by the elder (hiriya) Vikramāditya.
216	On the same beam	..	....	....	Kanarese (prose and verse).	States that the five hundred svāmis of Ayyāvaḷe, the nānādēśis, the seṭṭis, etc., having assembled as mahā-nāḍu at Kuruvatti granted the Heḷjuṅka tax to Lōkabharaṇa-Muni for the worship of the god Āhavamallēśvara.
217	Do.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballāḷadēva, 'residing at his palace at Bāguḷi.'	Śaka 1117, Ānanda, Chaitra, śu. Pāḍiva (prathama), Friday.	Do.	Gift, by the king, of the villages Bāḍaland Mukkurabbe in Bennevūru 12, to Lōkabharaṇa-Munīndra, for repairs, offerings and festivals to the temple of Āhavamallēśvara.
218	Do.	Do. ..	Pratāpachakravartin Rāyanārāyaṇa Vīra-Ballāḷadēva.	....	Do.	Gift of the village Bāḍa and of lands in Bennevūru 12, for repairs to the temple of Āhavamallēśvara, by the Mahāmaṇḍaḷēśvara Vīra-Gāmadēva, the subordinate of the king. The donor is described as the lord of Dvārāvati and the moon of the Yādava family.
219	On another beam	..	.	....	Kanarese ..	Registers gift, by purchase, of land to the temple of Āhavamallēśvara, by two seṭṭis.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the wall to the right of the southern entrance into the same temple.	Hoysaḷa ..	Yādavanārāyaṇa Pratāpachakravartin Vīra-Ballāḷadēva.	15th year, Krōdhana, Jēshṭa, Paurṇami, Sunday, Lunar eclipse.	Kanarese ..	Registers gift of land to the rājaguru Lōkabharaṇadēva for offerings to the temple of Āhavamalladēva at Hiriya-Kuruvatti surnamed Dakshiṇa-Vāraṇāsi by Bhaṇḍāri Sōvarasa, the mahāpradhāna of the chief queen, Ḍādumaladēvi. The Mahāpradhāna was in charge of the Guttoḷaḷa-nāḍu. Below this, in slightly smaller characters of the same, period, is a completely worn-out record.
	On the same wall	Do. ..	Do.	7th year, Piṅgaḷa, Jēshṭa, śu. Punnami, Monday, Lunar eclipse, Vyatīpāt saṅkramaṇa.	Do.	Registers the gift of taxes on looms, artizans and oil-mills, for lamp and incense to the same temple, by the Mahāpradhānas Uttarākka-Heggaḍe and Mahādēva-Daṇṇayaka of Araśiyakere and the Heggaḍe Jannaya. The donee is the rājaguru Lōkabharaṇa-guruḍēva.
222	On a slab set up in the courtyard of the Añjanēyasvāmin temple at **Haluvagalu**.	..	Śaka .... Śōbhakṛit, Āśvija, śu di. 15, Wednesday.	....	Do.	Damaged. Seems to register the terms of a lease (cowl) in respect of a shop built at Haluvāgiḷu. Mentions Mahānāyakāchārya Basavappa-Nāyaka of Bāguḷi and his mother Nichchavva (Nichchavva).
223	On another slab set up in the same place.	..	....	Śaka 13 [11], Vibhava, Jēshṭa, śu. di. 1, Friday.	Do.	Registers the setting up of a Nanni-pillar in the sante-pēṭe (market place) at Haluvāgiḷu by the Aivoḷe [seṭṭiḷa] and the mummuri-daṇḍas of the several places like Hastināvati, Hoḷekere, Harihara, Bāḍa, Hēmāvati, Karapura, Behūru, Hūvina-Haḍagiḷi, Hoḷali in the Pāṇḍu-nāḍu.
224	On a slab set up in the Kalleśvarasvāmin temple in the same village.	Yādava ..	Pratāpachakravartin Rāmachandrarāya ..	Śaka 120 [4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatīpāta-yōga.	Do.	Registers grant of land to the sthānika Jōgarāsi, for repairs and offering to the temple of Svayambhu-Kalinātha at Haluvāgiḷu, by Vāsudēva, the chief of the village, under orders of Haridēva who was the adhikāri of Paṇḍi-nāḍu and a subordinate of the commander-in-chief and Mahāpradhāna Kannaradēva.
225	On a hero-stone set up in the same temple.	Do. ..	Pratāpachakravartin Rāmachandradēva ..	14th year, Sarvajit [Āśvija], ... Monday.	Do.	Much damaged. Refers to the death of a hero in a fight.
226	On a broken slab set up in a field to the north of the same village.	..	....	..	Do ..	A much mutilated and damaged fragment in archaic characters of about the 8th century A.D.
227	On a slab in a private house at **Teligi**.	..	....	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5.	Do.	Gift of land by two individuals of Teligi-Duggati-nāḍa to a charanti (Jaṅgama disciple). Mentions the towns Kalburigi, Nagara and Ānegondi. The characters are too modern for the date given.
228	On a slab set up near the Hariharēśvarasvāmin temple in the same village.	Western Chaḷukya.	Jagadēkamalladēva	Śaka 959, Pramādi, Uttarāyaṇa-Saṅkrānti.	Do	Damaged. Records a gift of land to a gauḍa at Teligi situated in Bikkiga 70, by Jagadēkamalla-Nōḷamba-Pallava-Permānaḍi ruling the Nōḷambavāḍi 32,000, Kōgali 500, Ballakunde 300, Karividi 30 and Parsvi 70.
229	On a slab set up near the Īśvara temple at **Duggavatti**.	Do.	Tribhuvanamalladēva	Śaka 1049, Parābhava, Pushya, śu. Pāḍiva, Sunday, Uttarāyaṇa-Saṅkramaṇa.	Do.	Registers gift of land and an oil-mill for a lamp and of tax on arecanut for offerings to the god Mahādēva by Bammadēva-Nāyaka, by the chief of Duggati in Bikkiga 70 near Kōgali 500, Mahā-Vaḍḍārevahāri Nambigaṇiseṭṭi and others. Also registers gift of money for a lamp by the Mahāpradhāna Śāvāsi Indirāṇa-Baṭṭayya, the officer in charge of the land-tax and the Mahāpradhāna, Daṇḍanāyaka Chōdhadara, the officer in charge of the heḷjuṅka tax, in Kadambaḷige 1,000 and Kōgaḷi 500.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On a slab set up near the Īśvara temple at Tumbigere.	Western Chāḷukya.	....	..	Kanarese ..	Registers that while Jagadēkamalla-Nirmmaḍi-Noḷamba-Pallava-Permmaḍi was ruling the Kōgaḷi 500, [Ballakundi 300] and Kariviḍi 30 from his residence at Gaṅgaṭi, his subordinate Chandimayya-Nāyaka granted lands for offerings to the temple of Mūlasthānadēva at Tumbigere in Bikkiga 70 and to the ascetics of a maṭha in the same place. At the end is another inscription dated in the 6th year of the Chāḷukya Vikrama era, Durmati, Uttarāyaṇa-Saṅkrānti, recording a monthly grant of 1 pēru (bundle) of betel leaf for a lamp to the same deity by Chaṭṭayya-Nāyaka, son of Guggariya Mahiseṭṭi in charge of the paṇṇāya tax, Daṇḍanāyaka Mōlamayya and Nambiyaṇṇa.
231	On a hero-stone set up near the same temple.	..	....	Kālayukti, Śrāvaṇa, ba.di. 1, Wednesday.	Do. ..	Records that this hero-hand (vīragai) was granted in memory of the death of a certain Kuruḷa by Saṅkarasa, an officer of the Mahāpradhāna and Sarvādhikāri Kalidēvarasa, the headman and all the inhabitants of the village.
232	On a stone set up near the Añjanēyasvāmin temple at Ragimasalavada.	....	....	Śaka 1649, Plavaṅga, Phālguṇa, śu.di. 5.	Do. ..	Damaged. Mentions the Mahānāyakāchāryix Bagaḷi Basavappa-Nāyaka.
233	On a slab set up in the ruined Basavēśvara temple in the same village.	Western Chāḷukya.	Tribhuvanamalladēva	[Ch. Vik.] 10, Krōdhi, . . . [Vya]tīpāta.	Do. ..	Damaged and mutilated. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-Pāṇḍyadēva, 'Lord of Kuḷuvipura' who was ruling Noḷambavāḍi 32,000 and Gaṅgavāḍi 96,000.
234	On a slab set up near the Īśvara temple in the same village.	Do.	Bhūlōkamalladēva	Ch. Vik. 52, Plavaṅga, Āshāḍha, amāvāsya, Sunday, Dakshiṇāyana-Saṅkramaṇa, Vyatīpāta.	Do. ..	Registers the grant, of two paṇas per month out of the vaḍḍarāvuḷa tax and out of the paṇṇāya tax in Mosaleviḍu to the god Ratnabhushaṇa-Vināyaka by Herggaḍe Vujjibhaṭṭayya under the orders of the Mahāpradhāna Indarāṇa-Bhaṭṭayya in charge of the vaḍḍarāvuḷa tax and land-tax of the Noḷambavāḍi 32,000 as the subordinate of the Mahāpradhāna and Kannaḍa-sandhivigrahi Bhōga-Bhaṭṭayya who was enjoying the vaḍḍarāvuḷa (tax) of the 7½ lac (country) and Banavase 12,000. Registers also grant of money by the Mahāḍaṇḍanāyaka Chōḷaṇḍadēva, the lord of the Noḷambavāḍi 32,000 and by the members of the Vīra-Baṇañja sect to the same temple.
235	On a slab set up near the Kalleśvarasvāmin temple at Satturu.	Do.	Traiḷōkyamalladēva	Śaka 966, Tāraṇa, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records that, while Jagadēkamalla-Nanni-Noḷamba-Pallava-Permmāḍidēva was ruling the Kōgaḷi 500, Kadambalike 1,000, Ballakunde 300 and Kaneyakallu 300, Sōvimayya, the chief of Sattiyūru and Kuppaṟasa of the Yādava family, belonging to Māsavāḍi 140 granted land for a lamp to the temple of Mahādēva at Sattiyūru.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On a slab set up near the ruined Maṇḍi-maṭha at Kanchikere.	[Western Chāḷukya.]	....	Śaka 986, Pramāḍi, Vaiśākha, Saṅkrānti.	Kanarese ..	Records the consecration of a liṅga and the grant of land to it by a sandhivigrahi while Bachimayya was ruling Gañchikere under Jagadēkamalla-Nanniya-Noḷamba-Pallava-Permmaṇ[ḍi], the overlord of Kōgaḷi 500 and Kadambaḷi 1,000.
237	On a slab set up near the Kalleśvara temple at Alagilavada.	....	Vijaya-Pāṇḍyadēva	Śaka 1092, Virōdhi	Do. ..	Damaged. Mentions the king's feudatory Permmaḍi-Daṇḍanātha, the latter's subordinate Perggaḍe Dasiyaṇṇa and Barmadēva.
238	On a broken slab set up near the same temple.	....	....	Bhāva, [Jyēshṭha], Uttarāyaṇa-Saṅkramaṇa.	Do. ..	Damaged. Registers gift of a garden to the villagers of Aragiḷvāḍa by the Mahāmaṇḍaḷēśvara Vīra-Pāṇḍyadēva, ruling the Noḷambavāḍi 32,000 and his queen Vijayādēvi.
239	On a hero-stone set up near the same place.	....	....	Śaka 1209, Sarvajit Vaiśākha, ba. di. 7, [Sunday ?]. . . . . śu. ashṭami, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records the death of Haripi-Seṭṭi, brother of Bamaṇiga Siṅgayya of Hoḷalakere in a fight during the capture of Aragiḷvāḍa.
240	On a broken slab set up near the Mallikārjunasvāmin temple at Kunchuru.	....	....	....	Do. ..	Mutilated and incomplete. Registers gift of garden land to [the temple] at Mattamāru by Vīra-Pāṇḍyadēva and Vijayādēvi.
241	On another slab in the same place	Western Chāḷukya.	Tribhu[vanamalladēva]	....	Do. ..	Mutilated and incomplete. Mentions the Mahāmaṇḍaḷēśvara Tribhuvanamalla-[Vīra-Pāṇḍya].
242	On a pillar in the same temple ..	Yādava ..	Pratāpachakravartin Vīra-Rāmachandrarāya.	16th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday.	Do.	Registers grant of a śrōtra to Kalleya-jīya Haripa-jīya for offerings to the temple of Mallikārjuna at Mattavuru by the sarvvādhikāri Jakkarasa under the orders of Liṅgadēva-Raṇeya, son of Jajjigidēva.
243	On a pillar in the Añjanēyasvāmin temple in the same village.	Do.	Do	10th year, Pramāḍi, Āshāḍa, ba. di. 10, Monday.	Do.	Registers a similar grant to the temple of Svayambhu-Kalināthadēva, by the Mahāmaṇḍaḷēśvara Manneya Nachidēvarasa of Haḷuvāgiḷu and Maḷḷaya, the chief of Koṅchūru.
244	On a broken slab set up near the Kalleśvarasvāmin temple in the same village.	Western Chāḷukya.	Tribhuvanamalladēva	....	Do.	Mutilated and incomplete. Mentions the Mahāmaṇḍaḷēśvara Tribhuvanamalla-Pāṇḍyadēva and his subordinate Iruṅgarasa of Koṅchāpura.
245	On a slab set up near the Kalleśvarasvāmin temple at Yarabalu.	Do. ..	Do.	Ch. Vik. 47, Śubhakṛit, [Pū]shya, śu. di. 7, Saturday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta.	Do.	Mutilated. Registers gift of land for offerings to the temple of Mahādēva at Erambaḷūru by Māchabōva and Siṅgabōva, while the Mahāmaṇḍaḷēśvara Tribhuvanamalla Pāṇḍyadēva was ruling the Noḷambavāḍi 32,000.
246	On a hero-stone set up near the Kalleśvarasvāmin temple at Nitturu.	....	....	....	Do.	Records that the hero-stone was set up by Kallōja in memory of his father, Masaṇōja, the carpenter of Nacharasa of Haḷuvāgiḷu who died in the battle of Kadirimiḍi.
247	On a hero-stone set up in the Īśvara temple at Kadati.	Yādava ..	Praudhapratāpachakravartin Vīra-Rāmachandradēva.	[2]th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday.	Do.	Damaged. Refers to the death of a hero.
248	On another hero-stone in the same place.	Do. ..	Vīra-Rāmachan[drarāya]	Śaka 1214, Nandana.	Do.	Damaged. Refers to the death of Mahāmaṇḍaḷēśvara Gōdati Chaṭṭarsa.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On a slab set up in the same place.	....	....	Śaka • • 22, Īśvara	Kanarese ..	Damaged and mutilated. Registers grant of land to a matha, temple and asceties by a certain Chikarasa [in the presence of] Kriyaśakti-Paṇḍita.
250	On a nandi-pillar set up by the side of the road from **Gundagatti** to **Edehalli**.	....	.. ..	Śaka 984, Vaiśākha, śu. [pañchami], [Sun]day.	Do. ..	Damaged. Records gift of lands to Śāvimayya-Nāyaka, chief of Guṇḍigavatti in Bikkiga 70 for the requirements of the temple of Āditya.
251	On a nandi-pillar lying near the Muktēśvara temple at **Gundagatti**.	....	....	Śaka 985, Śōbhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Seems to register a gift of land by Cheṭṭaya-Nāyaka.
252	On a broken slab lying near the Īśvara temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva	....	Do. ..	Mutilated. Mentions the Mahāmaṇḍalēśvara Vira-Paṇḍya-dēva who was ruling the Noṇambavāḍi 32,000.
253	On a slab set up near the Bhāgyēśvara temple at **Talavagalu**, hamlet of **Gundagatti**.	Do.	Do.	Śaka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers gift of land for offerings and other requirements to the temple of Bhōgēśvara at Talavage in Bikkiga 70 which was a district of Kōgali 500, by Jagadēkamalla [Uda]yādityadēva-Noḷamba-Pallava-Permānaḍi, who was ruling the Noḷambavāḍi 32,000, Kadambaḷige 1,000, Kōgali 600, Ballakunde 300, Harege 70 and Karividi 30.
254	On the same slab	....	....	Śrīmukha, Chaitra, śu. di. 8, Monday.	Do. ..	Records that the sthānika of the temple of Bhōgēśvara having died, Chikka-Gauḍa, Nēma-Gauḍa, the sixty tenants and others appointed another man in his place.
255	On a slab set up in the backyard of a house at **Kallahalli**.	....	....	Khara, Āśvija śu. di. 10.	Do. ..	Damaged. Mentions Basavapa-Nāyaka.
256	On a slab set up on the site of a ruined maṭha, at **Mannera-Masalavada**.	Yādava ..	Pratāpachakravartin Vira-Rāmachandra-dēva.	Śaka 1219, Hēmalambi, Mārgaśira, śu. di. 5, Thursday.	Do. ..	Registers gift of land to Vinayachandradēva, disciple of Nēmichandra-Rāvuḷa of the Postaka-gachchha, Dēśi-gaṇa and Mūla-saṅgha by the Mahāmaṇḍalēśvara Bhairavadēvarasa, the gaudas and others, for offerings, etc., to the Jina temple at Mosaḷevāḍa which was repaired by Kēsava-Paṇḍita, son of Śāvaṇṇa-Paṇḍita, the prime-minister of the Mahāmaṇḍalēśvara Saḷeyeva Tikamadēva Rāṇeya.
257	On a slab set up in the Kalleśvara-svāmin temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva, 'ruling from Kalyāṇa.'	....	Do.	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mulasthānadēva by the Mahāmaṇḍalēśvara Vikramādityarasa in charge of Mosaḷevāḍa 12, Heggaḍe Aichaṇa and others while the Mahāmaṇḍalēśvara Vijaya-Paṇḍyadēva was ruling Kōgali 500 and Noṇaṃbavāḍi 32,000. The record is dated in the 4th year corresponding to Śōbhakṛit, Jēshṭa, Pūrṇima and the lunar eclipse of Rāyaṇārāyaṇa Āhavamalladēva of the Kaḷachuri family.
258	On a slab set up near the same temple.	Do.	Jagadēkamalladēva	Śaka 958, Dhātu, Kārttika, śu. pāḍiva, Sunday, Solar eclipse.	Do. ..	Records that Ayyaṇa-Bhivajigarasa, Māra-Gāvuṇḍa and others granted lands in the presence of Guruḍēva who was ruling that village, to the same temple of Kaḷidēva at Mosaḷevāḍi in Kōgali 500, while Noḷamba-Pallava-Permānaḍi was ruling the [Kōgali] 500, Kadambaḷige 1,000 and Ballakunde 300.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On a hero-stone set up near the Kalleśvaraswāmin temple at **Basarakodu**, hamlet of **Sivalinganahalli**.	Vijaya-nagara.	Bukkarāya	Śaka 1295, Paridhāvi, Prathama-Bhādrapada, ba. di. 12.	Kanarese ..	Mutilated and damaged. Mentions Kecharidēva.
260	On a slab set up in a field near the tank bund at **Hagaranuru**.	Do.	Sadāśivarāya-Mahārāya	Śaka [14] 69, Plavaṅga, Kārtika, śu. di. 2, Wednesday.	Do. .	Registers gift of the village Amara [gere] in Koṭṭuru-sime to a native of Mayiḷāra, by Chemma-Nāyaka, son of Tammarasa-Nāyaka for the merit of Krishṇappa-Nāyaka, son of Bayapa-Nāyaka.
261	On a hero-stone set up in the courtyard of the Rāmaliṅgasvāmin temple at **Chigateri**.	Hoysaḷa ..	Pratāpachakravartin Vira-Ballaḷadēva ..	Śaka 1132, Śukla, Jēshṭa, śu. di. 5, Sunday.	Do. ..	Highly damaged.
262	On a slab set up near the Kalleśvarasvāmin temple at **Musuvana-Kallahalli**.	Vijaya-nagara.	Achyuta	..	Do. ..	Records gift of a part of the village of Kalahalli by Rāṇōji-Nāyaka for the merit of the king.
263	On a slab set up in the Honnattiyamman temple at **Alaburu**.	....	Krishṇadēvarāya	Bahudhānya, Āśvija, ba. dasami, Monday.	Do. ..	Records gift of land to the shrine of the goddess Honnati at Alaburu by Krishṇappa-Nāyaka, son of Basavapa-Nāyaka, a close acquaintance of the king.
264	On a slab set up near the Rāmaliṅgasvāmin temple in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva, 'ruling from Kalyāṇapura.'	10th year, Prabhava, Paushya, śu. di. 4, Thursday, Uttarāyaṇa-Saṅkrānti, Vyatīpata.	Do. ..	Registers the grant in the presence of Vāmadēva-Paṇḍita, the disciple of Kaḷēśvara-Paṇḍitadēva, of lands for worship and offerings to the temple of Svayambhu-Mūlastha-na by the 84 mahājanas of Ālamburu while the mahā-maṇḍalēśvara Nāchidēvarasa, the subordinate of the Mahāmaṇḍalēśvara Pratāpa-Jagadēkamalla-Paṇḍyadēva who was ruling the Noḷambavāḍi 32,000, was in charge of Kōgali 500.
265	On a stone lying in a field to the north of the village of **Maiduru**.	Vijayana-gara.	Viraprataṭāpa Vira-Veṅkaṭapatidēva-Mahārāya.	Śaka 1666, Magha, śu. pañchami.	Do. ..	Highly damaged. Mentions Basappa-Nāyaka.
266	On a hero-stone set up in the courtyard of the Īśvara temple in the same village.	....	....	....	Do. ..	Much damaged.
267	On a slab set up on a vacant site in the same village.	Vijayana-gara.	Viraprataṭāpa Sadāśiva Ma[hārāja]ya ..	Śaka 1469, [Plavaṅ]ga, śu. di.	Do. ..	Records the remission of taxes on the barbers of Maiduru in Koṭṭuru-sime.
268	On a pedestal of the god in the Kumārasvāmin temple at **Muttigi**.	....	....	. ..	Do. ..	Records that the [image of Kumārasvāmin was consecrated by Tarapa-gauḍa, the gauḍa of Muttage, for the prosperity of his family.
269	On a slab set up in the same temple.	Hoysaḷa ..	Pratāpachakravartin Vira-Ballaḷadēva ..	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, solar eclipse.	Do. ..	The slab is highly worn out. Seems to register a gift of land for the maintenance of a water-shed at Muttage in Muttage 30, a subdivision of Kōgali 500 by the chief Bappaya of the village.
270	On a slab set up near the Āñjanēya-svāmin temple in the same village.	Vijayana-gara.	Sadāśivadēva-Mahārāya, 'ruling from Vidyānagara.'	Śaka 1476, Parābhāvi, Kārttika.	Do. ..	Much damaged. Mentions a certain Krishṇapa-Nāyaka.
271	On a hero-stone set up in a field to the west of the village of **Kadabagere**.	Rāshṭrakūṭa.	Nityavarsha	Śaka 844, Chitrabhanu.	Do. ..	Refers to the victorious death of Maḷeyya, son of Muḍudara Dēvayya, the gavuṇḍa of Kalkerēvāḍi, in a fight with Nanniga, son of Yeḷayya-Pallava of Noḷambavāḍi, while the Mahāsāvanta, Bijja[ḷa] was ruling the Kōgali 500 and Maṇiyavāḍi 140.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On another hero-stone in the same place.	Rāshṭrakūṭa	Nityavarsha	Śaka 844, Chitrabhānu.	Kanarese ..	Much damaged.
273	On a slab set up in a field to the north of **Kasavanahalli**, hamlet of **Kadabagere**.	Vijayanagara.	Viraprataṭpa Vira-Veṅkaṭapati-Mahādēvaraya.	Śaka 1581, Vikari, Phālguṇa, śu. di. 3, Friday.	Do.	Records gift of land by Bāguli Basavappa-Nāyaka to Sibukapa son of Basavayya and grandson of Giremallappa for having renewed the village of Kasavanahalli.
274	On a slab set up in a field near the tank bund at **Arasikere**.	Do. ..	Viraprataṭpa Rāmadēvaraya	Śaka 1583, Plava, Mārgaśira, śu. di. 5, Saturday.	Do.	Registers gift of land by Bāguli Basavappa-Nāyaka to Basavayya, son of Sire-Mallaṇa and grandson of [Śa]nta-Rāvuta of Arasikere-Mutige.
275	On a slab set up in the Āñjanēya svāmin[1] temple at **Nichchavvanahalli**.	..	....	Śaka 1550, Saumya, Jēshṭa, śu. di. 5.	Do.	Registers gift of the village Nichchāpura by the Mahānāyakāchārya Bāgali Basavapa-Nāyaka to Subēdār Liṅgappa for his valuable service to the state in getting the tribute paid to the Hindu king reduced from 10,000 varāhas to 8,000 varāhas by obtaining the consent of Abdul Nabikhān for building Hosapēṭe and causing the reduction of the rent to 6,000 varāhas.
276	On a slab set up near the Āñjanēyasvāmin temple at **Hosakote**.	..	....	Śaka 1434, Prajōtpatti, Pushya, ba. di. 30, Amāvāsya.	Do.	Records the gift of the agrahāra of Bukkasāgara to Chennarasaiya, son of Viṭharasaiya, the sthānika of the temple of Hariharadēva, by Haridāsa-Rāhutta, son of Rāmappa-Rāhutta, the chief of the Toraga[lu] fort.
277	On a slab set up in the court-yard of the Īśvara temple at **Gudihalli**, hamlet of **Hosakote**.	Western Chālukya	Tribhuvanamalladēva	Ch. Vik. 30, Khara, Pushya, śu. di. 11, Sunday, Uttarāyaṇa-Saṅkrānti	Do.	Registers grant of lands by the Mahāsāvanta, Siṅgarasa, the son of Kāmanṛipa and Chaṭṭabbe, ruling Kunigal 800 while Tribhuvanamalla-Pāṇḍya was in charge of the Nolambavāḍi 32,000 for offerings, etc., to the temple of Nolambēśvara, for ascetics and for education. The donor's grandfather was Mārasiṁha and the grant was made in the presence of Varēśvara-Paṇḍita a disciple of Vāmaśakti-Paṇḍita whose preceptor was Divyaśakti-Paṇḍita.
278	On another slab in the same place..	Do.	Traiḷōkyamalladēva	Śaka 987, Viśvāvasu, Pushya, śu. saptami, Sunday, Uttarāyaṇa-Saṅkrānti	Do.	Registers grant of the village of Kadakoḷa in the district of Murttage 30 in Kōgali 500 by Bijjaḷadēva, for worship, offerings, etc., to the temple of Nolambēśvara at Arasiyakere, for feeding ascetics and for education, while Vishnuvarddhana-Mahārāja-Vijayadityadēva, ruling Kadambali 1,000, Kōgali 500 and Ballakunde 300 was encamped at this place on his way for the conquest of the south, under the orders of the king.
279	On a third slab in the same place..	Do.	Tribhuvanamalladēva	Ch. Vik. 37 Nandana, Pushya, śu. di. 11, Monday, Uttarāyaṇa-Saṅkrānti, Vyatipāta.	Do.	Records the gift of the tax called vaḍḍarāvuḷa and two gardens, made in the presence of Varēśvara-Paṇḍita, for festivals and offerings to the temple of Nolambēśvara at Arisiyakere in Muttage 30 a subdivision of Kōgali 500. States that the mahāsāmantādhipati Anantapālayya was in charge of the same tax over the 7½ lakhs (country), that his subordinate the mahāpradhāna Mādirājarasa was in charge of Banavase 12,000, Halsiga 12,000 and Nolambavāḍi 32,000 and the latter's subordinate the Daṇḍanāyaka Pāyamarasa was managing Nolambavāḍi 32,000 and that Chāmuṇḍamayya-Nāyaka was, under the orders of the last, in charge of Kadambalike 1,000 and Kōgali 500.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
280	On a pillar in the front maṇḍapa of the same temple.	Vijayanagara.	Krishṇarāya-Mahārāya	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10.	Kanarese ..	Records that Timmarasa, son of Raṅgadāsa, ruling over Arasikere, repaired the sluice of the tank in the village, under the orders of Nāgarasa who was governing the Koṭṭūru-sime and was the agent of Rayasta Nārapappa, son of Timmarasa of the king's gold treasury. The last was in charge of Nonabau-Arasikeye in Koṭṭūru-sime.
281	On a slab lying in a field to the south of **Anijigere**.	Hoysaḷa	Vira-Nārasiṁhadēva, 'who established the Chōḷa kingdom.'	Śaka 1145, Chitrabhānu, Pushya, ba. ashṭami, Monday, Uttarāyaṇa-Saṅkramaṇa, Vyatipāta.	Do. ..	Gift of land for offerings and lamps to the temple of Kaḷidēva at Kuchegoḷa in Uchchaṅgi 30, by Pallavasāvanta of Asagōdu, a subordinate of the mahāpradhāna Ammaṇṇa-Daṇṇāyaka.
282	On a slab set up near the Īśvara temple at **Srinivasapura** hamlet of the same village.	Western Chaḷukya	Pratāpachakravartin Jagadēkamalladēva	[Pramāḍi], Kārtika, Amāvāse, Monday, Solar eclipse.	Do. ..	Much damaged. Records gift of land, for offerings and worship, to the temple of Ārtēśvara at Kuchegoḷa by Jagadēkamalla-Vīra-Paṇḍyadēva.
283	On a slab set up near the Āñjanēyasvāmin temple at **Rajabavanahalli**.	Vijayanagara.	Viraprataṭpa Dēvarāya-Mahārāya, 'ruling at Vijayanagara.'	Śaka 1341, Vikāri, Kārtika śu. di. [1], Sunday ..	Do. ..	Records that, under the orders of the king, Hariyaṇṇa, son of Lakkappa gave rent-free lands to Siṅgaṇṇa, son of Viṭharsu and others for having constructed a tank and founded a village called Hariyasamu[dra] to the east of Nonabana-Arasiyakere by reclaiming the forest.
284	On a hero-stone lying in a field to the north of **Uchchangidurga**.	..	....	....	Do. ..	Mutilated. Refers to the attack made on the fort of Uchchaṅgi and the death of Mādava who is said to be of the Yadava family and the mahāsāmanta of Ballaha. Kañchipuri is mentioned.
285	On the pedestal of a *dīpastambha* to the north of the same village.	..	....	Śaka 1630, Sarvadhāri, Śrāvaṇa, śu. di.	Do. ..	States that Śurerāya Hiryaṇṇa of Tambarahaḷḷi set up this lamp-pillar to the goddess Uchchaṅgamma.
286	On a slab set up near the Tavakadēvarasvāmin temple in the same village.	Western Chāḷukya.	Traiḷōkyamalladēva..	Śaka 986, Krōdhi, Chaitra, Paurṇima, Sunday.	Do. ..	Records a grant of land and tank in Uchchaṅgi fort made by Bijjaḷadēva in the presence of Kagēśvara-Paṇḍita to the temple of Gaḷagēśvara while Vishnuvarddhana-Mahārāja-Vijayadityadēva was ruling Nolambavāḍi 32,000. Accounts for the origins of the four names Mēghanāda, Kanakagiri, Uttuṅgaparvata and Uchchaṅgi by which the last mentioned place was called in the Kṛita, Tṛēta, Dvāpara and Kaliyugas respectively.
287	On a slab set up near the Kalleśvaraswāmin temple at **Ramaghatta**.	Do. ..	Tribhuvanamalladēva	Ch. Vik. 48, Śubhakṛit, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Registers grant of land to the temple at Rāvaghaṭṭa by the *Mahāmaṇḍaḷēśvara* Tribhuvanamalla-Rāya-Paṇḍyadēva made at the request of the commander of the elephant forces in the presence of Harimarasa who had consecrated with his funds the temple of Rāmēśvara at Tṛikūṭa. Also registers grant of money for a lamp by the Mahāmaṇḍaḷēśvara Chaṭṭarasa and others.
288	On a slab set up near the Āñjanēyasvāmin temple at **Chatnahalli**.	Vijayanagara.	Viraprataṭpa Krishṇarāya-Mahārāya ..	Śaka 1446, Svabhānu, Kārtika, śu. di. 12, Monday.	Do. ..	Registers the grant made on the banks of the Tuṅgabhadrā for the merit of the king, of the village of Chaṭanahaḷḷi situated in the Uchaṅgi-vēṇṭe which was a *māyaṅkara* of Visana-rāvutta, son of Murāri-rāvutta to Nārāyaṇa-Bhaṭṭa, son of Dēvaru-Bhaṭṭa.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On a slab set up near the Kalleśvarasvāmin temple in the same village.	Western Chalukya.	Pratāpachakravartin Jagadēkamalladēva.	9th year, Kshaya, Jēshṭha, śu. di. 13, Monday, Lunar eclipse, Vishu-Saṅkramaṇa.	Kanarese ..	Refers to the construction of an old agrahāra, tank and the temple of Nōyyēśvara and registers a gift of land made in the presence of the Śiva-Brāhmin Uyyakoṇḍa-Bhaṭṭa of Pulpallūru for bath, offerings, *pavitra* festivals in the month of Chaitra, lamp, worship and repairs to the temple, by the *Daṇḍanāyaka* Gajaya-Rāya-Paṇḍyadēva, who was ruling over the Uchchaṅgi-nāḍu for his own merit and that of Jagadēkamalla-Vira-Paṇḍyadēva ruling Nolambavāḍi 32,000. Records also a grant of land for feeding Brāhmaṇas in a *matha* for the merit of Raya-Paṇḍyadēva and Śōvaladēvi.
290	On a slab set up near the Kalleśvarasvāmin temple at **Punabagatta.**	Do.	Trailōkyamalladēva	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers gift of land for offerings to the temple of Mahādēva at Hosagere by Nolamba-Mahādēvi, wife of Trailōkyamallan-Iṟivaṉ-Nolamba-Pallava-Perммānadi-Narasiṅghadēva.
291	On a slab set up near the Kalleśvarasvāmin temple at **Nandikamba,** hamlet of the same village.	Do.	Do.	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records grant of the village of Pulibeyaghaṭṭa made in the presence of Sōmēśvara-Paṇḍita, to the temple of Kadambēśvara, by Kaṭeya Nāgatyarasa, ruling the Kadambaḷige 1,000 and born in the family of Mayūravarmman.
292	On a slab set up in the tank-bed at **Hire-Megalageri.**	Do.	[Trailōkya]malladēva	Śaka 981, Vikāri, Śrāvaṇa, Punnime, Lunar eclipse, Vishu-Saṅkrānti.	Do. ..	Damaged. Gift of land to the temple of Svayambu-Ka[lidēva] at Mēganagere by the Mahāmaṇḍalēśvara Siṅgaṇadēva, who was ruling over Uchchaṅgi 30.
293	On the same slab	Do	Trailō[kyamalladēva]	Śaka 9[8]3, Plava, Jēshṭha, Amāvasya, Sunday, Solar eclipse.	Do. ..	Gift of land to the temple of Svayambhu-Kalidēvasvāmi at Mēganāgere situated in Kadambaḷike 1,000, by Pergeḍe-Daṇḍanāyaka and Kēsimayya-Daṇḍanāyaka.
294	On another slab in the same place ..	Do.	Jagadēkamalladēva	Śaka 943, Durmati	Do.	Damaged. Mentions the Mahāsāmantādhipati Daṇḍanāyaka Pōlamayya. Below this is a damaged record which mentions the king and the Śaka year 955, Śrīmukha, and which registers a grant of land for offerings and lamps.
295	On the same slab	....	....	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday.	Do. ..	Records a gift of land to the temple of Svayambhudēva at Mēganagere by Jagadēkamalla-Nolamba-Brahmadhi-[rāya].
296	On a slab set up near the Basavēśvarasvāmin temple in the same village.	....	....	Khara, Chaitra, śu. bidige, Thursday.	Do. ..	Damaged. Records that while the Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva the younger brother of Vīra-Paṇḍya and the son of Raya-Paṇḍya by his queen Sōmadēvi was ruling over the Nolambavāḍi 32,000 from his residence at Uchchaṅgi, his subordinate Gōvindadēva-Daṇḍanāyaka made a grant of land to the temple at Mēgaṇa [gēri]. Vijaya-Pāṇḍya's chief minister was Vānavanmūvēnda of Veḷaiyambakkam.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a hero-stone set up near the Śaṅkaraliṅgasvāmin temple at **Sirastahalli.**	Rāshṭrakūṭa(?)	Vallabha(?)	Śaka 8 • •.. ..	Kanarese ..	Damaged. Seems to state that Ayyapayya was ruling Māsavāḍi and Kōgali.
298	On a slab set up in the same place	Western a. Chaḷuky	Trailōkyamalladēva	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. .	Records that while Nārasiṅghadēva was ruling the Kōgali 500, Kadambaḷige 1,000, Balakunde 300 and Sindavāḍi 1,000, Nanniya Būtabbarasi, Kekarasa and the 120 mahājanas of Siriveḷḷi granted in the presence of Vidyanidhi-Paṇḍita, disciple of Tejonidhi-Paṇḍita, land to the temple of Śaṅkharadēva in that village.
299	On another slab set up in the same place.	....	....	Subhānu	Do. ..	Incomplete. Records that Ammaḍi-Nolamba was ruling Kōgali and Kadambaḷi countries.
300	On a slab set up near the Liṅgalaya well in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15.	Do. ..	Registers the construction of the Liṅgālayya well by Bayakāra Rāmappayya for the merit of his son Liṅgālayya.
301	On the same slab	..	....	Śaka 1461, Vikāri, Nabhas.	Sanskrit and Kanarese.	Gives the genealogy of Rāmayamantri who obtained the government of the Koṇḍaviḍu country from Achyutadēvarāya. His several acts of charity are enumerated such as the building of temples, construction of tanks, etc.
302	On a slab set up near the Gōpālakrishṇasvāmin temple at **Timmalapuram** (Hospet taluk, Bellary district).	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Gōpināṭha by Bayakāra Rāmappayya for the merit of his parents Hiriya Timmarasayya and Hiriya Lakkalāmma.
303	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
304	On a slab set up near the Mallikārjuna temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 1 [3].	Kanarese ..	Registers the construction of the temple of Mallikārjuna by Narasiṅgāyya, the officer of Bayakāra Rāmappayya, for his own merit.
305	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
306	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Bāchēśvara, Ammēśvara and Krishṇēśvara by Bayakāra Rāmappayya for the merit of his uncle, Bācharsayya, his aunt Ammājamma and his brother Krishṇappa.
307	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
	TINNEVELLY DISTRICT, TENKASI TALUK.					
308	On west wall of the central shrine in the Kailāsanātha temple at **Marandai.**	Paṇḍya ..	Jaṭāvar[man] alias Tribhuvanacha[kra]-vartin Kulaśē[kharadēva].	13 + 10th year ..	Tamil ..	Damaged and stones missing. Registers a gift of land for offerings, to the temple of Kailāsamudaiyār Nāyaṉār at Māṟaṉṭāya[ṉallūr] alias Vikrama-Paṇḍyapuram in Muḷḷināḍu.
309	On the same wall	Do. ..	Śrīvallabhadēva	7th ,, ...	Do. ..	Records that the temple of Śrīkayilāsamudaiyār at Māṟaṉṭāyaṉallūr alias Vikrama-Paṇḍyapuram in Muḷḷināḍu, was built of stone by a certain Maḷai-Amuduṇcheyda-Māṉi-Paguvāyaṉ of Kiḷiyūr.
310	On the north wall of the same shrine.	Do. ..	Jaṭa[va]rman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd ,, ...	Do. ..	Registers a gift of money (aṟai-achchu) for a lamp, by a merchant and a few other residents of the city of Māṟaṉṭāyaṉallūr.
311	On the same wall	Do. ..	Do. do.	[2]nd ,, ..	Do. ..	Gift of money for lamps and offerings to the same temple.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the south wall of the mandapa in front of the same shrine.	Pāṇḍya ..	Māravarman alias Tribhu[vana]chakravartin . . . . dyadēva.	5 + 1st ,, ..	Tamil ..	Stones out of order. Provides for lamps to the shrine of Kunrameṟinda-Piḷḷaiyār in the same temple.
313	On the same wall	Chōḷa ..	Parakēsarivarman	Lost	Vaṭṭeḻuttu ..	Registers a gift of land for offerings to the temple of Tirunāṟaṇa-Vinnagar-Perumāṇḍigaḷ at Māṟaṇḍāyanallūr a brahmadēya in Kaḷakkuḍi-nāḍu.
314	On the west wall of the same mandapa.	Pāṇḍya ..	Sundara-Pāṇḍyadēva	8th year	Tamil ..	Stones missing. Seems to register a gift of land for a flower-garden.
315	On the north wall of the same mandapa.	Do. ..	Mā[ṟavar]man alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	* + 1 + 1st ,, ..	Do. ..	Begins with the introduction *svasti śrī*. Gift of land for offerings to the shrine of Vināyaka-Piḷḷaiyār at Kuṟuchchi alias Virakēra[la]mallūr situated to the west of Māṟaṇḍāyanallūr.
316	On the same wall	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country'.	2[1]st ,, ..	Do.	Seems to register the assignment of the incomes of arecanuts and betel-leaves by the mudaliṉ and nagarattār, of Vikrama-Pāṇḍyapuram to the temple of Kailāsamudaiya-Nāyaṉār at that village.
317	Do.	Do. ..	Do.	22nd year	Do. ..	Gift of land for a lamp to the same temple.
318	On the same wall	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who took and presented the Chōḷa country.'	5 + 1st year ..	Do. ..	Stones out of order. Registers a gift of land for morning-offerings to the image of Kunrameṟinda-Piḷḷaiyār which was set up in the temple of Kailāsamudaiya-Nāyaṉār at Māṟaṇḍāyanallūr alias Vikrama-Pāṇḍyapuram, by Arasuṇṇāgadēvaṉ.
319	Do.	Do. ..	Sundara-Pāṇḍya, 'who took and presented the Chōḷa country.'	....	Do. ..	Stones out of order. Seems to register a gift of money.
320	On a stone set up near the same village.	Do. ..	Ativi[ra *]raman Śivalamāgaṉ ..	....	Do. ..	Records gift of land in Māṟaṇḍainallūr as a dēvadāna to the temple of Tirukkuṟṟaḷamudaiyār and Śeṅbhagādēvi-Nāchchiyār, for worship and offerings.
321	On a slab set up near the dam at Nettur.	..	....	(Kollam?) 902, Plavaṅga, Vaigāśi, 29.	Do. ..	States that the dam was constructed by a certain Naraṇappayyaṉ a resident of Śokkanādapuram which was a hamlet of Neṭṭūr.
322	On a stone set up in the Kammāḷar street in the same village.	..	....	Śaka 1[61]6 [Raudri] (wrong), Arpaśi, 16.	Do. ..	Records certain restrictions imposed on industrial classes inhabiting the street Ativi[ra]raman-perundēru at Neṭṭūr, in Kuṟumaṟai-nāḍu, by those who had lent money to them.
323	On a boulder in the tank near Kaduvetti.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	11th year	Do. ..	Gift of land under Paṟantakappōṟi to the temples of Arikēsari-Īśvara and Iyalkaṭṭiśvara at Kaḷakkuḍi in Kaḷakkuḍi-nāḍu.
324	Fragments in the ruined Śiva temple at Kilakkalangal.	Do. ..	Māravarman [alias Tribhuvana]chakravartin Sundara-Pāṇḍya[dēva].	2nd ,, ...	Do. ..	Mentions Kallaga-nāḍu. Another fragment in the same temple mentions Kāḍuveṭṭinallūr and a third the measuring rod called Sundarapāṇḍiyaṉ-kōl.
325	On a slab now worshipped as Madasāmi at Kalunirkulam.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kōṉ[ṟmai]koṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 150[8], [2]3rd year, Vyaya, Vasantaṟitu, Mēsha, 7 ba. di. daśami, Sunday, Vaṇijakaraṇa, Aviṭṭam.	Do. ..	Commences with the words Bhuvanaśikvira, etc., and registers a gift of land in Kaḷuṅaṟkulam alias Kuṟumbaḷanallūr situated in Kuṟumaṟai-nāḍu for a service called Śrīvallabhaṉ-śandi instituted in the temple of Tirukkuṟṟaḷamudaiya-Nāyiṉār, by the king who is said to have been born in the asterism Punarvasu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vira-Pāṇḍyēśvara temple at Surandai.	Pāṇḍya ..	Perumāḷ Kulaśēkharadēva	Śaka 148[1], [9]th year, Siddhārthi, Tai 17.	Tamil ..	Damaged. Seems to make provision for repairs to the temple of Vira-Pāṇḍiya-Īchchuramudaiya-Nayiṉār at Rājasūriyanallūr in Kuṟumaṟai-nāḍu.
327	On the same wall	..	....	Śaka 1480, Kalayukti, Kārttigai.	Do. ..	Records that a merchant constructed the ardha-mandapa and the Kapōḍakavari.
328	On a stone set up in front of the same temple.	Pāṇḍya ..	Aḻagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1[4]9[2], 8th year, Pramōdūta, Tai 10.	Do. ..	Damaged. Seems to provide for repairs to the temple
329	On the south wall (inside) of the first prākāra of the Kāḷamēgha-Perumāḷ temple at Tirumohur, (Madura taluk, Madura district).	Do. ..	Māravarman alias Tribhuvanachakravartin Kōṉēṟinmaikoṇḍāṉ.	....	Do. ..	Unfinished. Registers the gift of the village of Śirukuṉṟūr in Seṅguḍi-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr in Teṉ-Paṟappu-nāḍu.
330	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7 + 1st year, Vaigāśi, 21.	Do. ..	Damaged. Gift of land to the shrine of Tiruvaḷi-Āḻvār set up in the same temple, by a certain Gaṅgēya. Part of the inscription is peeled off at the right side.
331	Do.	..	Tribhuvanachakravartin Kōṉēṟiṉmaikoṇḍāṉ.	8th year	Do. ..	Registers the gift of the village of Kumārapavitra-chaturvēdimaṅgalam which was a brahmadēya in Veṇbil-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr.
332	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year and 287th day.	Do. ..	Registers a gift, for the same purpose, of the village of Viṟaṉāṟāyaṇa-chaturvēdimaṅgalam separated from Teṉṟūr-Tiruvāḍagam in Pāgaṉūr kūṟṟam.
333	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	40th year and 131st day.	Do. ..	Gift of the village of Paṉṉāṭṭaṅkōṭṭai for offerings to the shrine of Vēḷanātha, built by Sundarapāṇḍiyachchōḷakōṉār in the name of the king.
334	On the north wall of the Pallikonda-Perumāḷ shrine in the same temple.	..	....	..	Do. ..	Records that the Brahmans of Kuṇḍavai-chaturvēdimaṅgalam should provide for the offerings of the god when taken in procession for marriage in the month of Mārgaḻi and during the hunting festival, according to the scale fixed for daily offerings in the temple.
335	On a pillar in a mandapa in front of an empty shrine in the same temple.	Pāṇḍya ..	Kulaśēkharadēva	13 + 5th year ..	Do. ..	Gift of money for service in connexion with the temple.
336	At the entrance into the mandapa in front of the central shrine in the Subrahmanya temple at Tirupparankunram, same taluk and district.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇ[ḍyadēva], 'who took the Chōḷa country.'	..	Do. ..	Consists of four fragmentary inscriptions which appear to register a gift of land. Mentions the king's officer Maḷavarāyaṉ.
337	On the east wall of the first prākāra (inside) of the Uvarāchāri-Amman shrine, in the same temple.	..	Tribhuvanachakravartin Kōṉ[rin]maikoṇḍāṉ.	42 + 1st year ..	Do. ..	Gift of land as a dēvadāna to the shrine of Tirukkāmakkōṭṭam, constructed in the temple of Tiruppaṟaṅguṉramudaiya-Nāyaṉār, by Śēndappiḷḷai.
338	On the same wall	..	....	Do. ..	Do. ..	Records a similar grant of one vēḷi of land to the same shrine, by the king (Ulagudaiya-Nāyiṉār).
339	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who took every country.'	42nd year, Karkataka, śu. di. shashṭhi, Sunday Hasta.	Do. ..	Gift of land to the shrine of Tirukkāmakkōṭṭattu-Āḻudaiyaṉ Nāchchiyār in the temple of Tiruppaṟaṅguṉramudaiya-Nāyaṉār, by the assembly of Śrīvallabha-chaturvēdimaṅgalam.

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

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
340	On the gōpura near the Puḍumaṇḍapa at Maḍura, same district and taluk.	Nāyaka ..	Vīrappa-Nāyaka, son of Viśvanātha-Nāyaka.	Śaka 1503, Vikrama, Āḍi, 2.	Tamil ..	Damaged. The income in the shape of taxes received in the treasuries of the Nāyaka and Śōkkanātha, on account of the Rāmēśvaram temple, having been previously distributed between the temple of Rāmanāthadēva and the Ariyar-Pañchadēśiyar in the proportion of 2 to 3, it was now decided on the representation of Śundirāśōgaragurukkal and his disciple to give 700 pon to the temple.
341	On the west wall of the shrine attached to the Ūñjal-maṇḍapa in the Raṅganātha temple at Śrīraṅgam (Trichinopoly taluk and district).	Chōḷa ..	[Rājar]ājadēva (I)	24th year	Do. ..	Fragment. Mentions Vēmiṉaṟūr alias Avaṉiṉāṟāya[ṉ]pachaturvēdimaṅgalam and seems to register a gift of 14 *kalañju* of gold, by the assembly of Tirunvaraṅgam, for offerings to the temple.
342	On the same wall	Do. ..	Rājarājakē[śarivarman] [Rājarāja I] ..	....	Do. .	Fragment. Seems to register a gift of gold for offerings.
343	Do.	Do. ..	Rājarāja (I)	....	Do. ..	Do. Seems to register a gift of gold by one of the generals of the king.
344	Do.	Do. ..	Parakēśarivarman alias Rājēndra-Chōḷa..	....	Do. ..	Do. do.
345	On a stone built into the floor near the same shrine.	Do. ..	Parakēśarivarman, 'who took Madura and Ilam (Ceylon).'	[40]th year ..	Do. ..	Much damaged and worn out.
346	On the north wall of the central shrine in the Sundarēśvara temple at Paḷḷur (same district and taluk).	Do. ..	Rājakēśarivarman	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Registers a gift of land for offerings to the temple of Paramēśvara at Tiruppaḷḷuvūr in Viḷattūr-nāḍu, by the chief Muḥmahiya-Irukkuvēḷ alias Paraṭṭaśkaṉ Virāśōjan.
347	On the same wall	Do. ..	Do.	8th year	Do. ..	Gift of land by a native of Aḍavaṭṭūr in Urṟaiyūr-kūṟṟam for the bathing of the god in the same temple.
348	Do.	Do. ..	Do.	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Gift of land by the chief mentioned in No. 346, for offerings to the same temple.
349	Do.	Do. ..	Do.	6th year	Do. ..	Gift of land by a native of Karaikkuḍi in Viḷattūr-nāḍu for singing *tiruppaḍiyam* in the same temple.
350	On the north, west and south walls of the same shrine.	Do. ..	Rājakēśarivarman [alias Tri]bhuvanachakravartin Kulō[ttuṅga-Chōḷadēva.	39th ,, . ..	Do. ..	Unfinished and stones missing. Seems to register the gift of the villages of Paḷuvūr alias Rājēndraśōḷanallūr in Viḷattūr-nāḍu and Enāḍimaṅgalam alias Kaṇavadinallūr, under the orders of Śēṟiṟaṟaṉ, as a *brahmadēya* to 108 Brahmans. Mentions Āyirattaḷi in Paṇḍyakulāsanivaḷanāḍu.
351	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōnēṟimelkoṇḍaṉ.	21st ,, ...	Do. ..	Damaged. Seems to register a gift of land as a *janmakkāṇi* to the headman of Paḷuvūr in Viḷā-nāḍu, a subdivision of Rājagambīra-vaḷanāḍu.
352	On the south wall of the same shrine.	Chōḷa ..	Parakēśarivarman	3rd ,, ..	Do. ..	Gives a list of lands presented for offerings, to the temple of Nakkar-Paramēśvarar at Paḷuvūr in Viḷattūr-nāḍu.
353	Do. do.	Do. ..	Parakēśarivarman, 'who took Madura and Ceylon.'	40th ,, ...	Do. ..	Gift of gold for a lamp to the temple of Paramēśvara[r] at Paḷuvūr, by the queen Aḍittaṉ Kaṟṟaḷi-piṟāṭṭi. Mentions the gold weight called *Viḍēlviḍugu-kal*.
354	Do. do.	Do. ..	Rājakēśarivarman	....	Do. ..	Gift of land for worship to the same temple by Mādaṉ Aṟiṉjigai, a native of Tiruvellaṟai.
355	Do. do.	Do. .	Parakēśarivarman	3rd year	Do. ..	Gift of land for worship in the same temple.
356	Do. do.	Do. .	Rājakēśarivarman	10th ,, ...	Do. ..	Gift of land to the same temple.
357	Do. do.	Do. .	Do.	6th ,, ...	Do. ..	Do.

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

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
358	On the south wall of the same shrine.	Chōḷa .	Parakēśarivarman	3rd year	Tamil ..	Registers a gift of land for offerings to the same temple, by a native of Karaikkuḍi in Viḷattūr-nāḍu.
359	On the same wall	Do. ..	Rājakēśarivarman	6th ,, ...	Do. .	Gift of land for making flower-garlands to the same temple.
	Tanjore district, Shiyali taluk.					
360	On the south wall of the central shrine in the Brahmapurīśvara temple at Shiyali.	Chōḷa ..	Tribhuvanachakravartin Vīrarājēndradēva.	7th year	Tamil ..	Gift of land in Kiḍāraṅgoṇḍaśōḷanallūr, the southern hamlet of Śrīpādaḍāḷi-chaturvēdimaṅgalam, for offerings to the temple of Tiruttoṇipuramuḍaiyār and Periyanāchchiyār at Tirukkaḷumalam, a brahmadēya in Rājaraja-vaḷanāḍu, by Uḍaiyaṉcheyḍaṉ Tāḷi alias Chōḷēndraśiṅgaviḻuppaṟaiyaṉ of Karuppūr.
361	On the same wall	..	Tribhuvanachakravartin Kōnēṟinmaikoṇḍaṉ.	6th year and 193rd day.	Do. ..	Registers a gift of land situated in Maṭṭūr, a village of Maṭṭūr-nāḍu which was a subdivision of Uyyakkoṇḍārvaḷanāḍu, for worship to the image of Āḷuḍaiya-Piḷḷaiyār set up in the temple by Uyyavandāṉ Rājavichchādīri, one of the servants of the king. Mentions Tirukkaḷattiḍaiyāṉ of Jayaṅgoṇḍachōḷa-maṇḍalam and states that Chōḷēndraśiṅga-Muvēndavēḷāṉ was the Royal Secretary.
362	Do.	Chōḷa ..	Tribhuvanachakravartin [Rājarā]jadēva.	17th year and 458th day.	Do. ..	Gift of a gold vessel (vaṭṭil) for drinking, to the temple of Tiruttoṇipuram at Tirukkaḷumalam, in Tirukkaḷumalanāḍu, a subdivision of Rājaḍhirāja-vaḷanāḍu.
363	Do.	Do. ..	Tribhuva[nachakra]vartin Vīrarā[jēndradē]va.	6th year	Do. ..	Built in at the right side. Gift of land for two lamps by a native of Paḷaiyaṉūr in Jayaṅgoṇḍaśōḷa-maṇḍalam to the same temple.
364	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, and the crowned head of the Pāṇḍya.'	14th ,, ..	Do. ..	Registers a gift of land by purchase for a flower-garden, to the temple of Tiruttoṇipuramuḍaiya-Nāyaṉār at Tirukkaḷumalam which was a brahmadēya in Tirukkaḷumalanāḍu, a subdivision of Rājādhiraja-vaḷanāḍu by two ladies who were the daughter and grand-daughter of Kuṟṟaṅgiḻāṉ, a resident of Aṉaṅgūr in Naḍuvil-nāḍu alias Rājarāja-vaḷanāḍu, for their own merit and for the merit of their husbands and descendants. Mentions Paḷaiyaṉūr in Mōṉmaḷi-Paḷaiyaṉūr-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. Perumūr in Venni kūṟṟam, a subdivision of Śuṭṭamaḷi-vaḷanāḍu and Oḷugarai alias Kulōttuṅgaśōḷanallūr in Maṭṭūr-nāḍu, a subdivision of Rājaraja-vaḷanāḍu.
365	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who took Madura.'	9th year and 176th day.	Do. ..	Gift of land for lamps to the same temple. Refers to the revenue survey conducted in the 16th year of the reign of Kulōttuṅga-Chōḷadēva 'who abolished tolls.'
366	On the south wall of the same maṇḍapa.	Paṇḍya ..	Tribhuvanachakravartin Kōnēṟinmaikoṇḍaṉ.	....	Do. ..	Gift of land in Rājēndraśōḷanallūr and Tirukkaḷumalam, for the service of Rājakkaṇāyaṉ-sandi instituted in the name of the king by the chief of Poṉṉaṟi in Naḍuvil-kūṟṟu, a subdivision of Miḻalai-kūṟṟam, a district of Paṇḍi-maṇḍalam. Provides also for offerings to the images of Rājakkaṇāyaṉār and Maṟaṭṭakachchiyār, set up by the chief. Refers to the 18th year of Sundara-Paṇḍya, the elder brother of the king.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab built into the floor of the inner circuit in the same temple.	Pallava ..	[Śaka]labhuvanachakravartin Perumjiṅgadēva.	....	Tamil ..	Fragment. Gift of land for the recitation of the tiruppadiyam.
368	On another slab built into the same floor.	Chōla ..	Tribhuvanachakravartin Rāja[rājadēva ?]	2nd year	Do. ..	Refers to the 35th year of the reign of Kulōttuṅga-Chōladēva, the temple of Rājarājēśvaramudaiya-Nāyanār and Tirukkaḷumalam in Rājādhirāja-valanāḍu.
369	On six other slabs in the same place.	....	....	....	Do. ..	One of them refers to Tiruvāli alias Mummadiśōḷa-[chaturvēdimangalam]. Others refer to gifts of land.
370	On the north wall of the platform round the Brahmapurīśvara temple.	....	....	Śaka 1313, Prajāpati, Makara, śu. di. tritiya Friday, Śadaiyam.	Do. ..	Gift of land for the Tirujñānasambandan-maḍam in the same temple.
371	On the same wall	....	....	Śaka 1300 (mistake for 1306) Rudhirodgāri, Kārttigai, 16.	Do. ..	Damaged and built in. Seems to register a gift of land.
372	On the west wall of the same platform.	....	....	Siddhārthi, Tula, ba. di. Thursday.	Do. ..	Built in, in the middle. Registers a gift of land as a dēvadāna.
373	On the same wall	Vijayanagara.	Viruppaṇa, son of Harihara	Śaka 1315, Śrīmukha, Mārgaśira, śu. di. pañchami, Kārttigai, 25, Friday.	Do.	Allotment of 240 ma of land belonging to Tillaividaṅgaṉallūr and situated between the Kollidam and the Kaverī, for various temple purposes.
374	On the north wall of the Jñānasambanda shrine in the same temple.	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	10th year, Māsi, śu. di. 9, Wednesday, Mrigaśirsha.	Do. ..	Records that the assembly of Talaichchaṅgāḍu, in Akkūrnāḍu, a subdivision of Jayaṅgoṇḍaśōla-valanāḍu having assembled in the Mummudiśōḷan-pērambalam of this village, sold land for offerings to the temple of Āḷuḍaiya-Piḷḷaiyār.
375	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	12th year, Mēsha, ba. di. Monday, Uttirāḍam.	Do. ..	Records a sale of land by the members of Vīraśōḷanallūr-parigraha, for offerings to the shrine (of Maṅgaiyarkkarasi-Nāchchiyār, in the shrine of Āḷuḍaiya-Piḷḷaiyār at Tirukkaḷumalam.
376	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	6th year, Mīna, ba. di. tritīya, Thursday, Śittirai.	Do. ..	Relates to the exchange of land made by the dēvakanmis of Āḷuḍaiya-Piḷḷaiyār at Tirukkaḷumalam, a brahmadēya of Tirukkaḷumaḷa-nāḍu, a subdivision of Rājādhirāja-valanāḍu, with a native of Vaḷūr in Tiruṇaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōla-valanāḍu.
377	Do	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	19th year	Do. ..	Records a similar exchange of land.
378	Do.	Do. ..	Do. do.	17th ,, ...	Do. ..	Gift of land by the assembly of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam for offerings and a flower-garden, to the shrine of Āḷuḍaiya-Piḷḷaiyār.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
379	On the south wall of the same shrine.	Chōla ..	Tribhuvanachakravartin Rājādhirājadēva.	11th year	Tamil ..	Registers a gift of land for offerings to the shrine of Āḷuḍaiya-Piḷḷaiyār, by Aṭkoṇḍanāyagaṉ Naṭṭapperumaḷ the headman of Vennaḷi.
380	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	3rd year, Siṁha, ba. di. Navami, Monday, Pūraḍam.	Do. ..	Records a sale of land by the assembly of Tirukkaḷumalam, for offerings to the same shrine.
381	Do.	Do. ..	Do.	4th year	Do. ..	Gift of land for setting up images (?) and restoring those that had been already set up and had suffered damage.
382	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Gives a list of lands granted to the temple at Tirukkaḷumālam.
383	On the same wall	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva, 'who was pleased to take Maḍura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya'.	27th year	Do. ..	Gives a list of lands in Tirumullaivāyil, a hamlet of Tiruvāli alias Edirilśōḷa-chaturvēdimaṅgalam, in Rājādhirāja-valanāḍu, which were purchased at various times for the temple of Āḷuḍaiya-Piḷḷaiyār.
384	On the north wall of the same maṇḍapa.	....	....	....	Do. ..	Fragment. Seems to register a gift of land for offerings to the same shrine.
385	On three pillars in front of the same maṇḍapa.	....	....	....	Do. ..	Records the names of the donors of these pillars. They are Aṟaṉūr Iṉaichchayappan and Akaravaḷḷavaṉ.
386	Right of entrance into the east prakāra of the same shrine.	....	....	....	Do. ..	Registers a gift of land at Tiruvakkūr, for offerings, repairs and a flower-garden, to the same shrine.
387	On the east wall of the same prākāra.	....	....	3rd year, Kumbha, ba. di. saptami, Monday, Aṉiḷam.	Do. ..	Stones out of order. Seems to register a gift of land for the teachers who gave instruction in tiruviśai (music).
388	On the south wall of the same prākāra.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year and 219th day.	Do ..	Fragments. Gift of money for repairs to the first prakāra of Āḷuḍaiya-Piḷḷaiyār, by a native of Gaṅgaikoṇḍaśōḷapuram.
389	On the north wall of the first prākāra of the Brahmapurīśvara temple.	Do. ..	Do.	24th year, [Kumbha, śu. di. pañchami, Monday, A[ṉiḷam].	Do. ..	Gift of land by purchase for a flower-garden by a native of Aṉaṅgūr in Naḍuvil-nāḍu.
390	On the same wall	Do. ..	Do.	18th year, Makara, śu. di. daśami Wednesday, [Rōhiṇi].	Do. ..	Gift of land for a flower-garden by a native of Naḷūr.
391	On the south wall of the same prākāra.	Pallava ..	Chakravartin Perumjiṅgadēva	. . . śu. di. pratha[mai] Saturday.	Do. ..	Stones out of order and damaged. Seems to register a gift of land to the temple of [Tiruttōṇi]puramuḍaiyār.
392	On the east wall of the same prākāra.	Chōla ..	Rājakēsarivarman alias [Rājarājadēva] ..	7 + 1st year ..	Do. ..	Much damaged and stones out of order. The introduction commences with the words *Svasti śrī*, etc. Seems to record a sale in public auction of a land situated in Paṉaṅgudi a hamlet of Tiruvāli alias Mummudiśōḷa-chaturvēdimaṅgalam, in Rājādhirāja-valanāḍu, to the temple of Tiruttōṇipuramuḍaiyār and the shrine of Tiruvenkāḍuḍaiyār set up in it by a certain Kaliṅgarāyaṉ. Mentions the Royal Secretary (*Tirumandirakkāri*) Neṟiyuḍaichchōḷa-Muvēndavēḷaṉ.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the same wall	Chôla ..	Tribhuvanachakravartin [Râja]râjadêva	7 + 1st year and 317th day.	Tamil ..	Damaged. Records sales, in public auction to the temple, of lands belonging to certain persons who proved themselves to be traitors. Mentions the Royal Secretary Neriyudaichchôla-Muvêndavêlan.
394	Do.	Pallava ..	Sakalabhuvanachakravartin Kôpperuñjiñgudêva.	19th year, Makara, śu. di. Chaturdaśi, Wednesday.	Do. ..	Damaged. Built in at the end and stones missing. Seems to register a gift of land by purchase, by a native of Kûdalûr in Jayaṅgoṇḍachôla-valanâḍu. Mentions Olaiyamaṅgalam in Vaṇ[naiyûr]-nâḍu.
395	Do.	Do. ..	Do. do.	19th year	Do. ..	Built in at the end and damaged. Refers to the transaction mentioned in No. 394 above.
396	Right of entrance into the inner eastern gôpura of the same temple.	....	....	Śaka 1410, Kîlaka, Tuḷâ, ba. di. Wednesday, Makhâ.	Do. ..	Records that Kônêridêva-Mahârâja made the villages belonging to the temple at Śiṟâḷi, as sarvamânya-grants in order that worship and offerings may be conducted.
397	Left of entrance into the same gôpura.	Vijayanagara.	Viraprataṇa Kṛishṇadêva-Mahârâja ..	Śaka 1433, Prajâpati, Mêsha, śu. di. Tritîya, Friday, Aśvati.	Do. ..	Damaged. Seems to record a sale (i.e., lease) of a certain land and houses, on an annual payment of 10 poṉ (by the tenants?), to the temple.
398	On the right and left sides of the same entrance.	Do.	Vêṅkaṭadêva-Mahârâya	Śaka 1520, Viḷambi, Simha, śu. di. Saptamî, Monday, Anurâdha.	Do. ..	Built in at the beginning and middle. Seems to register a gift of land to the temple on the occasion of the abhishêka of Apaduddhâraṇa.
399	In the same place	....	....	Sittirai-Vishu ..	Do. ..	Records a grant made by Râmappa-Nâyaka, son of Kôḍal Vasavaṇa-Nâyaka.
400	On the south wall of the platform round the central shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar	Śaka 1319, Îśvara, Paṅguni 11.	Do. ..	Built in at the beginning. Seems to register a gift of land to a private individual for building a maṇḍapa.
401	In the same place	....	....	....	Do. ..	Records the birudas of Viṭṭhaladêva-Mahârâja. Traces the genealogy of Viṭṭhala from certain mythical kings through the Western Châlukyas, etc., and mentions the conquests of some of his ancestors.
402	On the south wall of the central shrine in the Andanthâr temple at Talaṅkoṭṭai.	Chôla ..	Tribhuvanachakravartin Râjarâjadêva ..	3rd year	Do. ..	Gift of money for a lamp and a lamp-stand, to the temple of Vibhîshaṇîśvaramuḍaiyâr at Tirukkaḷumalam in Tirukkaḷumala-nâḍu, a sub-division of Râjâdhirâja-valanâḍu.
403	On the north wall of the central shrine in the Kêdârêśvara temple at Puḍuttûrai.	....	....	15th ,, ..	Do. ..	Registers a tax-free gift of land in Śivapâdaśêkharanallûr for the requirements of the temple of Tirukkêdârêśvaramuḍaiyâr constructed in Vikkiramaśôḷanallûr a hamlet of Edirilśôḷa-chaturvêdimaṅgalam in Tiruvâli-nâḍu, a sub-division of Râjâdhirâja-valanâḍu, by a certain Gâṅgêyarâja of Aṇṇavâyil in Śêṟṟûr-kuṟṟam a sub-division of Kulôttuṅgaśôḷa-valanâḍu.
404	On the west wall of the same shrine.	....	....	15th year and 122nd day.	Do. ..	Relates to the transactions recorded in No. 403, above.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same shrine and maṇḍapa in front of it.	Chôla ..	Tribhuvanachakravartin Kulôttuṅga-Chôladêva.	8th year	Tamil	Records that the assembly of Tiruvali alias Edirilśôḷa-chaturvêdimaṅgalam acquired by purchase and made tax-free certain lands, required for various purposes connected with the temple of Tirukkêdâramuḍaiyâr.
406	On the north wall of the central shrine in the Raṅganâtha-Perumaḷ temple at Tirunâgari.	Vijayanagara.	Kṛishṇadêvarâya-Mahârâya	Śaka 1439, Îśvara, Pushya, śu. di. Paurṇami.	Do.	Refers to the king's conquests and the remission of taxes made by him in favour of a number of Vishṇu and Śiva temples in the Chôla country.
407	On the same wall	....	.. ..	....	Do.	Gives a list of Brahmans who recited the Vêda in the temple of Ulagoṟyavaṟṟirundaruḷiya-Nâyaṉâr Vaiyâḷâlimaṇavâḷa, and the shares of lands given them.
408	Do.	....	....	....	Do.	Gift of land, cows and vessels for offerings to, and a special service conducted in, the temple of Vayaḷâlimaṇavâḷa-Perumaḷ.
409	Do.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Hariharârâya-Mahârâya,	Śaka 1[3]08, Kshaya, Kârttigai, śu. di. prathamai, Sunday.	Do.	Registers a list of sarvamânya grants made to the temple of Vayaḷâli alias Maṇavâḷar at Tirunagar alias Vighnêśvaranallûr in Râjâdhirâja-valanâḍu which comprised the tract of land between the Kâvêri and the Koḷḷidam.
410	On the south wall of the central shrine in the Tirutṭaḷamuḍaiyâr temple at Tirukkoḷakkaḷ.	Chôla ..	Tribhuvanachakravartin Tirubhuvanavîradêva, 'who having taken Madura and Îlam (Ceylon), ... ' was pleased to perform the anointment of heroes and victors.	3[6]th year.. ..	Do.	Built in at the end. Seems to record that owing to the default made by a person who held the land belonging to the temple of Tirukkoḷakkâvuḍaiya-Nâyaṉâr in Tirukkaḷumala-nâḍu, the income was found to be insufficient to meet the expenses of the temple for the second half-year and that the land was re-sold in favour of a fresh tenant for an increased rate of rent.
411	On the east wall of the first prâkâra in the Śivalokanâthasvâmin temple at Tiruppuṅgur.	Pallava ..	Sakalabhuvanachakravartin Kôpperuñjiñgadêva.	2nd year, Makara, ba. di. Chaturdaśi, Thursday, Hasta.	Do.	Unfinished. Registers a gift of land by a native of Karuchchôḷi in Kiḻiyur-nâḍu, a sub-division of Paṇḍikuḷâśani-valanâḍu, for offerings, bathing, garlands, etc., to the temple of Śivalokamudaiya-Nâyaṉâr at Tiruppuṅkûr in Tiruvali-nâḍu, a sub-division of Râjâdhirâja-valanâḍu.
412	On the same wall	Chôla ..	[Tribhu]vanachakravartin [Râja]râjadêva.	11th year	Do.	Stones out of order. Registers a gift of land to the shrine of Vikkiramaśôḷ[śvara]muḍaiya-Nâyaṉâr, built on the northern side of the second prâkâra of the same temple, by a certain Vikkiramaśôḷaṉ alias Vaṇaṉṟaraiyaṉ of Marundûr.
413	Do.	....	....	....	Do.	Built in at the end and stones out of order. Gift of land by purchase for lamps to the same temple.
414	Do.	....	Tribhuvanacha[kravartin]..... ..	Vṛischika, ba. di. Ashṭami, Wednesday.	Do.	Built in at the end and stones out of order. Gift of land to the same temple.
415	Do.	Chôla ..	Tribhuvanachak[ravartin] Kulôttuṅga-Chôladêva, 'who was pleased to take Madura'.	Ashṭami, Wednesday.	Do.	Fragment. Seems to register a gift of land.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On a slab in the Aiyanār-kulam at **Perumangalam**.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505 Subhānu, Māsi 8.	Tamil .. .	Registers a gift of land and taxes accruing from the village of Perumaṅgalam for the bathing of the god Chidambaresvara, by Alagapperumal-Pillai for the merit of the king.
417	On a slab built into the north wall of the Marudappar temple at **Maruvattur**.	....	....	....	Do.	Mentions the extent of wet, dry and garden lands belonging to the temple of Marudīśvaramudaiyar.
418	On two pillars in the same temple..	....	....	....	Do.	One of them states that the reconstruction and consecration (kumbhābhishēka) of the god was made by a certain Sōmasundra-Tambirān belonging to the temple of Veḷḷūr, on Monday Āvani 12, Aṅgiras. The other mentions Sachchidānandadēśigar, the 16th disciple of the Dharmapuram (mutt).
419	On the steps in front of the Subrahmanya shrine in the Vaidyanāthasvāmin temple at **Vaidisvarankoyil**.	....	....	....	Do.	Records that shutter of the sluice at Śattainādapuram measured 35 inches in length and 8 inches in breadth.
420	Right of entrance into the Tirukkulam, in the same temple.	....	....	Śaka 1692, Kali 4871, Vikṛita, Vaigāsi.	Do. .. .	Records that the tank, Nachchiyār shrine and its mandapa, were completely renovated when Kāḍērāyar was governing the Śigāli-śīrmai, and during the management of the Vaidyanāthasvāmin temple by Muttukumārasvāmitambirān, a disciple of Śivajñānadēśika-Śambandar of the Dharmapuram mutt.
421	In the same place, left side ..	....	..	....	Do.	States that the wall of the second prākāra, the tirumaligaippaṭṭi, the court-yard of the Amman shrine and the taṭṭisūrṟi-maṇḍapa were repaired and completed in the month Āvani of the year. Śaka 1689, corresponding to Kali 4868 and Sarvasidhi.
422	On a slab built into the floor near the accountant's seat in the same temple.	....	....	Piṅgaḷa, Vaigāsi, 4, Monday, Chatur dasi, Svāti, Simha-lagna.	Do.	Registers a deed granted to Śaṅkarabhāgiri Reṅgōpaṇḍitar by Ambalavāṇa-tambirān, the agent of the temple of Vaidyanāthasvāmin.
423	On the east gōpura (inside) of the same temple.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505, Subhānu, Māsi 3.	Do.	Similar to No. 416, above. Registers the gift of taxes accruing from [Ma]ṇippillam in Tiruvālipparu.
424	On the north wall of the central shrine in the Veḷvidainātha temple at **Tirukkurugavur**.	Chōḷa .. .	Chakravartin Kulōttuṅga-Chōḷadēva ..	16th year ..	Do.	Gift of land for offerings to the image of Chandraśēkharadēva set up in the temple of Tirukkurugāvūr-Mahādēva in Tiruvāḷi-nāḍu, a sub-division of Rājādhirāja-valanāḍu, by a certain Śāttan Maṇḍai one of the paṭṭiṇavar of Maṇṇaikoṇḍaśōḷa-paṭṭiṇam.
425	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	38th ,, ..	Do	Records the gift of a lamp to the temple of Tiruvelḷadai-Mahādēva at Tirukkurugāvūr in Tiruvāḷi-nāḍu, a sub-division of Rājādhirāja-valanāḍu.
426	Do.	Do. ..	Vikrama-Chōḷadēva	10th ,, ..	Do.	Gift of a lamp to the same temple by a native of Kiṟāṉūr.
427	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	33rd ,, ..	Do	Gift of sheep for lamps to the same temple.
428	On the north and west walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	24th ,, ..	Do.	Do. Do.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the same walls	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Madura and Ilam (Ceylon).'	14th year ..	Tamil ..	Registers an order of the assembly of Tiruvāḷi alias Edirilisōḷa-chaturvēdimaṅgalam, reducing the rent, both in kind and in money, to be paid by persons holding temple lands.
430	On the west wall of the same shrine.	Do. ..	Rājakēsarivarman	4th ,, ..	Do. ..	Records remission by the assembly of Poygaikudi, of the taxes due on the lands granted to the same temple.
431	On the same wall	Do. ..	. . . sarivarman	10th ,, ..	Do. ..	Damaged. Seems to register a gift of land.
432	On the south wall of the same shrine.	Do. ..	Parakēsarivarman	1*th ,, ..	Do. ..	Registers gift of lamps to the temple of Tiruvelḷadai-Āṇḍār at Tirukkurugāvūr.
433	On the same wall	Do. ..	Do.	15th ,, ..	Do. ..	Registers gift of lands at Kadalvāyil to the same temple, by Śembaṉ Aruḷaṉ Uttamanidia/ias Uttamasōḷa-Mūvēndavēḷar.
434	Do.	Do. ..	Do.	13th ,, ..	Do. ..	Registers a gift of land by the donor of No. 433 above, to nine persons for beating drums in the temple of Tiruvelḷadai-Mahādēva at Tirukkurugāvūr in Tiruvāḷi-nāḍu. Mentions Kaḷaniyāyil in Tiruvaḷandūr-nāḍu.
435	Do.	Do. ..	Parakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	44th ,, ..	Do. ..	Gift of paddy by a native of Ilavanteṟṟi *alias* Śivacharaṇaśēkharamaṅgalam in Veṇṇaiyūr-nāḍu, for offerings to the same temple.
436	Do.	Do. ..	Udaiyār Rājēndra-Chōḷadēva	10th ,, ..	Do. ..	Registers gift of lamps to the same temple.
437	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva	13th ,, ..	Do. ..	Gift of land for offerings and lamps, to (the images of) the three mudalis set up in the prākara of the same temple.
438	On the same wall	Do. ..	Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva.	5th year Karkāṭaka, śu. di. Wednesday, Trayōdasi, Uttirāṭṭādi.	Do. ..	Incomplete. Registers a gift of land for feeding Śrīmāhēsvaras (who are apārvins) in the Tirnchchirrambalamudaiyān-Maṭha, by Tiruchchirrambalamudaiyān alias Vilupparāyan, a resident of Perumbūr in Veḷa-nāḍu a sub-division of Kulōttuṅgaśōḷa-valanāḍu. The Assembly met together in the hall called Rājēndrasōḷan-Perambalam in Mummudiśōḷa-chaturvēdimaṅgalam, a village in Rājādhirāja-valanāḍu.
439	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarājadēva.	19th year ..	Do. ..	Fragments. Mention the temple at Tirukkurugāvūr in Tiruvāḷi-nāḍu, a sub-division of Rājādhirāja-valanāḍu.
440	Below an image on the same wall..	....	....	..	Do. ..	Records the same Tapasi Vaḍaiyilndaiyān Ilaiaṅgiḷai Āṟṟaṉ
441	On a slab in the house of Mr. Vijayarāghavalu Naidu at **Edamanal**.	....	....	Kilaka, Vaigāsi, 28.	Do. ..	Gift of land for the midday festival in the temple of Veḷvidaiyappar at Tirukkurugāvūr.
442	On the north wall of the central shrine in the Śvētāraṇyēśvara temple at **Tiruvenkadu**.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	[2]5th year ..	Do. ..	Built in at the beginning and middle. Gift of 30 kāśu for a lamp by queen Vānavan-Mahādēviyār alias Tribhuvana-Mahādēviyār.
443	On the same wall	Do. ..	Rājaraja-Rājakēsarivarman	15th ,, ..	Do. ..	Built in at the beginning. Registers a gift of gold to the temple of Śrī-Tiruvenkāḍudēva at Naṅgūr in Vaḍakarai-Naṅgūr-nāḍu.
444	Do.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Mentions the images made and jewels and vessels presented by Parāntakaṉ Mādēviyār alias Sembiyaṉ-Mādēviyār, the daughter of Maḻavaraiyar, the mother of Uttama-Chōḷa and queen of Gaṇḍarāditya, in the fourth and sixth years of Uttama-Chōḷa, in the fourth year of the reign of Rājakēsarivarman, in the third and tenth years of Parakēsarivarman and in the second year of Gaṇḍarādityadēva alias Mummudichōḷadēva.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the same wall	Chōḷa ..	Rāja[rāja]dēva	[3]rd year ..	Tamil ..	Damaged and built in in the middle. Seems to record a gift of money by a native of Kunram in [Veṇṇi]-kūṟram, for the requirements of the temple.
446	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	[3] 4th ,, ..	Do. ..	Gift of sheep for two lamps to the temple of Tiruvenkāḍudaiyār by Araiyan Nambanaṅgai, the mother of queen Trailōkyamudaiyār.
447	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	28th ,, ..	Do. ..	Built in at the beginning. Gift of gold for a lamp to the same temple by Nakkaṉ Lōkachintāmaṇiyār, the mother of queen Villivaṉ-Mahādēviyār. Naṅgūr-[nāḍu] is stated to be a sub-division of Vaḍagarai-Rājēndrasiṁha valanāḍu.
448	Do.	Do. ..	[Rājēndra-Chōḷa I]	4th ,, ..	Do. ..	Gift of sheep for lamps to the same temple by Rājaraja's queen Vānavanmādēviyār alias Tribhuvanamādēviyār, the mother of Rājēndra-Chōḷa.
449	Do	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	28th ,, ..	Do. ..	Gift of gold for offerings to the image of Aḍavallār in the temple of Tiruvenkāḍudaiyār, at Naṅgūr in Naṅgūr-nāḍu, a sub-division of Rājēndrasiṅga-valanāḍu, by Kūttaṉ Vīraṇiyār, a queen of the king.
450	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	30th ,, ..	Do. ..	Built in at the end. Records that Amalaṉ Śeyyavāyār set up the image of Pichchadēvar, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, 'who was pleased to take Pūrvadēśam, Gaṅgai and Kiḍāram.'
451	Do.	Do. ..	Do. do. ..	2[7]th ,, ..	Do ..	Gift of gold and silver ornaments to the image of Pichchadēvar by the donor mentioned in No. 450, above.
452	On the west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Vīrarājēndradēva.	2+1st ,, ..	Do. ..	Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruvenkāḍudaiyār at Naṅgūr in Naṅgūr-nāḍu, a sub-division of Rājādhirāja-valanāḍu, to be conducted on the birthday asterism Āḷēsha of the king. The regnal year "2+1" is repeated as "second year and the 23rd day" in the body of the inscription.
453	On the same walls	Do. ..	Do. do. ..	3rd ,, ..	Do. ..	Gift of gold to the same temple for worship, offerings, festivals and feeding.
454	On the south wall of the same shrine.	Do. ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	[24]th ,, ..	Do. ..	Registers a gift of gold for śaṅgaḷunir-tiruvāśigai (an areola of red-lilies) and gold-flowers to the temple of Tiruvenkāḍudēva, by the servants (muḷaparivāra and muḷaparivaraviṭṭōṟu) of the king.
455	On the same wall	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	1[3]th ,, ..	Do. ..	Gift of money by the officers of the king for festivals in the month of Mārgaḻi.
456	Do.	Do. ..	[Rājakēsarivarman alias Rājarājadēva] ..	26th ,, ..	Do. ..	Gift of money for offerings and jewels to the image of Vṛishabhavāhanadēva set up in the same temple by Kōlakāvaṉ.
457	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	27th ,, ..	Do. ..	Records the setting up of a copper-image of the goddess to Rishabhavāhanadēva, by certain persons belonging to the Rājarāja-jananātha-teriñja-parivāra.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the same wall	Chōḷa ..	[Rājādhirāja I]	29th year ..	Tamil ..	Gift of sheep for a lamp to the temple of Tiruvenkāḍudaiyār.
459	Do.	Do.	[Parakēsarivarman alias] Rājēndra-Chōḷadēva.	[3]rd ,, ..	Do. ..	Gift of money for offerings, bathing, feeding etc., to the temple of Tiruvenkāḍudēva, by a cavalier of the king's troop who was a native of Aṭṭippaḷḷi-Niyamam.
460	Do.	Do.	[Parakēsari]varman alias Rājēndra-Chōḷadēva.	....	Do. ..	Built in. Seems to register a gift of gold by Uḍaiyapirāṭṭiyār Tribhuvana-Mahādēviyār, the mother of the king.
461	Do.	Do.	Parakēsarivarman alias [Rā]jēndra-Chōḷadē[va].	....	Do. ..	Gift of sheep for a lamp.
462	Do.	Do.	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[3]rd year ..	Do. ..	Do.
463	Do.	Do.	Do. ..	4th ,, ..	Do. ..	Gift of sheep for a lamp to the temple of Tiruvenkāḍudēva, by a servant of the queen.
464	Do.	Do.	Do. ..	....	Do. ..	Damaged. Gift of money for incense etc., by queen Nakkaṉ Kurukkamandal alias Pañchavaṉ-Mādēviyār.
465	On a pillar near the north wall of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarman	8 + 37th year ..	Do. ..	Gift of land for offerings to the temple of Tiruvenkaṭṭuṉ-Perumāḷ, by a native of Koḍuṅgoḷūr in Maṇai-nāḍu. Mentions the gōśālai.
466	On the same pillar	Do.	Rājakēsarivarman	2nd ,, ..	Do. ..	Gift of sheep for a lamp.
467	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanachakravartin Koṉeriṇmaikoṇḍāṉ.	5th ,, ..	Do. ..	Gift of land for offerings in connection with a service instituted by a certain Vāṇādarāyar in the temple of Tiruvenkāḍudaiyār.
468	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	45th ,, ..	Do. ..	Records a sale of land by the assembly of Kaliyugakaṇṇachaturvēdimaṅgalam, in Adiyamaṉṉai-nāḍu a subdivision of Rājādhirāja-valanāḍu, to the same temple. The assembly met in the hall called Rājādhiraja-chatuśālai in the same village.
469	Do.	....	Rājakēsarivarman alias Tribhuvanachakravartin [Kulōttuṅga-Chōḷadēva].	....	Do. ..	Fragmentary. Contains only a portion of the historical introduction of the king and the names of the signatories.
470	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year ..	Do. ..	Gift of land for offerings, flower-gardens etc., to the image of Dēvaraṇāyakadēva in the temple at Tiruvenkāḍu by the assembly of Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṉṉai-nāḍu.
471	On the same wall	Do.	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	34th ,, ..	Do. ..	Fragment. Fixes the amount of taxes that must be realised from certain temple lands.
472	Do.	....	....	33rd ,, ..	Grantha and Sanskrit.	Fragment.
473	On the east wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ..	Tamil ..	Gift of land by purchase in Perundōṭṭam alias Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṉṉai-nāḍu, a sub-division of Rājādhirāja-valanāḍu, for a matha established in the street called Vikramaśōḻaṉ-tiruvīdi. The king was seated on the steps in the south side of the pavilion called Vikramaśōḻaṉ-tirumaṇḍapa in the temple of Tiruvenkāḍudaiyār in Naṅgūr-nāḍu, a sub-division of Rājādhirāja-valanāḍu. Refers to the 44th year of the king's father Kulōttuṅga-Chōḷadēva.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the west wall of the Dakshiṇa-mūrti shrine in the same temple.	..	....	Āṅgirasa, Vaigāsi 24.	Tamil ..	Registers a sarvamānya grant for expenses connected with the service called Nāgarasaṉ-śandi instituted by a certain Manuṇidikaṇḍaṉ Akaḷaṅkaṉ Nāgarasaṉ.
475	On the same wall	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷa	32nd year	Grantha ..	Mutilated. Registers the gift of a perpetual lamp to Śvētāraṇyēśvara by a Brahman named Vyāsa.
476	On the north wall of the Chandra-śēkhara shrine in the same temple.	Vijayana-gara.	Vira-Viruppaṇa-Uḍaiyar, son of Hari-hararāya.	Śaka 1315, Śrīmukha, Mithuna, śu. di. dvitīya, Thursday, Pushya.	Tamil	Records that the village of Tiruvambalanallūr once granted to the temple of Tiruveṇkāḍudaiya-Nāyaṉār was in ruins and that Mallarasa, son of Annamarasa rehabilitated it under the name Viruppaṟaiyaṉ-paṭṭiṇam and set apart the monthly income from it, to the temple.
477	On the north wall of the Gaṇēśa shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do.	Gift of money for a lamp to the shrine of Periyapillaiyar by a native of Ilaṅśu[r] in Vēḷa-nāḍu a sub-division of Kulōttuṅgaśōḷa-valanāḍu.
478	On the west wall of the same shrine	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ...	Do.	Gift of land by purchase for offerings to the same shrine, by a native of Ulaguyyakkoṇḍaśōḷa-chaturvēdimaṅ-galam.
479	On the east inner gōpura of the same temple, right of entrance.	Do. ..	Rājarāja-Rājakēsarivarman	11th ,, ...	Do.	Registers a gift of gold by a native of Naṅgūr.
480	In the same place	Do. ..	Tribhuvanachakravartin Kōṉēṟinmai-koṇḍaṉ.	2nd ,, ...	Do.	Damaged. Seems to register the gift of the village of Virāśōḷanallūr in Rājādhirāja-valanāḍu for the service of Aḍaiyavaḷaiṉdaṉ-śandi instituted in the temple at Tiru-veṇkāḍu. Mentions Vijaya-Gaṇḍagōpāla, the younger brother of Maḷavarāyar.
481	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravar-tin Eḷārkūṉ-Nayiṉār Sundara-Pāṇḍya-dēva.	7 + 25th ,, ..	Do.	Gift of land in Tiruveṇkāḍu, for service, festivals, etc., instituted in the name of the king in the same temple.
482	Do.	Chōḷa ..	Parakēsarivarman	10th ,, ...	Do.	Registers a gift of 25 kaḷañju of gold for a lamp to the temple of Tiruveṇkāḍudēva, by Śadirayaṉ Uttamaśīliyār, wife of Vaṇṇāḍudaiyār.
483	Do.	Do. ..	Do.	Do.	Do.	Registers a similar gift of 25 kaḷañju of gold for a lamp.
484	Do.	Do. ..	Do.	[10]th year ..	Do.	Much damaged. Seems to register gift of a lamp.
485	Do.	Do. ..	Do.	....	Do.	Much damaged. Gift of 90 sheep for a lamp to the same temple by a lady called Aṟuṟaṉ Ambalattāḍigal.
486	Do.	Do. ..	Do.	8th year	Do.	Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chōḷa.
487	On the same gōpura left side ..	Pāṇḍya ..	[Tribhuv-ṇa]chakravartin Kōṉēṟinmai-koṇḍaṉ Śrīvalla[bha*]dēva.	Damaged	Do.	Gift of land in Viṟaṉārāyaṇaṉallūr and other places for the service of Maṇaṅgāttaṉ-śandi instituted in the temple of Tiruveṇkāḍudaiyār, by Pichchaṉ Maḷavarāyar.
488	In the same place	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva.	19th year and 267th day, śu. di. dvitīya, Wednes-day, Aśvati.	Do.	Registers a gift of two vēḷi of land and certain taxes, for conducting the service of Vaḷattuvaḷvittāṉ-śandi insti-tuted in the same temple by Toṇḍaimāṉār, after his own name.
489	Do.	Chōḷa ..	Rājarāja-Rājakēsarivarman	14th year, Āṉi, Monday, Tiruvō-ṇam.	Do. ..	Gift of land for drummers.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	In the same place	Chōḷa ..	Parakēsarivarman..	10th year, Vaigāsi	Tamil ..	Gift of 30 kaḷañju of gold for offerings to the temple of Tiruveṇkāḍudēva, by a merchant of Ādiyāmaṅgalyapura in Mēṟkā-nāḍu.
491	Do.	Do. ..	Rājakēsarivarman	2nd year	Do. ..	Gift of land by purchase for offerings, to the temple of Tiruveṇkāḍudēva, by a member of the community of Pārthivaśēgaraṭṭeriṉja-Kaikkōḷar.
492	On the outer east gōpura of the same temple, right of entrance.	Pāṇḍya ..	Vikrama-Pāṇḍya	....	Do. ..	States that the entrance was called Vikkirama-Pāṇḍiyaṉ-tiruvāsal.
493	In the same place	Vijayana-gara.	Viraprataṭapa-Krishṇadēva-Mahārāya ..	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī Monday, Rēvati.	Sanskrit in Grantha and Tamil.	Records the assignment of certain revenues to the temple of Śvētāraṇyanātha, by the king.
494	On the west inner gōpura in the same temple, right of entrance.	Pāṇḍya ..	. . . . . [Kō]ṉe[rinmaikoṇḍaṉ] Śrīvalla[bhadēva].	28th + 2nd year ..	Tamil	Much damaged. Seems to register a gift of land.
495	On the same gōpura, left side ..	Chōḷa ..	Parakēsarivarman	4th ,, ...	Do. ..	Seems to register gift of gold ornaments by a Kaikkōḷaṉ. Below this is engraved the latter portion of an inscrip-tion which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.
496	In the same place	..	....	....	Sanskrit in Grantha.	Gift of sheep for four lamps to the temple at Śvētavana.
497	Do.	Chōḷa ..	Parakēsarivarman, ' who took the head of the Pāṇḍya (king).'	4th year	Tamil	Seems to provide for the maintenance of a flower-garden to the temple of Tiruveṇkāḍudēva.
498	Do.	..	Tribhuvanachakravartin Kōṉēṟinmaikoṇ-ḍaṉ.	7th ,, ...	Do. ..	Gift of land for conducting a service instituted in the temple by Kulaśēkhara Toṇḍaimāṉār.
499	Do.	Chōḷa ..	Rājarāja[parakēsarivarman] (i.e., Rājarāja I)	....	Do. ..	Fragment. Seems to register a gift of sheep for a lamp.
500	On the outer west gōpura in the same temple; right side.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th year	Do. ..	Fragment. Gift of land for a lamp.
501	On the same gōpura; left side ..	..	....	....	Sanskrit in Grantha.	Records that Sētu, Vādavūr, Chidambaram, Gōkarṇam, Pampāpuri, Śvētāraṇyam, Vaṭāṭavi, Śōṇādri, Kāñchi, Śrīgiri, Kāḷahasti, Nagari, Kōḍari, Vāraṇāsi and Kailāsa are Mōkṣi-sthalas.
502	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva	8th year	Tamil	Registers gifts of money by several individuals for bringing under cultivation certain temple lands which had been lying waste, the donees agreeing to meet certain items of expenses such as burning lamps, reciting Vēdas during the processions of the god Dēvagaṇaṅgaṇ and feeding Aparvins in the temple of Tiruveṇkāḍudaiyār in Naṅgūr-nāḍu a subdivision of Rājādhirāja-valanāḍu and also to pay the taxes on the lands.
503	On the same wall	Do. ..	Do. do. ..	Do.	Do. ..	Gift of land by purchase, in Tirunāḷaivāyil for lamps to the same temple by a native of Vāgūr alias Aḷagiyaśōḷa-chaturvēdimaṅgalam which was a taniyūr in Vaḍagarai-Vēṇāḷippāḍi, a subdivision of Naḍuvil-nāḍu alias Rāja-rāja-valanāḍu.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On the same wall	Chōla ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	4th year, Vṛischika, śu. di. daśami, Monday, Rēvati.	Tamil.. ..	The introduction commences with the words ஸ்வஸ்திஸ்ரீ etc. Registers a gift of land by purchase at Tiruppanaṅgāḍu for lamps to the same temple for the merit of Tiruvenkāṭṭuṇāchchiyār, daughter of Araiyaṇ Udaiyaṅ-cheydāṉ alias Śōḷakōṉār, the headman of Mattūr and wife of Taṇḍumallaperumāḷ alias Iḷaṅgovēḷār of Śenda-maṅgalam in Rājēndraśōḷa-vaḷanāḍu.
505	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Karkataka, śu. di. Trayōdaśi, Wednesday, Uttiraḍam.	Do	The introduction commences with the words ஸ்வஸ்திஸ்ரீ ஸ்வர். Registers a gift of land by purchase, for lamps to the same temple by a native of Kumpattūr in Kumpattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam alias Kulōttuṅgaśōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
506	On the west wall of the same prākāra.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	18th year and 207th day.	Do.	Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neṟiyuḍaichchōḷa-Muvēndavēḷan.
507	On the same wall	..	Do. do.	36th year, Āvaṇi 24, Mūla.	Do.	Gift of land in Rājarājanallūr, a hamlet of Talaichchaṅgāḍu which was a brahmadēya in the Eastern division of Jayaṅgoṇḍaśōḷa-vaḷanāḍu, for offerings, festivals, processions etc., to the same temple.
508	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	4th year .. .	Do.	The introduction commences with the words ஸ்ரீஸ்ரீ. Records remission of taxes by the assembly of Iṟukkaiyūr, a brahmadēya in Naṇ[gūr-nāḍu], a sub-division of Rājādhirāja-vaḷanāḍu, on certain lands which were given for a flower-garden to the temple of Tiruchchiṟṟambalamuḍaiyār at Perumbaṟṟappuliyūr. The inscription was ordered to be engraved in the temple of Tiruvenkāḍuḍaiyār.
509	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5th year, Siṁha, ba. di. Navami, Friday, Rōhiṇi.	Do.	The inscription stops with the details of date.
510	Do.	Do. ..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	5th year and 334th day.	Do.	Gift of land and house sites to certain Brahmans for reciting the Vēdas, for making a flower-garden and for providing offerings to the temple of Vimpaṇḍiśvaramuḍaiya-Nāyaṉār built in the name of the king by a certain Vaidyachakravarti. The goddess is called Vēyanatōḷi-Nachchiyār.
511	Do.	Do. ..	Do. do.	6th year and 200th day.	Do.	Gift of land for offerings, etc., in connexion with the service of Kaliyugarāman-sandi instituted in the temple, in the name of the king and for the bathing of the god and the Nāyanmārs at the mouth of the river (Kāvēri).

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Tribhuvanavīradēva 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	37th year, Mēsha, ba. di. Tṛitīyā, Sunday, Mūla.	Tamil ..	The introduction commences with the words ஸ்வஸ்திஸ்ரீ ஸ்வர். Registers a gift of land by purchase, by a native of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Puṟaṅgarambai-nāḍu, a sub-division of Rājēndraśōḷa-vaḷanāḍu, for lamps to the temple of Tiruvenkāḍuḍaiyār.
513	On the south wall of the same prākāra.	.. ..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	2nd year	Do. ..	Damaged. Seems to register the gift of the village of Abhimuktiśuraman̄galam, made at the instance of the king's officer Pallavarāyar, to the same temple. Mentions the Royal Secretary Neṟiyuḍaichchōḷa-Muvēndavēḷaṉ.
514	On the same wall	Pāṇḍya ..	Perumāḷ Śrīvallabhadēva	33rd ,, ...	Do. ..	Unfinished. Records that up to the 32nd year of the king (i.e., Śrīvallabha) commencing from the time when Kōpperuñjiṅgadēva was fighting against the Kannadiyas who were building fortresses on the north bank of the river Kāvēri, the festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Toṇḍaimāṉār is stated to be an officer of this king and of Sundara-Pāṇḍyadēva.
515	On the east wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Rishabha, Monday, Mūla.	Do. ..	Gift of land under the name Kulōttuṅgaśōḷaṉ-Pāśāli, in Tiruvāḷi-nāḍu, for lamps to the same temple by a native of Pāśāli in Pāśāli-nāḍu, a sub-division of Maṇavil-kōṭṭam which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
516	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year	Do. ..	Damaged. The introduction commences with the words ஸ்வஸ்திஸ்ரீ. Seems to register a gift of land for lamps, to the same temple.
517	Do.	Do ..	Vikrama-Chōḷadēva	6th ,, ...	Do. ..	Gift of land for a lamp to the same temple by a Brahmana lady of Vijayarājēndra-chaturvēdimaṅgalam.
518	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year, Makara, śu. di. Trayōdaśi, Friday, Mṛigaśirsha.	Do. ..	Gift of land by purchase, for a lamp to the temple of Tiruvenkāḍuḍaiyār in Rājādhiraja-vaḷanāḍu, by a native of Poruvaṉūr in Paṭṭiṇa-kūṟṟam a sub-division of Gēya-maṇḍika-vaḷanāḍu. Refers to a breach in the Kāvēri at Tiruppaṭṭūr and the consequent silting up of the surrounding fields.
519	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	27th year, Siṁha ba. di. Tṛayōdaśi Tuesday, Āyilyam.	Do. ..	Gift of land by purchase to the same temple for lamps, by a native of Kumpattūr in Kumpattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam alias Kulōttuṅgaśōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. As the land was lying fallow for many years, the donor paid money for bringing it under cultivation.
520	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin [Kulō]ttunga-Chōḷadēva, '[who was pleased to take] Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Mēsha, śu. di. Pañchami, Wednesday, Punarvasu.	Do. ..	The introduction commences with the words ஸ்வஸ்திஸ்ரீ ஸ்வர். Gift of land by purchase in Nelvāyil, by a native of Alamppakkam in Puliyūr-kōṭṭam alias Kulōttuṅgaśōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍachōḷa-maṇḍalam for lamps to the temple of Tiruvenkāḍuḍaiyār. The donor also gave money for reclaiming the land.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the west wall of the first prākāra of the shrine of the goddess Brahmavidhe.	Mahrāṭha (of Tanjore).	Tukkōji-Mahārāja	Śaka 1652, Saumya, Vaigāsi 17, Friday.	Tamil ..	Records that the walls of the shrine of the goddess Periyanāyaki-Ammaṉ were constructed by Daṇḍāyudapāṇḍāram.
522	On the north and west walls of the central shrine in the Śivalōkatyagar temple at Achchapuram.	..	Tribhuvanachakravartin Kōṉērinmaikoṇḍaṉ.	14th year and 184th day.	Do. ..	Records the assignment of a fixed quantity of salt from the salt-pans at Mahīpālakulakāla-pēralam for the requirements of salt, sandal-paste, incense etc., to the temple of Tiruppērumaṇamuḍaiya-Mahādēva at Nallūr in Vennaiyūrnāḍu, a sub-division of Rājādhirāja-vaḷanāḍu. Mentions the Royal Secretary Malaiyappiṟaiyaṉ.
523	On the west and south walls of the same shrine.	Chōḷa ..	Rā[jakēsarivarman]	....	Do.	Damaged. The introduction commences with the words ಸ್ವಸ್ತಿ ಶ್ರೀ. Seems to register a gift of land for the expenses of the same temple.
524	On the south wall of the same shrine.	..	....	2nd year and 85th day.	Do.	Much damaged. Seems to register a gift of land formed into the new village called Ēḍirilīśōḷamallūr, to the same temple for the maintenance of a maṭha.
525	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	[Mā]ṟavarman [Tribhuvanachakravartin] Parākrama-Pāṇḍya.	8th year, śu. di. pañchami, Wednesday, Pushya.	Do.	Built in at the beginning. Refers to the 10th year of Kulōttuṅga-Chōḷadēva and to a land gift.
526	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarajadēva ..	16+1st year, Rishabha, śu. di. Chaturthi, Saturday, Punarvasu.	Do.	Registers an order of the Mahājanas, exempting the temple lands from the payment of sabhāviniyōga
527	On the same wall	Do. ..	Do. do. ..	2nd year and 45th day.	Do.	Registers a gift of land by the assembly of Pañchavanmādēvi alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Vennaiyūrnāḍu a sub-division of Rājādhirāja-vaḷanāḍu, for offerings to Āḷudaiyāṉpiḷḷai and Śokkiyār and for feeding Apūrvins during the service of Āyirattennūṟṟuvaṉ-śandi instituted in the temple of Śrī-Kayilāsamudaiyār of the same place. Refers to the 12th year of Karikāla-Chōḷa and the 30th year of the reign of Tribhuvanaviradēva.
528	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Makara, śu. di. Navami, Monday, Viśākha.	Do.	Registers an order of the king making the lands belonging to the temple of Tirunallūr-Perumaṇamuḍaiyār, tax-free as previously held. The sabha met in the treasury-hall of Śrī-Kayilāsamudaiyār at Pañchavanmādēvi alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Vennaiyūr-nāḍu a sub-division of Vaḍagarai Rājādhiraja-vaḷanāḍu.
529	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do.	Gives a detailed list of lands comprising the villages of Tiruppērumaṇallūr and Tribhuvanaviramaṅgalam, which were given to the temple of Tiruppērumaṇamuḍaiya-Nāyaṉār. The former village was constituted out of lands separated from Śāttamaṅgalam alias Śivacharaṇasēkharanallūr, a hamlet of Pañchavanmahādēvi and the latter was formed from the lands attached to the same village, in the 30th year of the reign of the king's father (periyadēvar) Tribhuvanaviradēva.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the west wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd year and 327th day.	Tamil ..	Registers a gift of land to the shrine of Tirukkāmakkōṭṭamuḍaiya-Nāchchiyār constructed in the temple of Tiruppērumaṇamuḍaiyār, by Chandraśēkaran Pañchaṉadēvaṉaṉ, the headman of Nerkuṟṟam in Puḷiyūr-kōṭṭam alias Kulōttuṅgaśōḷa-vaḷanāḍu, a sub-division of Jayaṅgoṇḍa-Chōḷa-maṇḍalam. Mentions the Royal Secretary (ಶ್ರೀಕರಣ) Neṟiyuḍaicholaṉ-Muvēndavēḷāṉ.
531	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	13th year, Vṛiśchika, ba. di. 26, Wednesday, Pushya.	Do. ..	Registers a gift of land by purchase in Śāttamaṅgalam alias Śivacharaṇasēkharanallūr, a hamlet of Pañchavanmādēvi, for a flower-garden, to the shrine of Āḷudaiya-Piḷḷaiyār in the same temple, by a resident of Abhaiyamāṇikkachchēri in the same village.
532	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, [Ilam] (Ceylon) . . . and the crowned head of the Pāṇḍya.'	24th year ..	Do. ..	Records an order of Piruḍigaṅgaraiyaṉ of Puṟakkuḍi presenting lands (purchased) from the inhabitants of Nallūr alias Nagarīśuṟappēralam to the shrine of Paṉpadaikka-Āḍuvār in the temple of Tiruppērumaṇamuḍaiyār.
533	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	26th year, Makara, śu. di. Navami, Tuesday, Kārttigai.	Do. ..	Registers a gift of land by purchase for feeding the apūrvins who come to worship in the same temple.
534	Do.	Do. ..	Vikrama-Chōḷadēva	3rd year	Do. ..	Records a gift of land by purchase, by the assembly of Parākramaśōḷa-chaturvēdimaṅgalam in Vennaiyūr-nāḍu, for feeding the māhēśvaras in the maṭha called Parāśamayakōḷari-maḍam.
535	Do.	..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvūr and the crowned of the Pāṇḍya.'	24th ,, . ..	Do. ..	Registers a copy of an order issued by Piruḍigaṅgaraiyar presenting lands for offerings and worship, to the shrine of Paṉpadaikka-Āḍuvār in the same temple.
536	On the south wall of the same prākāra	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year, Tulā, śu. di. Chaturthi Monday, Makha.	Do. ..	Records sale of land to a certain Kaṇḍaṉ Śōḷaṉ Śōḷiyadaraiyaṉ of Taṇḍalai in the eastern division of Miḷalai-kūṟṟam, which was a district of Pāṇḍi-maṇḍalam, by two residents of Rājasūrya-chaturvēdimaṅgalam in Vennaiyūr-nāḍu.
537	On the same wall	Do. ..	Do. do.	9th year, Tulā, ba. di. Chaturthi, Monday, Makha.	Do. ..	Relates to the same transaction as is contained in No. 536, above.
538	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Madura and Ilam (Ceylon).'	14th year	Do. ..	Commences with the words ಸ್ವಸ್ತಿ ಶ್ರೀ. Records an order of the assembly of Pañchavanmahādēvi alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam reducing the rate of vāram and kaḍamai to be paid on lands by the cultivator and fixing the duties and privileges to be enjoyed by certain classes of persons.
539	On the east wall of the same prākāra	Do. ..	Rājakēsarivarman [Rājādhirāja II] ..	....	Do. ..	Unfinished and built in.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On a slab near the dhvajastambha of the same temple.	Mahratha (of Tanjore).	Ekoji-Maharaja	Saka 1605, Kali 4784, Dundubhi, Sittirai 8, Thursday, su. di. Saptami, Pushya.	Tamil ..	Gift of land to the temple of Śivalōkatyāgar by private individuals.
541	On a slab near the village of Pulichchakkadu.	..	....	Saka 1659, Pingala, Masi 5.	Do. ..	Records that the Poligars and others decided that the village of Pulichchakkāḍu was not required to be held by the Mahājanas but must be enjoyed by the temple of Śaṭṭainādapuram.
542	On the north and south walls of the Arunajatēśvara temple at Olaiyamputtur.	..	....	Saka 1505, Tarana, Vaigasi 15.	Do. ..	Stones out of order. Records that the repairs in the temple of Tiru-Aruṇiśvaramudaiyār were executed by Nallaśevagapperumāl, son of Kaliyugarāma Iḷattaraiyar Inakkunalla-Perumāl.
543	On a slab in the tank at the same village.	..	....	Sarvadhari, Avani, 30.	Do. ..	Damaged. Records a parivartana given by Vaittiyanāda-Aṇukgal, the agent of Vijayaraghava-Nāyakkaraiyan to the Mahājanas of Olaiyāmaṅgalam.
544	At the entrance into the Sundarēśvara temple at Tirumailadi.	..	....	10th year.. ..	Do. ..	Fragment. Seems to register a gift of land for conducting the service called Vikkiramaśōḷaṉ-śandi instituted in the temple of [Trai] lōkkiya-Mahādēviśvaramuḍaiyār
545	On nine fragmentary stones the east wall of the first prākāra of the Naṭarāja temple at Chidambaram (Chidambaram taluk, South Arcot district); left of entrance.	..	....	....	Do. ..	One of the fragments mentions the name of the king Tribhuvanachakravartin Kulōttu[ṅga-Chōḷadēva], two others contain part of the historical introduction of Kulottunga-Chōḷa I., and the rest provide for offerings to the temple.
546	On the same wall	Pāṇḍya ..	Jaṭa[varman]	....	Do. ..	Stones missing in the middle. Registers a gift of land as jivita to a number of persons who had to look after the garden called Sundarapāṇḍiyaṉ-tiruttōppu and the street called Sundarapāṇḍiyan-teṅgu-tiruvīdi. Mentions the king's officers Teṉṉavaṉ-Brahmarāyar, Vikramaśōḷa-Brahmārāyar, Vikrama-Pāṇḍya-Brahmārāyar, Jayatuṅgapallavaraiyar, Villavarāyar and Kurukulattaraiyar.
547	Do.	Do.	Māravarman Tribhuvanachak[ravartin Kula]śēkaradēva.	28th year and 190th day.	Do. ..	Stones missing in the middle. Registers an order of Kaliṅgarāyaṉ granting lands for the maintenance of certain flower-gardens one of which was called Aiyyaṉaṅgakāṟaṉ-tirunandavanam.
548	Do., on the left and right sides ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year and 122nd day.	Do. ..	Gift of land for supplying pomegranates and offerings to the gods and goddesses in the temple.
549	Do., on the right side	Pāṇḍya ..	[Māravarman] Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].	6 + 1st year ..	Do. ..	Registers an order of Vaṅgattaraiyaṉ. Gift of land for supplying plantain fruits.
550	On six fragments built into the platform forming steps in front of the entrance.	..	....	....	Do. ..	One of the fragments bears the regnal year 48. The others refer to gift of lands.

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

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
551	On two other fragments collected from the same place.	..	....	....	Tamil ..	One of the fragments refers to the 8th year of Parakēsarivarman Tribhuva[nachakravartin Vik]rama-Chōḷadēva (12th century) and mentions Naṅgūr in Naṅgūr-nāḍu and another contains a portion of the historical introduction of Rājarāja I. (A. D. 985–1012).
552	On a slab kept in the compound of the Union Club at Tanjore and presented by Mr. N. K. Ramaswami Ayyar.	..	....	....	Do. ..	In archaic characters. Mentions Kiḻḷikuḍi in Kiḻaṅgiḻināḍu and seems to register a gift of gold.
553	On fragments in the Nāgarāja temple in the Kamalālayam-tank, at Tiruvarur. (Negapatam taluk, Tanjore district).	..	....	....	Do. ..	Some of the fragments seem to register a gift of land. One of them mentions the name Āgāravallaban who was probably the donor of the stone.

C.—Stone inscriptions copied in 1919.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Sundarēśvarasvāmin temple at **Sembedu** (Gingee taluk, South Arcot district).	Vijayanagara.	Sadāśivadēva-Mahārāya, son of Raṅgappa-Nāyaka-Uḍaiyar 'who had received tribute from Ceylon.'	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday.	Tamil ..	Records gift of the village of Śirrāmūr for offerings, lamps and daily worship to the temple of Tiru-Ālagiya-Tumbirāṉār at Viramākāmanallūr, a hamlet of Pākkam in Pākkapperu on the north side of the Peṇṇai (river), in Palakuṉṟa-kōṭṭam, a subdivision of Jayaṅgoṇḍaśōla-maṇḍalam, by Śūrappa-Nāyaka and Vaiyappa-Nāyaka, the sons of Poḍḍu Nāyaka.
2	On the same wall	Do.	Viṟapratāpa Kṛishṇadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1493 (mistake for Śaka 1442), Vṛisha, Kumbha, śu. di. [Tri]tīya, Wednesday, Uttiraṭṭādi.	Do ..	Records the lease of certain temple lands to Timmappa-Nāyaka, son of Ōbaṇa-Nāyaka who had repaired breaches in the tank at Śidampaṭṭu and constructed shrines for Ālagiya-Āvaṇappilliyār, Vairava and Chaṇḍēśvara.
3	On the south wall of the same temple.	Do.	Do. do. ..	Śaka 1401 (mistake for 1441), Mēsha, śu. di. pañchami, Monday, Mṛigaśīrsha.	Do. ..	Records a transaction similar to No. 2 above.
4	On the same wall	Śāḷuva ..	Narasiṅgayadēva-Mahārāja	Vikṛiti, Māsi 21 ..	Do. ..	Registers gift of taxes by Avasaram Annamarasaiyar for worship and repairs to the same temple.
5	On the south and east walls of the same temple.	Vijayanagara.	Sadāśiva-Mahārāya	Śaka 1497, Yuva Rishabha, ba. di. Newmoon, Monday.	Do. ..	Registers a gift of taxes and land for lamps to the same temple by Kṛishṇama-Nāyaka.
6	On the west and south walls of the Agastyēśvara temple at **Avalur** (same district and taluk).	Do.	Achyutaiyadēva-Mahārāya	Vikṛiti, Tai 13 ..	Do. ..	Seems to register a gift of house-sites and money, for the merit of the king, by the agents of Tiruveṅgaḍa-Aṇṇayaṉ, to certain private individuals in order to form a maḍaviḷāgam and for doing service in the temple of Agastyēśvara at Aviri-ūr.
7	On a boulder near a tank at **Singavaram** (same taluk and district).	..	....	Virōdhi, Āḍi 30 ..	Do. ..	Seems to register a gift of land for a garden to the temple at Siṅgapuram.
8	On the north and west walls of the central shrine in the Viṣhṇu temple at **Dadapuram** (Tindivanam taluk, same district).	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	21st year	Do. ..	Gives a list of vessels and ornaments made of gold, silver and pearls and presented to the temples of Kundavai-Viṇṇagar, Iṟaivikulamāṇikka-Īśvara and Kundavai-Jinālaya, built by the princess Paṟāntakaṉ Kundavai-piraṭṭiyār, daughter of Poṉmāligaittuñjiṉadēvar, in the city of Rājarājaṉparam in Naḷḷar-nāḍu, a subdivision of Veṅkuṉṟa-kōṭṭam. Mentions the office Parākramaśōḷa-Mūvēndavēḷār.
9	On the west wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	11th year	Do. ..	Stops with the mention of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south wall of the same shrine.	Chōḷa ..	Rājarājakēsarivarman alias Rajarājadēva	25th year	Tamil	Gift of sheep for lamps to the temple of Kundavi-Vinnagar-Āḻvār by princess Paṟāntakaṉ Kundavai-Piraṭṭiyār. Mentions the sēnāpati Mummuḍiśōḷa Brahmamahārāyar, who was in charge of the management of the temple.
11	On the same wall	Do. ..	Do. do.	28rd ,, ...	Do.	Gift of 20 sheep for a lamp by a maid-servant of the king.
12	Do.	Do. ..	Parakēsarivarman alias Rajēndra-Chōḷadēva.	4th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Kundavai-Viṇṇagar-Āḻvār by princess Kundavai-Piraṭṭiyār.
13	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	7th ,, ...	Do.	Built in. Registers a gift of 5 cows for a lamp.
14	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājarājadēva.	23rd ,, ...	Do. .. .	Records that the dancing girls attached to the temples of Iravikulamāṇikka-Īśvara and Kundavai-Viṇṇagar-Āḻvār should accompany the god in processions and sing and dance during the hunting festival.
15	On the east wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rajēndradēva.	5th ,, ...	Do.	The inscription commences with the introduction ಶ್ರೀಮತ್ಸಮಸ್ತ ಭುವನ, etc., and is left unfinished.
16	On the north wall of the same maṇḍapa.	..	....	Do. .. .	Do.	Gift of vessels by a dancing girl to the temple of Kundavai-Viṇṇagar-Āḻvār for the sacred bath of the god. Mentions Iṟaṉaṉ Śivaśaraṇaṉ alias Śō[la*]purandara Muvēndavēḷāṉ, the headman of Mīṟai.
17	On the north and west walls of the central shrine in the Māṇikyēśvarasvāmin temple in the same village.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	21st year	Do.	Refers to the construction of the 3 temples at Rājarājapuram mentioned in No. 8 above, by princess Piṟāntakaṉ Kundavi-Piraṭṭiyār and records that on receipt of the royal writ the officer Aṟūraṉ Aravaṇaiyāṉ alias Parākramaśōḷa-Muvēndavēḷāṉ of Paṉaiyūr, in Iḷaiyūr-nāḍu a subdivision of Vēḷaḷippāḍi, ordered the temple treasury to be examined and the presents made engraved on stone in the respective temples. The presents consisted of vessels and ornaments of various descriptions, made of gold, silver and pearl.
18	On the south wall of the same shrine.	Do. ..	Rajakēsarivarman alias Rajarājadēva ..	25th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Śrī-Iravikulamāṇikka-Īśvaramuḍaiyār by the same princess. Refers also to the construction of the temple by her.
19	On the same wall	Do. ..	Parakēsarivarman alias Rājēnd-ra-Chōḷadēva.	4th ,, ...	Do.	Refers to the gift mentioned in No. 18 above.
20	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Raje[rāja]dēva ..	19th ,, ...	Do.	Built in in the middle. Gift of sheep for a lamp to the same temple, by Aiyyaṟaṉ Dēviyaṉār, one of the maid-servants of the princess.
21	At the top of the entrance into the central shrine of the deserted temple called Añjaneyaṉkōyil in the same village.	..	....	....	Do.	Records that the temple of Śrī-Lakshmī-Nārāyaṇa-Perumāḷ was constructed by a certain Eḷumbōḍaḷagiyaṉ, the headman of Pōḍaṉūr.
22	On a rock behind the Gaṅgaiyamaṉ temple in the same village.	..	....	Tāraṇa, Āḍi ..	Do.	In modern characters. Records that the water of the tirukkuḷam should not be baled out in baskets.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmīśvarasvāmin temple at **Marianam** (same taluk and district).	Chōla ..	Rājakēsarivarman alias Rājarājadēva ..	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Śrī-Bhūmīśvaraṭṭāḷvār at Rājarājappēralam in Manakkāṇam (which was) a dēvadāna in Paṭṭiṇa-nāḍu, a subdivision of Oymā-nāḍu.
24	On the same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōla-dēva.	4th ,, ...	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tiruppūmīchchuvaramuḍaiyār at Maṇakkāṇam alias Rājarājappēralam. Refers to the gift mentioned in No. 23 above.
25	Do.	Saḷuva ..	Tammayadēva-Mahārāya, son of Bhuja-balarāya-Viraprataṭpa Saḷuva Nara-siṅgayadēva-Mahārāya.	Śaka 1421, Siddhār-thi, Mēsha, śu. di. Monday, Uttiram, dvadaśi.	Do.	Gift of a salt-pan to the temple at Marakkāṇam alias Kaṇḍaraḍittanallūr, in Paṭṭaṇanāḍu, a subdivision of Oymā-nāḍu alias Viśaiyarāśēndirasōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
26	On the west wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do.	Damaged. The introduction begins with the words ಶ್ರೀಮತ್ etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmīśvaramuḍaiyār. Mentions Eyirpaṭṭiṇam alias Vikkiramaśōḷa-chaturvēdimaṅ-galam.
27	On the same wall	..	....	Khara, Puraṭṭādi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Ālattūr.
28	On the west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rājakēsarivarman	17th year	Do.	Records that the officer Āṟṟaṟaṉ Udaiyadivākaraṉ Arumoḷi-Muvēndaṟōḷaṉ of Araiśūr while stationed at Paṭṭaṇam in Paṭṭaṇa-nāḍu, a subdivision of Oymā-nāḍu, received a complaint that the expenses of the temple of Bhumīśvara-dēva were not conducted since the grant of the dēvadāna of Manakkāṇam and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (ಪೂರ್ವಾಷಾಢ) of king Rājarājadēva was Śadaiyan.
29	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōla-dēva.	8th ,, ...	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Pēṟūr on the north bank (?) in Vēsalippāḍi to the temple of Bhumīśvara-muḍaiya-Mahādēva at Paṭṭiṇam in Paṭṭiṇa-nāḍu, a sub-division of Oymā-nāḍu.
30	On the same wall	Do. ..	Rājakēsarivarman Uḍaiyar śrī-Vijaya-rājēndradēva.	35th ,, ...	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyirpaṭṭi-ṇam which was a brahmadēya in Paṭṭiṇa-nāḍu as a sub-division of Tambittuṇaichchōḷa-vaḷanāḍu in Jayaṅgoṇḍa-chōḷa-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayana-gara.	Viruppaṇa-Uḍaiyar, son of Vīra-Ariyaṇa-Uḍaiyar.	Raktākshi, Mār-gaḷi.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkāṇam alias Kaṇḍaraḍittanallūr in Paṭṭiṇa-nāḍu, a subdivision of Oymā-nāḍu alias Vijayarājēndrasōḷa-vaḷanāḍu. Men-tions the pradhāni Vaṅgappa-Uḍaiyar and the officers Muttarāśar and Śaṃdarāśar.
32	On the north wall of the same maṇḍapa.	Do.	Viruppaṇa-Uḍaiyar	.... śu. di. daśami, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

C.— Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.	16th year ..	Tamil ..	Records that a resident of Arampondai having accidentally shot a person, was required by the nāḍu and the Brahmans to give 12 sheep for burning a lamp in the temple of Tiruppūmīśvaramuḍaiya-Nāyaṉār.
34	On the south wall of the same maṇḍapa.	Vijayana-gara.	Vīra-Kampaṇṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Kīlaka, Aṟpaśi 12	Do. ..	Records an order of the pradhāni Sōmaiya-Daṇṇāyaka, remitting the taxes in money due by certain classes of people inhabiting the tiramadaiviḷāgam and a new street in Marakkāṇam, in favour of the temple of Tiruppūmīś-varamuḍaiyār, for worship, lamps and repairs.
35	On the same wall	....	....	Vijaya, Tai 1 ..	Do. ..	Registers a gift made by Erama-Reḍḍi for the merit of Rāmabaṭṭar-Ayyaṉ, to the temple of Tiruppūmīśu-ramuḍaiya-Iṉambirāṉār, for worship and lamps.
36	Do.	....	....	Kīlaka, Āḍi 1[4] ..	Do. ..	Damaged and built in. Registers the gift of a lamp. Mentions a certain Meyyōga-Nāyakkar-Ayyaṉ.
37	On the east and north walls of the Śāṇār-maṇḍapa in the same temple.	....	....	Bahudhānya, Pur-aṭṭādi 20.	Do. ..	Built in in the middle. Gift of a portion of a salt-pan to a maṭha, by the Muḍaḷis of Marakkāṇam, for the merit of Tirumalai-Nāyaka.
38	At the entrance into the same temple; left side.	....	....	Tāraṇa, Aṟpaśi 20.	Do. ..	Stones missing. Registers a gift of land to the temple of Tiruppūmiyappar-Tambiraṉār by the Muḍaḷis of Marak-kāṇam, for the merit of Kumāra-Kaḷattiśuraiyaṉ.
39	In the same place	Saḷuva ..	Narasiṅgadēva	Chitrabhānu (expi-red) Svabhanu (current), Āni 15.	Do. ..	Gift of taxes for worship etc. to the temple by Eechchappa-Nāyakkar, the agent of the king.
40	Do.	Vijayana-gara.	Immaḍi-Achyutarāya	Vilambi, Tai 7, Ardhōdaya.	Do. ..	Damaged. Registers a sarvamānya gift of land made for the merit of Tirttārāppar, to the same temple.
41	At the entrance; right side ..	Do.	Achyutaiyadēva-Mahārāya	Nandana, Āni 4.	Do. ..	Damaged. Gift of a salt-pan to the temple of Tiruvakkīśu-ramuḍaiya-Nāyaṉār at Vēḷūr and another at Kūṟṟimēḍu, by a certain Pōṭṭi-Reḍḍi and the Muḍaḷis of Marakkāṇam, for the merit of Rāmabaṭṭaṟaiyaṉ.
42	In the same place	Do.	Mallikārjunarāya, son of Dēvarāya-Mahā-rāya, 'who instituted the elephant hunt'.	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurṇai, Monday, Makha.	Do. ..	Registers the gift of Vijaiyaṟāyanallūr as a dēvadāna to the temple of Tiruppūmīśvaramuḍaiya-Nāyaṉār in Muṉṉūṟṟu-ppaṟṟa, by the residents of Oḷugarai alias Kulottuṅga-śōḷanallūr in Mattūr-nāḍu.
43	Do.	Do.	Immaḍi-Achyutadēva-Mahā[raya] ..	[Viḷa]mbi, Tai 5, Ardhōdaya.	Do. ..	Damaged and built in. Registers the gift of the village Puḍuppaṭṭu, to the same temple, for worship and repairs, by Ittārāṟaiyaṉ for the merit of Rāmabaṭṭar-Ayyaṉ.
44	On the east wall of the ruined Śiva temple near **Kandadu** (same and district).	Do.	Kṛishṇadēva-Mahārāya	Śaka 1445, Tāraṇa, Tai 15, Monday, Pushya.	Do. ..	Gift of Kāvaṇippākkam, a hamlet of Kaṇḍāḍu as a dēvadāna to the temple of Ēkāmranātha by Kaḷattiśuraiyaṉ, son of Tirumalai-Nāyakkar.
45	On the north wall of the same taluk temple.	....	....	Saumya	Do. ..	Registers an order of Kakkai Nāyaka of Kaṇḍāḍu to a Kaikkōḷa to set up an image of Piḷḷaiyār called Tirukkāra-[vē]l-Piḷḷaiyār and to receive certain privileges.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the south wall of the same temple.	..	....	[Vi]ambi, Margaḷi 20,	Tamil ..	Built in at the beginning. Seems to register the gift of a portion of a salt-pan by the residents [of Kandāḍu] to the temple of Tiruvakkīśura[muḍaiya]-Tambiraṉār at Veḷḷūr.
47	On the same wall	..	Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.	18th year, śu. di. prathama, Śadaiyam.	Do. ..	Built in in the middle. Records a gift of land in Vāṇiyappaṭṭu alias Sembiyaṉ-Karuppūr in Muṉṉūṟṟuppaṟṟu by the residents of Kandāḍu alias Tiruchchiṟṟambalanallūr in Oymā-nāḍu alias Vijaiyarājēndira-vaḷanāḍu, as a dēvadāna to the temple of Kakkaṉāg[l]śuramuḍaiyār.
48	On a granite slab laying in a field at Nochchikulam, hamlet of Kunimēḍu (same taluk and district).	..	....	....	Dutch ..	The grave of Maria De Wisser "wife of Gerrit Westrenen, book-keeper in the Company, who died in [A.D.] 1703;" (see Gazetteer of the South Arcot District, Volume I, page 382-) Above the inscription is engraved a circular seal-like figure.
49	On a slab set up in front of the inner gōpura in the Vēṭṭaiṟāyaperumāḷ temple at Alattūr (same taluk and district).	Vijayanagara.	Sadāśivaiyadēva-Chōḷa-Mahārāya ..	Śaka, 1470, Kīlaka, Sittirai 10, Uttiram, śu. di. daśami Siṁhalagna, Friday.	Tamil ..	Damaged. Gift of the right of Kāval of Alattūr and other villages to the temple of Vēṭṭaiyiṟāyaṉ, by a certain Uyyāḷanallaṉ Timmaiyaṉ.
50	On the east wall of the central shrine in the Āḍavallēśvara temple at Munnur (same taluk, and district).	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva.	38th year and 251st day.	Do. ..	Records a gift of land at Vaṉṉiyaṉallūr by the king, at the request of a certain Vattarāyaṉ, for a festival in Āvaṇi named after the king and for repairs, to the temple of Āḍavaḷa-Nāyaṉār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Oymā-nāḍu alias Vijaiyarājēndravaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. The Royal Secretary (tirumaṇḍiravōlai) was Rājanārāyaṇa-Muvēndavēḷāṉ.
51	On the same wall	Gajapati ..	Dakshiṇa Kapilēśvarakumāra-Mahāpātra, son of Ambīra (Hamvīradēva).	Śaka 1386, Tāraṇa, Mithuna, śu. di. tritīyā, Thursday, Pushya.	Do. ..	Registers a gift of land for "Ahamvirabhōga" festival (?) and repairs to the temples of Tirumūlaṭṭaṉamuḍaiya-Mahādēva and Perumāḷ Purushōttama in the same village.
52	On the east, north and west walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year	Do. ..	Records a tax-free gift of land by purchase, at Viḷuvūr, by Ammaiyappaṉ Śiyaṉ Pallavaṉāṉ alias Rājanārāyaṇa-Sambuvarāyaṉ to the temple of Āḍavaḷa-Nāyaṉār, for celebrating the hunting festival of the god in the month of Sittirai.
53	On the north and west walls of the same shrine.	Saḷuva ..	Narasiṅgarāya-Uḍaiyar	Śaka 1388, Vyaya, Margaḷi 9.	Do. ..	Gift of land for offerings, festivals and a flower-garden, to the temple of Mūlaṭṭaṉamuḍaiya-Nayiṉār at Muṉṉūṟu, by Tammarasār the agent of Annamarasār, who was the avatāram of the king.
54	On the same walls	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th year	Do. ..	Gift of the village of Viḷuvūr surnamed Āḍavallakōṭṭaṉallūr with all its taxes, for a festival in the month of Māśi and for worship and repairs, to the temple of Āḍavaḷa-Nayaṉār at Muṉṉūr by the people of the nāḍu.

C. -Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Tamil ..	Gift of three lamps by a lady and her two daughters living in Śiṟuchchiṟṟiṉaṉi-parigiraha in Naḍuvil-nāḍu, to the temple of Uḍaiyār Śrī-Mūlasthāṉamuḍaiyār.
56	On the same wall	Do. ..	Do. ..	....	Do. ..	Built in at the right end. Seems to record a gift of land by purchase, by an oilmonger of [Mu]ḍigoṇḍaśōḷapuram for forming a street.
57	Do.	Do. ..	Do. ..	13th year ..	Do. ..	Gift of certain taxes for a flower-garden and other requirements, to the temple of Mūlasthāṉamuḍaiyār by Seṅgēṇi Ammaiyappaṉ Rājarāja-Śambuvarāyaṉ.
58	Do.	Do. ..	Do. ..	17th ,, ...	Do. ..	Built in at the bottom. Gift of land for a lamp to the same temple by a certain Tiruvaraṅgadēvaṉ, the headman of Kaṟṟūr.
59	Do.	Do. ..	Tribhuvana. . . . . rājadēva.	8th ,, ...	Do. ..	Built in. Gift of land by purchase for worship on Amāvāsyā days, to the same temple by a native of Tiṟṟaiṉchēṟi.
60	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	5th ,, ...	Do. ..	Gift of Koḍukkaṉpaṭṭu and Nallaṉji, hamlets of Kiḷiṉaiyūr, with their names changed into Śiṟṟiramaḷiṉallūr, for worship and repairs to the temple of Āḍavaḷa-Nāyaṉār by the people of Naguraikkāṭṭu-nāḍu.
61	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th ,, ...	Do. ..	Gift of four cows for a lamp to the temple of Mūlasthāṉamuḍaiyār, by a native of Pērūr in Puḷiyūr-kōṭṭam.
62	On the east wall of the same maṇḍapa.	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅgadēva.	3rd ,, ...	Do. ..	Records the confirmation by Aḷagiya Pallavaṉ Vīrarāyaṉ alias Kachchiṟaṟāyaṉ, of gifts made by Aiyadēvar for worship and repairs to the temple.
63	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Ḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and of victors'.	33rd ,, ...	Do. ..	A similar confirmation by Kōḍal-Aḷappiṟandāṉ Aḷagiya Pallavaṉ alias Kāḍavarāyaṉ, of gifts made by his grandfather.
64	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Ḷam (Ceylon), Karuvūr and [the crowned head of the] Pāṇḍya'.	....	Do. ..	Built in in the middle. Records that a native of Kiraṉūr constructed the walls of the maṇḍapa called Madavanārāyaṇ-maṇḍapa in the second prākāra of the temple and gave lands [for a flower-garden].
65	Do .. .. ,	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Begins with the introduction *ṉ-vaṟavē* etc. Gift of land by purchase, to the temple of Mūlasthāṉamuḍaiya-Mahādēva, by a certain Palakaṉṉaṉ Kāmaṉ Tiruvagattīśvaramuḍaiyāṉ, a native of Iṟaiyūr in Kuṟṟa-nāḍu, a subdivision of Uṟṟukkaṭṭu-kōṭṭam, for offerings to the image of Uḍaiya-Piḷḷaiyār which he had set up in the temple.
66	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	20th ,, ...	Do. ..	Records a gift by the individual mentioned in No. 65 to the assembly of Muṉṉūr alias Rājanārāyaṇa-chaturvēdimaṅgalam for strengthening the bund of the big tank of the village wherever necessary.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Rājara[ja*]dēva.	7th year	Tamil ..	Gift of land in Emappērūr alias Madhurāntakanallūr in Kadaiyūr-nāḍu, for a lamp to the temple of Mulasthānamudaiya-Mahādēva, by a certain Mummiyan Mākāppallavaraiyan, a resident of Tirukkōyalūr in Kurukkai-kōṟṟam, a subdivision of Miḍaṟu alias Jananātha-vaḷanāḍu, in expiation of the sin of an accidental death of a native of Mambakkam, in Vilupparaiya-nāḍu through the donor's nephew.
68	Do.	..	....	Naḷa, Arpasi 10 ..	Do ..	Modern. Gift of land by a certain Tirumalai-Nāyaka.
69	On the north wall of the same maṇḍapa.	Chōḷa ..	Kulōttuṅga-Chōḷadēva	11th year	Do. ..	Records a sale of land for 8 kāśu by Yajña-Bhaṭṭa of Paḍiṇḍipuram, one of the members of the aḷuṅgaṇa of Muṉṉūr, to certain Brahmans for maintaining half a lamp, which was presented by a shepherd to the temple of Mulasthānamudaiya Mahādēva.
70	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do. ..	Gift of 16 cows for another half lamp by the grandson of the donor mentioned in No. 69. Refers to Kulōttuṅga-Chōḷa by the name 'Sokkapperumal.'
71	On the north and west walls of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva.	11th ,, ...	Do. ..	Gift of taxes for repairing the "Ediraṇaṇayan-tirumāligai" and other structures in the temple and for repairs by Seṅgōṉi-Ammai-appan Śiyan Pallavaṉḍan alias Rājanārāyaṇa-Sambuvarāyan mentioned in No. 52 above.
72	On the same walls	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rāja[rāja*]dēva.	15th year, Siṁha, ba. di. ēkādaśi, Monday, Tiruvādirai.	Do. ..	The introduction begins with the words ஸ்வஸ்திஸ்ரீ etc. Gift of 9 kāśu by Ariyan Aṇḍaṉ Kamalākara-Bhaṭṭan for a lamp to the shrine of Viśvēśvaradēva built by him in the western prakāra (tiruchchuṟṟu) of the temple of Aḷudaiyar śri-Mulasthānamudaiyar.
73	Do.	..	....	5th year	Do. ..	Gift of land made tax-free, in Śiṟupāḍi alias Kulōttuṅga-sōḻanallūr by Śiyan Pallavaṉḍan Ediriliśōḻa-Śambuvarāyan, under the orders issued by the king at the instance of Gaṅgōyarāyan and others, to the temple of Aḍavallar. Mentions the Royal Secretary Munavai-Mūvēndavēḷān.
74	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th ,, ...	Do. ..	Gift of land by purchase for offerings and lamps to the image of Viśvēśvaradēva set up in the temple of Mulasthānamudaiyar, by Ariyan Kamalākara-Bhaṭṭa ; See No. 72 above.
75	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year and 130th day.	Do. ..	The introduction begins with the words ஸ்வஸ்தி, etc. Records a royal gift of lands at Nāgar alias Dinachintāmaṇiṉallūr constituting them into a new village under the name Kulōttuṅgaśōḻanallūr. Mentions the Royal Secretary Aśaṅchala Muvēndavēḷaṉ.
76	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year ..	Do. ..	The introduction begins with the words ஸ்வஸ்தி ஸ்ரீகரமே, etc. Gift of money for a lamp to the temple of Mulasthānamudaiyar at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Oymā-nāḍu alias Vijaiyarājēndravaḷanāḍu which was a subdivision of Jayaṅgoṇḍachōḷamaṇḍalam, by a native of Rājasiṁhapuram in Tirumunaippāḍi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva.	*4th year ..	Tamil ..	Built in. Seems to record a gift of land for a lamp to the temple of Aḍavalla-Nāyanār, by a native of Puṯṯūr in Paṭṭina-nāḍu.
78	At the top of the entrance into a vacant shrine in the west prākāra of the same temple.	..	....	..	Do. ..	Records that Ariyan Aṇḍaṉ Kamalākarabaṭṭan set up the image of Viśvēśvaradēva and repaired the temple.
79	On the west wall of the same prākāra (inside).	Vijayanagara.	Virūpākshadēva-Mahārāya, son of Vīraprātāpa Dēva-Mahārāya.	Śaka 13[90], Sarvadhāri, [Paṅguni] 20.	Do. ..	Much damaged. Records a gift of land to the temple of Aḍavalla-Nayinār at Muṉṉūr by Annamarasa-Ayyan, the agent of Saḷuva Narasiṅgarāya-Uḍaiyar, for worship and festivals. Refers to a maṇḍapa built by Tammarāya-Ayyan in the same temple.
80	On the south wall of the same prākāra (inside).	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅgadēva.	12th year ..	Do. ..	Gift of land by purchase for 10 lamps to the temple of Aḍavalla-Nāyanār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam, by a certain Mādēvaṉ Kulōttuṅgaśōḻa-Muvēndavēḷaṉ of Ambar in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu in Śōḻa-maṇḍalam.
81	On the same wall	Chōḷa ..	Rājarājadēva	[2]nd ,, ..	Do. ..	Records that a certain Periyanachchiyār of Kayiṟūr set up the image of Periya-Vināyakappillaiyar and gave land for offerings and lamps to it. States that she also built the sōpāna-maṇḍapa in front of the Dakshiṇāmūrti shrine.
82	On the same wall (outside) ..	Śāḷuva ..	Narasiṅgayyadēva-Mahārāya	Vyaya, Puraṭṭādi [2]4.	Do. ..	Built in at the bottom. Seems to record the appointment of a person by Tammarasa, the agent of Annamarasar, who was the avasaram of the king to look after the lamps in the same temple.
83	Do. ..	Pāṇḍya ..	Māparvarman Tribhuvanachakravartin Parākrama-[Pāṇḍya]dēva.	5th year, Puraṭṭādi.	Do. ..	Built in at the beginning. Seems to register a gift of land for worship and offerings to the temple of Aḍavalla-Nāyanār.
84	Do. ..	Vijay nagar	Mallikārjunarāya	Śaka 1389, [Vyaya], Mithuna, śu. di. Monday, daśami, Tiruvādirai.	Do. ..	Gift of land by purchase, for a flower-garden, to the same temple by a native of Śōḻadivākaranallūr alias Liṅgaḍupākkam in Uṟukkāṭṭu-kōṭṭam, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.
85	Do. ..	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅgadēva.	10th year ..	Do. ..	Damaged. Seems to record a gift to the temple of Aḍavallanāyanār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Oymā-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, by Kāḍal-Āḷappiraṇḍaṉ Dēvaramaḷagiyān alias Vāṇaraya.
86	On the same wall	Chōḷa ..	. . . . . Tribhuvanaviradēva ..	3* year and 357th day.	Do. ..	Built in and intercepted by pillars. Seems to provide for repairs to the temple.
87	Do.	..	....	Naḷa, Arpasi ..	Do. ..	Do. Seems to record the construction of a car and a gift of land to the same temple by Kañjaṉa-Nāyaka for the merit of Tirumalai-Nāyaka.
88	On the east wall of the ruined Kāmākshi Amman shrine in the same temple.	Do. ..	Tribhuvanachakravartin Tribhuvanaviradēva.	33rd year	Do. ..	Records a gift of money and land to the temple, by Aḷudaiyan Aḷagiyadēva alias Kāḍuveṭṭi of Neṟkuppai, for the expenses of the car festival.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
89	On the west wall of the same shrine.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍān.	23rd year	Tamil ..	Gift of land, made tax-free, for the expenses to the shrine of Tirukkāmakkōṭṭamuḍaiya Periya-Nāchchiyār in the temple of Āḍavallar.
90	On the same wall	..	....	Piṅgaḷa, Tai 10 ..	Do. ..	Gift of land, house and house-site to a private individual, by the temple authorities. Mentions Kañjana-Nāyaka.
91	At the entrance into same temple; right side.	..	....	....	Do. ..	Records that the entrance was (called after) Tirumāliruñjōlai-nirāṉ Maḷavarāyaṉ of Naḷkuruchchi in Pāṇḍimaṇḍalam.
92	On the east and north walls of the deserted Vishṇu temple in the same village.	Gajapati ..	Dakshiṇa-Kapilēśvara Kumāra Mahāpātra, son of Ambradēva.	Śaka 1386, Tāraṇa, Mithuna, śu. di. tritīya, Thursday, Pushya.	Do. ..	A copy of No. 51, above.
93	On the north wall of the same temple.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th year, Dhanus, śu. di. prathama, Monday, Punarvasu.	Do. ..	Records a tax-free gift of Śiṅgavanēndal, a hamlet of Muṉṉūṟu with its name changed into Purushōttamanallūr, by the people of Oymā-nāḍu, for worship and repairs to the temple of Purushōttamam alias Śitiramēḷi-Viṇṇagar-Emberumāḷ.
94	On the same wall	Do. ..	Do.	13th year, Mārgaḷi 21.	Do. ..	Records a tax-free gift of land for worship and repairs to the same temple by Tiruvanantāśa-Bhaṭṭa-Sōmayāji of Kuṇḍūr.
95	Do.	..	....	....	Do. ..	Records that some construction or repairs (illegible) were executed by Perumāppiḷḷai, the son of Viḷandaippiḷḷai of Vāḷuvappākkam.
96	On the north and west walls of the same temple.	Saḷuva ..	Narasiṅgadēva-Mahārāya	Vyaya, Kārttika 30.	Do. ..	Records the appointment of a certain shepherd as a kōyilkudi to the temple of Perumāḷ Śittiramēḷi-Viṇṇagar-Emberumāḷ, by Tammarasār, the agent of Aṇṇamarasār.
97	On the west wall of the same temple.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Śuṇḍara-Pāṇḍyadēva.	13 + 1st year ..	Do. ..	Worn out and incomplete. Mentions Vikrama-Pāṇḍya Māvulivāṇarāyar.
98	At the entrance into the same temple; left side.	..	....	....	Do. ..	Records that the doorway (tirunilaikkal) was the gift of Aruḷaḷapperumāḷ of Vaṅgippuram.
99	On the west wall of a deserted structure called Śambandapperumāḷkōyil, in the same village.	..	....	Nala, Tai 5 ..	Do ..	Records that the work (i.e., the construction of the building) was done by Kañjana-Nāyaka, son of Timmu-Nāyaka, one of the Kannaḍiya-Nāyakas of Marudanāsār-paḍaivīḍu.
100	On the south wall of the central shrine in the Tirumukhīśvara temple at Vēḷur (same taluk and district).	Vijayanagara.	Kṛishṇadēva-Mahārāya	. . . . Tai 10.	Do. ..	Records the gift of a village as a dēvadāna to the temple of Tiruvakkiśuramuḍaiya-Nāyiṉār, by a certain Kāmu-Nāyaka in the name of the king. Villavarāyar figures as a signatory.
101	On the east and north walls of the same shrine.	..	....	..	Do. ..	Stones missing. Gift of a land by Karaṇikkam Tittār-Piḷḷai, for the merit of Viravasanta-Nāyaka, for festivals in the temple of Tiruvakkiśuramuḍaiyār. Signed by Villavarāyar.
102	On the north wall of the same shrine.	Vijayanagara.	Kṛishṇadēva-Mahārāya	Vyaya, Tai 5 ..	Do. ..	Gift of land for a lamp to the shrine of Iḷaya-Nāyiṉār, by Viṟuppaṉa-Nāyaka, son of Ellappa-Nāyaka, in the name of the king.
103	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin . . . . . ; Madura and	..	Do. ..	Fragment. Seems to record a gift by Śeṅgēṇi Ammaiyappaṉ, for repairs to the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
104	On the same wall	Vijayanagara.	Achyutarāya	Virōdhi, Āvaṇi 20.	Tamil ..	Gift of a hamlet Muḷḷiyappanagaram as a dēvadāna to the temple by the king. Signed by Kuṇṟapperumāḷ and Villavarāyar.
105	On the north wall of the same maṇḍapa.	Do.	Achyutadēva-Mahārāya	Khara, Āḍi 1	Do. ..	Stones missing at the end. Gift of the village Kuppam as a dēvadāna to the temple by the king for the merit of Śāḷuvakkaṉakkar. Signed by Tittār-Piḷḷai and Villavarāyar.
106	On the north and west walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Gift of cows made at the instance of the residents of several districts, for a lamp, to the temple of Tiruvagniśvaramuḍaiya-Mahādēva at Vēḷur alias Virudarājabhayaṅkaranallūr in Oymā-nāḍu, by a native of Koḍuvaṉpākkam for having shot his uncle with an arrow mistaking him for an animal.
107	On the west wall of the same maṇḍapa.	Do. ..	. . . nachakravartin Rājarājadēva ..	10th ,, ...	Do. ..	Fragmentary. Seems to register a gift of lamp to the same temple by a certain Śiṟiyāṉ for a similar accidental death of an individual, while hunting.
108	On the same wall	..	....	Hēvilambi, Āḍi 14, Shashṭhī, Friday, Hasta.	Do. ..	Records that a certain Tittār, a native of Śāvundiriyaśōḷapuram in Āśūr-nāḍu, a subdivision of Jayaṅgoṇḍachōḷamaṇḍalam built the nṛitta-maṇḍapa and Nāyakar-tiruviruppu, in the temple of Tiruvakkiśuramuḍaiya-Nāyiṉār at Vēḷur, in order to please Kāḷahastīśvara, his tutelary deity.
109	On the west wall of the Subrahmaṇya shrine in the same temple.	Vijayanagara.	Sadāśivadēva-Mahārāya	Śōbhakṛit, Aṟpaśi 5.	Do. ..	Registers a tax-free gift of the village of Paraṅgēṇi in Vēḷūr-śīrmai, for worship and repairs to the temple of Tiruvakkiśuramuḍaiya-Tambirāṉār, by a certain Nāgu-Reḍḍiyār. Records that Viṭṭhaladēva-Mahārāja was governing the country.
110	On the north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do. ..	Stone out of order. Records a gift of 48 sheep made at the instance of the Bhaṭṭas, for a lamp to the temple of Tiru-Agniśvaramuḍaiya-Mahādēva at Vēḷur alias Virudarājabhayaṅkaranallūr in Oymā-nāḍu alias Vijayarājēndra-valanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam by two residents of the village, for having killed a buffalo which had spoiled their crop.
111	On three pillars built into the walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[20]th ,, ..	Do. ..	The inscription is exposed only on one side of each pillar, the other sides being covered by the walls. Seems to register a gift of land for worship and offerings, to the temple of Tiru-Agniśvara at Vēḷūr in Ma[ṇi]-nāḍu, a subdivision of Oymā-nāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.
112	On a wall on the south side of the same temple.	....	....	....	Do. ..	Records that this maṇḍapa was built by Periya-Nāgu-Reḍḍi, son of Periya-Erama-Reḍḍi.
113	On the west and south walls of the central shrine in the Tiruvirunda-Perumāḷ temple in the same village.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Viraprataṭa Dēvarāya-Mahārāya.	Śaka 1383 ..	Do. ..	The inscription has been mostly erased by a chisel. Seems to register a gift of taxes. Mentions Muṉṉūṟṟu-paṟṟu in Oymā-nāḍu alias Virudarājabhayaṅkara-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the west, south and east walls of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin [Kulōttuṅga Chōḷadēva.	3rd year	Tamil	Records a royal order made at the instance of Villavarāyar granting the three villages Mambākkam, Kurugūr and Nāvarpākkam clubbed together and re-named Kulōttuṅgaśōḷanallūr as a tax-free dēvadāna, for meeting the expenses in the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār at Vēḷūr alias Virudarājabhayaṅkaranallūr, in Ōymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. At the time of making the grant the king was seated on his throne which was set up underneath a pearl canopy in the coronation hall of his palace at Vikramaśōḷapuram.
115	On the same walls	....	Tribhuvanachakravartin Kōnērinmai-Koṇḍāṉ.	Do.	Do.	Relates to the same grant as the above. Mentions the officers Kulōttuṅgaśōḷa-Gāṅgēyarāyaṉ and Villavarāyaṉ.
116	On the east wall of the same maṇḍapa.	....	....	Śōbhakṛit, Āvaṇi 15.	Do.	Damaged. Mentions Periya-Nāgu-Reḍḍi, son of Eṟama-Reḍḍi of Tiruchchuravi-Omandūr and the temple of Tiruvirunda-Perumāḷ.
117	On the east and north walls of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Vīra-Bokkaṇṇa-Uḍaiyar, son of Haribararāya.	Śaka 13[2]5, Svabhānu, Tulā, ba. di. dvadaśi, Friday, Uttiram.	Do.	Records that the dēvadāna villages of Nāvarpākkam, etc., formerly granted to the temple, had been ordered to be brought back under cultivation and worship and festivals conducted regularly in the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār at Vēḷūr alias Virudarajabhayaṅkaranallūr.
118	On the north wall of the same maṇḍapa.	Saḷuva ..	Narasiṅgarāya-Uḍaiyar	Śaka 1393, Khara, Makara.	Do.	Appointment of a certain Irākkadakkōṉ of Kommaḍippaṭṭu as a tiruvilakku-kuḍi to the temple of Tiruvirunda-Perumāḷ, by avasaram Annamarasayyar, to secure conquests (?) (tīrtha-vijaya) to the king.
119	At the entrance into the same temple; right side.	....	....	....	Do.	Records that the door-way (tirunilaikkāl) and steps were made by Tiruvāchchaḷaṉ of Karumaṇṇūr.
120	On the four faces of a slab set up near the same temple.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	11th year	Do.	Records a sale of land by the assembly (ūr) of Vēḷūr alias Virudarājabhayaṅkaranallūr, to Āchchaṉilaiyaṉ, the headman of Pāgal, for being granted to the temple of Rājanārāyaṇa-Viṇṇagar-Āḻvār.
121	On the same slab	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	9th ,, ...	Do. ..	Incomplete. Seems to record a sale of land by the assembly of Vēḷūr to a native of Kēraḷāntaka-chaturvēdimaṅgalam in Tirunaraiyūr-nāḍu, a subdivision of Śōḷa-maṇḍalam, for being presented to the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār.
122	On a stone set up in the Jaina temple street, in the same village.	Vijayanagara	[Ā]chyuta]dēva-Mahārāya	Śaka 1453, Virōdhikṛit, Kumbha, śu. di. trayōdaśi, Monday, Pushya.	Do.	Much damaged. Seems to register a gift of money for worship, to the temple of Tiruvakki-aṇḍa-Tambiraṉār at Vēḷūr.
123	On another stone in the same street.	Do.	Achyutayadēva	Vikṛiti, Āni 10.	Do.	Much damaged. Seems to register a gift of land by the king to the same temple for the merit of Vīra-Vasanta-Nāyaka.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	At the entrance into the central shrine of the Jaina temple in the same village; left side.	....	....	....	Tamil	In modern characters. Records the renovation of the temple by Jayasēna.
125	On the west wall of the central shrine in the ruined Śiva temple at **Olagapuram** (same taluk and district).	.. .	....	....	Do.	Beginning lost. Gift of sheep for lamps to the temple of Arikula[kēsari-Īśva]ṉ at Ōlōkamādēvipuram which was a city in [I]rāyur-nāḍu.
126	On the south wall of the same shrine.	Chōḷa ..	Ra[jakēsariyarman], 'who [destroyed] the ships at Śālai.'	Lost	Do.	Stones missing. Seems to register a gift of land by purchase by Nakkaṉ Vayiramēgaṉ, for offerings and lamps to the shrine of Tarkkil-vaśal, Śāttaṉ.
127	On the same wall	Do. ..	Rājakēsarivarman	7th year	Do.	Built in in the middle. Seems to record a sale of land by the nagarattār of Ulakamādēvipuram in Ōymā-nāḍu to Gaṅgaṉ-Ambalavaṉ Gaṇḍarāḍi[tta]śōḷa-Viḷuppaṟaiyaṉ of Kuvaḷalam in Gaṅgaraśāyira, for being presented to the temple for laying out a flower-garden. Mentions Kalikaṇṭaka-peruvaramba.
128	Do.	Do ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ...	Do.	Gift of cows for a lamp to the temple of Śrīkaṟaiḷāsam-Arikulakēsari-Iśchuvaramuḍaiya-Mahādēva at Ulōgamādēvipuram, by a merchant.
129	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do.	Gift of sheep for a lamp to the temple of Śrīkaiḷāyattu Paramasvāmiṉigaḷ at Ulōgamādēvipuram a taniyūr in Ōymā-nāḍu, by Ambalavaṉ Gaṇḍarāḍitaṉār, a perundaram of the king, who built the temple.
130	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēndradēva.	Do.	Do. ..	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ ஜயப்ர ஸுர. Records a sale of land by the nagarattār of Ulōgamādēvipuram in Pēṟaiyūr-nāḍu, a subdivision of Ōymānāḍu for being presented to the temple of Arikulakēsari-Īśvaramuḍaiyār in order to meet the expenses connected with the shrine of Rājēndraśōḷa-Viṭaṅkar built in it.
131	At the top of the entrance into the same shrine.	....	....	....	Do. ..	Records that Puttuḷaṉ Nīṟaiyaṉ Kulattāṉ of Māvaṇḍaputtūr in Tirumunaippāḍi, presented the sacred door.
132	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th year, Kārttigai 11.	Do. ..	Records the gift of the revenues from the lands maintained in the Tirumaḍaiviḷāgam, for worship, to the temple of Arikulakēsari-Īśvaramudaiya-Nāyaṉār at Ulagamādēvipuram in Ōymā-nāḍu alias Vijaiyarājēndraśōḷa-vaḷanāḍu.
133	On the south and east walls of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1348, Parābhava, Mēsha, ba.di. chaturdāśi, Saturday, Rēvati.	Do. ..	Gift of land for worship, offerings and lamps to the temple of Viṭṭaśūraṉmuḍaiya-Nāyiṉār at Kuḷa[ṭṭa]puram alias Ulagamādēvipuram in Muṉṉūṟṟu-paṟṟu a subdivision of Ōymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, by Liṅgama-Nāyaka the younger brother of Viṭṭaiya-Nāyaka.
134	On the east and north walls of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman Rājendra-Chōḷadēva	[2]4th year ..	Do. ..	Much damaged. Seems to record a gift of land by the nagarattār of Ulagamādēvipuram in Pēṟaiyūr-nāḍu, a subdivision of Ōymā-nāḍu for feeding 25 Brahmans in a śālai attached to the temple.
135	On the base of the bali-piṭha in front of the same temple.	....	....	....	Do. ..	Records that Śōḷamāṉ alias Vē[ṃ]baṉ Āḍavaṉ alias Vīdiviḍaṅgaṉ, set up the Śrī-piṭha.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On a stone set up near the same temple.	....	....	....	Tamil ..	Damaged. Mentions Villavarāyar of Kūḍalūr in Iruṅgōlappāḍi, the agent of Iśura-Nāyaka and the temple of Arikulakēsarīśuramudaiya-Nāyanār at Ulagamādēvipuram.
137	On a side of the platform near a pond called Āykkulam in the same village.	Chōḷa ..	Tribhuvanaochakravartin Vikrama-Chōḷadēva.	10th year	Do. ..	Gift of 4 cows for a lamp to the temple of Kōmaṇi-uṇḍār, by Arvalaṅgiḷāṉ Vidividaṅgaṉ Śiṟuṇambaḍigal a merchant of Ulōgamādēvipuram in Oymā-nāḍu.
138	On another side of the same platform.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd ,, ...	Do. ..	Registers a gift of land as a dēvadāna to the temple of Gōkaraṇiśuramudaiya-Mahādēva, by the nagarattār of Ulōgamādēvipuram.
139	On the north wall of the central shrine in the ruined Vishṇu temple in the same village.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th ,, ...	Do. ..	Unfinished. Mentions Vaikōdan Nārāyaṇan Kuluṅgaṉilai alias Alagiyamaṇavāḷa and the temple of Ariñjiya-Viṇṇagar-Āḻvār at Ulōgamādēvipuram, a city in Oymā-nāḍu alias Vijayarājēndra-vaḷanāḍu.
140	On the north, west and south walls of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	5th ,, ...	Do. ..	Unfinished. Records grants of lands for offerings and śribali to the temple of Arinjiya-Viṇṇagar-Āḻvār in Lōkamahādēvipuram in Perāyūr-nāḍu, which had been made in previous years but had not been so registered hitherto. Mentions the tanks called Kaḷikaṇṭakappēṟēri and Gaṇḍarāditappēṟēri.
141	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēndradēva.	3rd ,, ...	Do. ..	The introduction commences with the words ஸ்வஸ்திஸ்ரீ, etc. Records a sale of land by the nagarattār of Ulōgamādēvipuram, to a certain Śāttaṉ for being presented to the temple of Arinjigai-Viṇṇagar-Virrirundāḻvār, in order to meet its expenses. The sale-deed was drawn up by Samantabāhu-Āchārya, a worshipper of Sundaraśōḻaperumpaḷḷi of this town.
142	On the same wall	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	24th ,, ...	Do. ..	Built in at the end. Mentions a palace-woman belonging to Rājēndraśōḻadēvar-Mummuḍiśōḻatterinda-tirumañjanattār-vēḷam.
143	On a slab set up near a well called Sandikkiṇaru in the same village.	....	....	....	Do. ..	Gift of land made by the villagers as a dēvadāna to the shrine of Aḻagiya-Piḷḷaiyār set up near the well called Kadalvaṇaṇārkēṇi.
144	On a slab set up in front of the Aivaṉār temple in the same village.	Chōḷa .	Rājakēsariyarman, 'who destroyed the ships at Śalai.'	11th year	Do. ..	Gift of land for offerings to the shrine of Terkkil-vaśal-Mahāśāttaṉār, by the Nagarattār of Ulōgamādēvipuram.
145	On three sides of a pillar lying in a field called Śāttuppaṭṭu-kollai, in the same village.	Vijayanagara.	Sadāśivadēva-Mahārāya	Kārttigai 26 ..	Do. ..	Gift of Śāttakuppam, a hamlet of Ulagamādēvipuram, in Muṉṉūṟrupparru, for worship and repairs to the temple of Tiruvakki-Īśuvaramudaiya-Tambirāṉār at Vēḷūr, by Nāgu-Reḍḍi under the orders of Koṇḍamarasaiyyan Timmarasaiyan for the merit of Eṟaṉ-Timmarasar, the agent of the king.
146	On the south wall of the central shrine in the Āgastyēśvara-svāmin temple at Kiḻiyanur (same taluk and district).	Chōḷa ..	. . . . . kēsarivarman	.. ..	Do. ..	Built in. Seems to register a sale of land by the assembly, to a certain Gaṅgan Ambalavan Gaṇḍarādittan of Kuvaḷāḷam in Gaṅgarugaśvara, for being presented to the temple of Tiruvagniśvaradēva for śribali, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the south, east and north walls of the same shrine.	Chōḷa .	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	13th year	Tamil ..	Built in at the end and incomplete. Mentions Kiḻiṉaḷūr alias Kēraḷāntaka-chaturvēdimaṅgalam a brahmadēya in Oymā-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.
148	On the east wall of the same shrine	Do. ..	Parakēsarivarman	10th ,, ..	Do.	Provides for offerings on Amāvasya and Saṅkrānti days to the temple of Tiruvagniśvaramudaiyār at Kiḻiṉaḷūr, a brahmadēya in Oymā-nāḍu, by Parāsaran Tiyaṉ Śāttaṉ, a member of the Āḻuṅgans of the village.
149	On the same wall	Do. ..	Parakēsarivarman [alias] Rājē[ndra-Chōḷadēva.	3rd ,, ...	Do.	Damaged. Gift of 90 sheep for a lamp to the same temple by a Brāhmaṇa lady.
150	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Tribhuvanaochakravartin Vikrama-Chōḷadēva.	10th ,, ..	Do.	Unfinished. The introduction commences with the words ஸ்வஸ்திஸ்ரீ, etc. Registers a gift of land by the assembly of Kiḻiṉaḷūr alias Ulaguyyavandaśōḻa-chaturvēdimaṅgalam in Oymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, for offerings to the temple of Tiruvagniśvaramudaiya-Mahādēva of the village.
151	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājādhirājadēva.	28th ,, ...	Do.	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ, etc. Sale of land by the assembly of Kēraḷāntaka-chaturvēdimaṅgalam to the temple of Tiruvagniśvaramudaiya-Mahādēva, for the maintenance of a feeding house called Maṟavaḍigal.
152	On the same walls	Do. ..	Uḍaiyar śrī-Rājādhirājadēva	29th ,, ...	Do.	Records another sale of land by the assembly, for the same purpose.
153	On the east wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	34th ,, ...	Do.	Records that the assembly of Kiḻiṉaḷūr alias Ulaguyyavandaśōḻa-chaturvēdimaṅgalam in Oymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, made certain lands tax-free in return for the interest on money lent to them from the treasury of Pichchadēva in the temple of Tiruvakkīśvaram in the same village.
154	On a slab lying in the kitchen of the same temple.	Vijayanagara.	Mallikārjunarāya	Śaka 1372, Pramōdūta, Śittirai 15.	Do.	Damaged. Records that a certain chief Vijaiya . . . , raya-Gaṅgēya, son of Viruparāya-Gaṅgēya built a sluice and repaired three tanks of [Kiḻi]vaḷanāḷūr which had breached in a severe storm.
155	On the south wall of the central shrine in the Vaikuṇṭhavāsa-Perumāḷ temple in the same village.	....	Rājakēsarivarman	18th year ..	Do.	Records that the assembly of Kiḻiṉaḷūr in Oymā-nāḍu received 75 kaḻañju of gold from a native of Vaḷuḍavūr in Vaḷuḍavūr-nāḍu and agreed to feed daily 5 Brahmans.
156	On the same wall	Chōḷa ..	Rājarāja-Rājakēsarivarman	16th ,, ...	Do.	Records the gift of a kaḻam by a native of Perumbalamarudūr in Śōḻa-nāḍu for convening the assembly of Kiḻiṉaḷūr a brahmadēya in Oymā-nāḍu.
157	Do.	....	Pārthivēndrādhipativarman	18th ,, ...	Do.	Gift of sheep for a lamp to the temple of Tigaittiṟal-Vishṇugriha at Kiḻiṉaḷūr, by a certain Daṇḍanāyaka.
158	Do.	Pallava ..	Vijaiya-Nandivikramavarman	3rd ,, ...	Do.	Records a gift of 300 sheep for lamps and of land for offerings, to the temple of Tigaittiṟal-Vishṇugriha at Kiḻiṉaḷūr in Oymā-nāḍu, by Tigaittiṟalār who had built it.

C—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga Chōḷadēva.	48th year	Tamil ..	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ, etc., and stops after mentioning the date of the king.
160	On the same wall	Do. .	Parakēsarivarman	16th ,, ...	Do. .	Damaged. Seems to register a gift of land by purchase, by Sāttan Maḷḷāḍigaḷ of Vēsalippāḍi, for the annual repairs of a tank.
161	On the same wall	Vijaya-nagara.	Achyutarāyadēva-Mahārāya, son of Vira-pratāpa Vīra-Bhujabala Vīra-Narasiṅgayadēva-Mahārāya.	Śaka 1454, Nandana, Āḍi 5.	Do. .	Registers a gift of land and of house-sites to certain Vaishṇavas, for conducting annual repairs to the temple of Viṟṟirunda-Perumāḷ.
162	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	[Rājarāja I]	....	Do. ..	Unfinished. The conquests of the king that are noted extend up to Kaliṅgam.
163	On the north wall of the same maṇḍapa.	..	Tribhuvanachakravartin Kōṉerinmai-koṇḍaṉ.	3rd year, Āḍi ..	Do. ..	Gift of the village of Amaṉōpakkam, for worship and repairs, to the temple of Viṟṟirunda-Perumāḷ at Kiḷiṉaḷḷūr alias Ulaguvyavandaśōḷa-chaturvēdimaṅgalam.
164	On the west wall of the same maṇḍapa.	..	....	....	Do. ..	Records that this is the charity of Ādittaḍēvaṉ alias Kaḷiṅgarāyar.
165	On the west side of the platform in front of the same maṇḍapa.	..	Rājanārāyaṇaṉ Śambuvarāyaṉ	14th year	Do. ..	Records the gift of a vessel by a certain Vēdanārāyaṇaṉ.
166	On the same side	..	....	....	Do. ..	Records that the steps (sōpāna) were made by Dēvakula-Perumāḷ alias Vaṇṇaḍudaiyaṉ of Vijaiyaṉkuḍi.
167	On the west wall of the prākāra of the same temple ; inside.	Vijaya-nagara.	Achyutarāya	Śaka 1453, Khara, Māśi 9.	Do. ..	Gift of land for offerings to the temple, for the merit of the king and Timmappa-Nāyaka.
168	At the entrance into the same temple ; left side.	..	....	Śaka 1452, Vikṛiti, Āḍi 2.	Do. ..	Gift of land for worship to the temple of Viṟṟirunda-Perumāḷ at Kiḷiyaṉṟūr, by Vīrappa-Nāyaka, the agent of Namaśśivaya-Nāyaka, for the merit of the latter. Below this is an inscription which states that Tēṟṟuvārgaḷōṉ of Uḷaṉḍai gave the tiruchchiṉ[ṉa]pichchai.
169	On the margin of the platform in the Aiyaṉār temple in the same village.	Vijaya-nagara.	[Maha]maṇḍalēśvara Sadāśivadēva-Mahārāya.	Śaka 1467, Viśvāvasu .. .. Śravaṇa, Friday.	Do. ..	Fragments.
170	On the west wall of the central shrine in the Agastyēśvara temple at Chunampet-Villivakkam (Maḍurāntakam taluk, Chingleput district).	Pāṇḍya ..	Jaṭāvarmaṉ Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	12th year, [Kaṇṇi], bahuḷi, pra[thama], Monday, Makha.	Do. ..	Gift of money for a lamp to the temple of Tiruvagattīśvara-mudaiya-Nāyaṉār at Villipakkam alias Gaṅgaikoṇḍaśōḷa-naḷḷūr in Oymā-nāḍu alias Vijaiyarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam by a native of Kōvam alias Tyāgasamudramallūr in Maṇavīr-kōṭṭam.
171	On the south wall of the same shrine.	Vijaya-nagara.	Vīra-Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.	Mithuna, śu. di. prathamā, Wednesday	Do. ..	Much damaged. Mentions Villi[ṉa]kkam alias Gaṅgai-koṇḍaśōḷanallūr.
172	On the same wall	Do	Mahāmaṇḍalēśvara Kampaṇa-Uḍaiyar ..	Pramāḍi	Do. ..	Much damaged. Seems to provide for a festival to the temple at Villipakkam. The record is signed by Viṭṭappaṉ.
173	On a pillar lying in front of the Zamindar's house, at Chunampet (same taluk and district).	Do.	Dharmarāya, son of Viraprataṭāpa Narasiṅgayadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1424, Durmati, Siṁha, śu. di. daśami, Monday, Śravaṇa.	Do. ..	The inscription reads from bottom upwards. Seems to record a gift of land by purchase for a maṭha (?) by Kevuraṇa-Nāyaka, son of Narasappa-Nāyaks a Kannaḍiya resident of Maṉṉāḍupadaiviḍu in Murugamaṅgalapparru which was situated in Jayaṅgoṇḍa-Toṇḍamaṇḍalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On the east wall of the Varada-raja-Perumāḷ temple at Tribhuvani (Pondicherry French settlements).	Chōḷa .	Parakēsarivarman alias Rājēndra-Chōḷadēva (I).	5th year	Tamil	"This temple of Naḍuvil-Viraṉārāyaṇa-Viṇṇagar at Tribhuvanamahādēvi-chaturvēdimaṅgalam, a brahmadēya in Jayaṅgoṇḍaśōḷa-maṇḍalam, shall be under the protection of the regiments Śri [Vadavur]-Illaiyāḷipperumbaḍai and . . . . . Paḷḷayiravar of our lord Rājarājadēvar." Begins with the historical introduction ஸ்ரீமதுவிளங்க, etc.
175	On the east, north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōḷadēva.	6th ,, ...	Do.	Damaged and incomplete. Registers a gift of land for the temple site, a hall, temple premises and flower-garden, to the god Aruḷākara-Īśvaramuḍaiyār set up in the 5th year of Vikrama-Chōḷadēva, by Aruṇbākkiḷaṉ Maḍurāntakaṉ Poṉṉambalakkūttaṉ alias Porkōyil Toṇḍaimāṉār residing in Maṇavil in Maṇavil-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, for the prosperity of the king (Perumāḷ) and the village. The gift was made at the command of the great assembly who were attending to the duties of the village of Tribhuvanamādēvi-chaturvēdimaṅgalam, a brahmadēya, from the month of Karkaṭaka. The flower garden of (the image of) Paraṇṭakadēva set up in the temple of Rājarājīśvaramuḍaiyār is referred to incidentally. Begins with the historical introduction ஸ்வஸ்தி ஸ்ரீ, etc.
176	On the same walls	Do. ..	Rājakēsarivarman alias Rājādhirājadēva	30th year, Mīne. Wednesday, Uttiram.	Do. ..	Registers a gift of land for providing a sumptuous offering called after Rājēndra-Chōḷa, to the god Naḍuvil Śri-Viraṉārāyaṇa-Viṇṇagar-Āḻvār, by Rājēndraśōḷa-Māvali-Vāṇarāyar under the auspices of the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam which met in the maṇḍapa built by Sembiyaṉ Umbaḷaṉāṭṭu-Muvēndavēḷār for the merit of Rājēndra-Chōḷadēva. Tribhuvanamādēvi-chaturvēdimaṅgalam is herein stated to have been an independent village (taniyūr) in Viḻuppaṟaiya-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu. Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc.
177	On the north wall of the same temple.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	[6]th year, Siṁha, ba. di. Ekādaśi, Punarvasu, [Tuesday].	Do.	Much worn out. Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc Registers a gift of land by purchase for worship and offerings to the god Kōḷavarāha-Āḻvaṉ who is pleased to reside in the Śrīkōyil. The gold was deposited in the treasury of the temple
178	On the same wall	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	9th year, Rishabha, [śu]. di. Saptami, Āślēsha, Thursday.	Do	Begins with the historical introduction ஸ்வஸ்தி ஸ்ரீ, etc. Registers a gift of land by purchase to the god Tiruvayindrapurattu-Āḻvaṉ. Herein Viḻuppaṟaiya-nāḍu in which Tribhuvanamādēvi-chaturvēdimaṅgalam was situated, is stated to have been a subdivision of Rājēndra-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the north and west walls of the same temple.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Mithuna, ba. di. chaturthi Thursday, Aviṭṭam.	Tamil ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Seems to record a gift of land to the temple of Tiruvayindrapurat-[tāḷvān].
180	On the west wall of the same temple.	Do. ..	Do. do.	6th year Vṛiśchika, ba. di. trayōdaśi, Tuesday, Svāti.	Do.	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Registers the order of Pallavan Pallavaraiyar the Secretary (tirumandira-ōlai), made at the request of Vāṇādhirājar the commander of the forces (sēnāpati) that nobody except the residentiary Vellālas of Vakkūr should levy or pay any kind of dues within the village and that those who do so will be considered to have transgressed the law. This order was engraved while Perumpuliyūr-Nambi was inspecting the temple business.
181	On the same wall	Do. ..	Do. do.	6th year, Mēsha, śu. di. trayōdaśi, Hasta, Thursday.	Do.	Registers an order of the assembly altering the classification of the land at Puttūr alias Jananāthanallūr which had been already granted for the merit of Uḍaiyapirāṭṭiyār. Pirāntakan Ulōgamādēviyār. Refers to the kaḍai-ūḍu of Villavarāyar, ... Muvēndavēḷar, the adhikārin who is called 'uncle' (aumān) and sēnāpati Rājendra-Vayirāgaracholōḷar. Commences with the historical introduction ஸ்வஸ்தி ஸ்ரீ etc.
182	On the south wall of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kāḍavaṉ Avaṇi-āḷappirandaṉ Kō-Peruñjiṅgaṉ.	....	Tamil and Grantha.	States that Avaṇi-āḷappirandaṉ constructed a temple for Hēramb-[Gaṇapati] on the banks of the tank at Tribhuvanamādēvi. He repaired the embankment, the sluices and the irrigation channels of the tank.
183	On the same wall	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Kanyā, Sunday, Pūrvāshādha.	Tamil ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Gift of land for offerings, worship etc., to the temple of Virāsōḷa-Viṇṇagar-Āḻvār by the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam which assembled in the temple of Viranārāyaṇa-Viṇṇagar-Āḻvār.
184	Do.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Karkaṭaka, ba. di. navami Rōhiṇi, Thursday.	Do. ..	Stones out of order. Commences with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Gift of land free of taxes and two house-sites, for feeding twenty Brahmans with sumptuous meals. The land was called Tribhuvanamādēvi after this village. The great assembly met in the maṇḍapa called Uttama-Chōḷa-Viḻupparaiyaṉ-tirumaṇḍapam in front of the temple of Śrīkōyil Viṇṇagar-Āḻvār.
185	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājēndra Chōḷadēva (Kulōttuṅga I).	3rd year ..	Do. ..	Damaged and incomplete. Commences with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Mentions the adhikārin Uttama-Chōḷa Vāṇavarāyar and Kuñjaramalla-chaturvēdi maṅgalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōḷa ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Mithuna, ba. di. tritīyā, Thursday, Pūraṭṭādi.	Tamil ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Registers an order of the great assembly altering the classification of the land which was given to the image of Virgirundaḻvār in the temple of Śrīkōyil alias Viranārāyaṇa-Viṇṇagar-Āḻvār for feeding twenty Brahmans.
187	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	29th year, Mithuna, Sunday, Viśākha.	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Seems to record a gift of land for feeding the Śrī-Vaishṇavas of the eighteen districts in the Rājēndrasōḷaṉ-maḍam.
188	On the south and east walls of the same temple.	Do. ..	Rājakēsarivarman alias Vijaiyarājēndra-dēva.	35th year and 93rd day.	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Gift of land to the Āḻvār at Tiruvayindrapuram, by Perumbuliyūr Nīlakaṇṭhaṉ Nārāyaṇaṉ of Sōmāsūḻāmaṇichchōri altering the classification. Mentions the adhikārin Āhavamalla-Kulantaka-Muvēndavēḷan.
189	On the north side of the base of the same temple.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	16th year, Mithuna, Friday, Uttirāṭṭādi.	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. States that the village Vayakkūr which was a dēvadāna of the temple of Naḍuvil-Śrī-kōyil Śrī-Viranārāyaṇa-Viṇṇagar-Āḻvār, was apportioned to 48 tenants after dividing the lands into six divisions generally. It was also stipulated that the tenants are not liable to pay any taxes except those due to the god of Naḍuvil-Śrīkōyil and to the tank Kōkkiḷānāḍipperēri.
190	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	49th year	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Records that the land already given for worship to the temple of Ten-Tiruvēṅgadattemberumāṉ at Tribhuvana-mādēvi-chaturvēdimaṅgalam, a brahmadēya in Vīravaṭāra-vaḷanāḍu, a sub-division of Gaṅgaikoṇḍaśōḷa-vaḷanāḍu, was inadequate and that additional lands were given.
191	On the north, west and south sides of the same base.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rājādhirāja.	33rd year and 191st day.	Do. ..	Stones displaced. Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc.
192	On the same sides	Do. ..	Parakēsarivarman alias Rajēndra-Chōḷa-dēva.	6th year	Do. ..	Do. Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc.
193	On the west side of same base ..	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	48th ,, ..	Do. ..	Gift of sheep for a lamp.
194	On the same side	Vijaya-nagara.	Viruppaṇa-Uḍaiyar	Śaka 1314, Yuva ..	Do. ..	Stones displaced. Seems to record a gift of land to the temple of Virgirunda-Perumāḷ.
195	On the south side of the same base	Chōḷa ..	Rajēndra-Chōḷadēva	20th year	Do. ..	Do. Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc.
196	On a slab built into the floor of the maṇḍapa in front of the same temple.	Do. ..	Rājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	10th ,, ...	Do. ..	Damaged. Seems to register a gift of land by purchase, for supplying water and burning a lamp. The tank Kōkkiḷānāḍipperēri figures among the boundaries of the land.
197	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th ,, ...	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Gift of land, free of taxes, for conducting a festival to the temple of Tirunāgīśvaramuḍaiya-Paramasvāmin.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	27th year, Karkaṭaka, śu. di. dvitīyai, Pushya, Wednesday.	Tamil ..	Commences with the same introduction as in No. 197 above. Gift of land to [Pipaṟ]rai Tirunārāyaṇa-bhaṭṭaṉ alias Kavikumudachandra-paṇḍitaṉ of Mānakulāsaṉichchēri, by the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam an independent village and a brahmadēya in Vīravaṭāra-vaḷanāḍu, a sub-division of Gaṅgaikoṇḍa-chōḷa-vaḷanāḍu as a recompense for having composed Kulōttuṅga-Chōḷa-charitai, a kāvya glorifying the king (perumāḷ). The assembly was required to listen to the kāvya as well.
199	On the south, east and north walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	43rd year	Do. ..	Stones missing and displaced.
200	On the east wall of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias [Kulōttuṅga]-Chōḷadēva.	4[3]rd ,, ...	Do. ..	Do. do. Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Seems to record a gift of land for feeding tapasvins and Māhēśvaras.
201	On the same wall	Do. ..	[Rājakēsarivarman alias] Kulōttuṅga-Chōḷadēva.	[28]th year, Mēsha, ba. di. trayōdaśi, Uttirāṭṭādi, Friday.	Do. ..	Much worn out. Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Prescribes certain rules regarding the cultivation of lands growing areca-palm.
202	On the east and north walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin [Kulōttuṅga-Chōḷadēva.]	Lost..	Do. ..	Stones missing. Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Gift of land by the assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam for feeding sampradāyins, during the festival of the temple of Tirumeṟkōyil-Āḻvār, on New-moon days and Vishus and while offerings are made to the Āḻvār of Meṟkōyil in the Vēdāntavēdya-maḍam.
203	On the same walls	Do. ..	Rājakēsarivarman alias [Kulōttuṅga]-Chōḷadēva.	48th year	Dō. ..	Stones missing. Begins with the same introduction. Seems to register a gift of land for feeding the itinerant Śivayōgins and Māhēśvaras in the Tirunāvukkarasu-maḍam.
204	On the north wall of the same maṇḍapa.	Do. ..	[Rājakēsari]varman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	[4]3rd ,, ...	Do. ..	Fragments. Begins with the same introduction. Refers to the temple of Teṉ-Tiruvēṅgaḍattāḻvār at Tribhuvana-mādēvi-chaturvēdimaṅgalam.
205	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	43rd ,, ...	Tamil and Grantha.	Damaged. States that persons who are qualified to do the services of bhaṭṭavritti, kidai, adaippu, kuṭṭam, accountancy (kaṇakku), carpentry (tachchu) and others should take up such services in the village only. Those who engage themselves in these services beyond this village will be considered to have transgressed the law, to have committed a fault against the great assembly and to have ruined the village.
206	Do.	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	23rd ,, ...	Tamil ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	42nd year ..	Tamil ..	Commences with the same introduction. Records that the lands belonging to the temple of Emalattu-Durgaiyār Oṉkārasundariyār, situated in the eastern hamlet of this village with the temple flower-garden and tank, were registered as a village gift to the said goddess under class 12. This land was renamed Bhūpālasundara-vilagam after demarcating the lands and fixing the boundaries.
208	On the side of the west veranda in the prākāra of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōḷadēva.	9th ,, ..	Do. ..	Commences with the introduction ஸ்வஸ்தி, etc. Records a gift of land to the weavers for supplying certain cloths to the temple. It is said of these weavers that they were the offspring of a Brahman with a Vaiśya (woman) and that as authorized by the Āgamas and Smritis, they had the privilege of weaving and supplying cloths to temples and kings.
209	On the same side	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	19th ,, ..	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. The tax-free lands already granted to the temple of Ūḍavi Tirunāṇikuḷi-Mahādēva in Mārka-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu were found insufficient to meet the daily expenses, incense, etc.; and the great assembly made an additional grant of tax-free land in the village of Tribhuvanamādēvi-chaturvēdimaṅgalam.
210	On the west side of the ruined maṇḍapa opposite the same temple.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rājadhirājadēva.	Makara, śu. di. Wednesday, Ārdrā.	Do. ..	Commences with the introduction ஸ்வஸ்திஸ்ரீ, etc. Gift of land as goldsmith's service-inam, to a goldsmith named Araṅgaṉ Komaraṉ alias Rājadhirāja-perundaṭṭaṉ who was required to do the work of a goldsmith for himself and for others within the village and its hamlets.
211	On a stone lying by the side of the same maṇḍapa.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	12th year	Do. ..	Much damaged.
212	On the sides of a pillar lying near the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	13th year, Siṁha, ba. di. Monday, ēkādaśi, Punarvasu.	Do. ..	The big men of the assembly decided that the tax antarāyam should be levied on those who cultivated the lands.
213	On fragments lying round the same temple.	..	....alias Tribhuvanachakravartin Kulōttuṅga....	.. ..	Do. ..	....
214	On the north base of the Ubhaya-Nachchiyār shrine in the Gaṅgavarāhēśvarasvāmin temple at **Tirukkanji** (French Settlements).	Paṇḍya ..	Tribhuvanachakravartin Parākrama-Paṇḍyadēva.	[4]th year, Mithuna, ba. di. Wednesday.	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Gaṅgaivara-nāṅgār.
215	On a slab lying in the same temple	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa I ..	40th year	Do. ..	Records that the bank of the tank at Tribhuvanamādēvi-chaturvēdimaṅgalam had breached and that Bhūtamaṅgalamuḍaiyaṉ Oṟṟiyūraṉ Bhūpālasundaraṉ alias Śōḷakōṉār had it repaired. The stone revetment was constructed by Śēṅgāḷūruḍaiyaṉ Araiyaṉ Tirumaḷapāḍi-Uḍaiyaṉ alias Maḷaiyappiyarāṉ on behalf of the former. The revetment was called Kulōttuṅgaśōḷaṉ.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same slab	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa (1)	44th year	Tamil ..	Refers to the same transaction and registers a gift of land by Śōḷakōnār for repairing the bank and constructing the stone revetment. The paddy accruing for the repair of the tank was being mixed up with the general dues from the village and the above noted repairs were not being attended to. In lieu of this paddy was now given land in Neṭṭaippakkam alias Bhūpālasundaramallūr, a hamlet of Tribhuvanamādēvi-chaturvēdimaṅgalam.
217	On the north wall of the central shrine in the Raṅganāthasvāmin temple at Tirumalpadi (Wandiwash taluk, North Arcot district).	..	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	19th ,, ...	Do. ..	Gift of certain taxes for burning lamps to the temple of Paḷḷikoṇḍa-Perumāḷ at Tiruvāypāḍi in Ponnūr-paṟṟu.
218	On the north and west walls of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇan ..	5th year, Āḍi ..	Do. ..	Lost in the middle. Gift of land for worship, repairs and festivals to the same temple.
219	On the east, north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4[0]th year ..	Do. ..	Gift of land by purchase as dēvadāna, to the temple of Vikrama-Chōḷa-Viṇṇagar-Āḻvār, by the residents of Tenmārrūr in Tenmārrūr-nāḍu, a sub-division of Palakuṉṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
220	On the west and south walls of the same shrine.	..	Sakalalōkachakravartin Rajanārāyaṇan ..	10th ,, ...	Do. ..	Records that the various festivals in the temple of Paḷḷikoṇḍa-Perumāḷ were to be conducted by collecting the dues from the persons who had undertaken to conduct these festivals.
221	On the same walls	..	Do. do.	17th year, Āḍi ..	Do. ..	Gift of taxes to the same temple for offerings.
222	Do.	..	Sakalalōkachakravartin Rājanārāyaṇan Śambuvarāya.	4th year	Do. ..	Gift of land to the same temple.
223	On the north and west walls of the Tāyar shrine in the same temple.	Vijayanagara	Achyutadēva-Mahārāya, son of Vīra-Narasiṅgadēva-Mahārāya, 'who instituted the elephant-hunt.'	Śaka 1458, Durmukhi, Mithuna, śu. di. . . . Kārttigai.	Do. ..	Gift of the village of Kiḻaṅguṟam in Vēḍalārmai, for the merit of Achyutadēva-Mahārāya by a resident of Kāñchipuram and by one of Tiruva[ṟ]pāḍi.
224	On the west wall of the same shrine	..	....	Parābhava, Māsi ..	Do. ..	Gift of lands to the same temple with remission of taxes.
225	On the south wall of the same shrine.	..	....	Virōdhi, Vaigāsi ..	Do. ..	Of the eight shares of land in Kuṉṟakkampūṇḍi given to eight Śrī-Vaiṣṇava Brāhmaṇas as adhyayanāṅga, four shares were misappropriated by Veḷḷaichchiyan and others. These latter were punished for their misconduct and the four shares were equally distributed for conducting worship, etc., in the shrines of Nammāḻvār and Bhāshyakārar.
226	On the rock near the maṇḍapa to the south of the same temple.	..	....	Manmatha Bhādrapada, śu. di. 11.	Telugu ..	Mentions the god Ādi-Raṅganātha of Tirupāpāḍi and a certain Viraṇa-Rāntu, a disciple of Lōgāchārya.
227	On the side of a brindāvana in the maṇḍapa of the Tirupaḷḷisvāmikōyil in the same village.	..	....	....	Do. ..	Gift of the terrace (koraḍu) by some private individuals.
228	On the north wall of the central shrine in the Taṭākapuriśvara temple at Madam (same taluk and district).	Vijayanagara	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1285, Śōbhakṛit, Tula śu. di. trayōdaśi, Friday, Rēvati.	Tamil ..	Gift of land to Bhuvanaikkabahudēva, a Māhēśvara of the temple of Kulandai-Āṇḍār at Madam by Gaṇḍaragūḷi Mādha-Nāyakar, [son of] pradhāni Sōmaya-daṇṇāyaka.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Vijayanagara.	Vīrapra'āpa Dēvarāya-Mahārāya ..	Śaka 1355, Pramādīcha, Kumbha, śu. di. daśami, Monday, Tiruvōṇam (Śravaṇa).	Tamil	Records the gift of Tirumuṅgakkāṇi to Amarakōṇār Kulandai-Āṇḍār, one of the Kaikkōḷars of the temple of Tiruvagniśvaramuḍaiya-Mahādēva. Aramvaḷatta-Nachchiyār and his elder sister paid a visit to Dēvarāya-Mahārāya and procured this gift.
230	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year	Do.	Gift of the two villages Maḷa-ūru and Kōḍaṇḍapuram for the festival in the month of Āṉi, worship and other expenses in the temple of Tiruvagniśvaramuḍaiya-Mahādēva at Kulattūr in Tenmārrūr-nāḍu a sub-division of Palakuṉṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam, by the residents, Agambaḍiyārs, Agambaḍi-Muḍaliārs and Paṇṇāṭṭavar of Annamaṅgaḷapparru of this district.
231	On the west and south walls of the same shrine.	.	....	Śaka 1406	Grantha ..	Records that Champa who was called Rājēndra-Chōḷa gave a Brahman-village, free of taxes, to 24 Brāhmaṇas for reciting the Vēdas in the presence of Agniśa.
232	On the same walls	Vijayanagara	Dēvarāya-Mahārāya	....	Grantha and Tamil.	Built in. Gives the genealogy of the king from Saṅgama. Records a gift of land to the temple by the king at the request of Aruṇaḷatta-Nāchchiyār.
233	On the south wall of the same shrine.	..	Sakalalōkachakravartin Rajanārāyaṇan Śambuvarāya.	7th year, Mēsha śu. di. trayōdaśi Wednesday, Uttiram.	Tamil ..	Registers the appointment of Meykāval in the temple referred to in No. 230 above.
234	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year ..	Do. ..	Gift of land for daily offerings to the temple of Agniśvara at Kulattūr, by Śeṅgēṇi Naḷayiravaṉ Ammaiyappaṉ alias Rājēndra-Chōḷa Śambuvarāyaṉ.
235	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	44th ,, ..	Do. ..	Middle portion lost and surface worn out. Seems to record a sale of land to the temple by the residents of Kulattūr. Mentions Ammaiyappaṉ alias Rājēndraśōḷachchambuvarāyaṉ.
236	Do.	Vijayanagara.	Vīra-Bukkaṇa-Uḍaiyar, son of Vīra Hariyaṇa-Uḍaiyar.	Śaka 1329, Prabhādi.	Do. ..	Gift of the village of Maḷavūr to the temple of Agniśvaramuḍaiya-Mahādēva.
237	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do. .	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Sale of land to a resident of Śaḷukki by the residents of Kulattūr on behalf of the same temple.
238	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarajadēva ..	4th ,, ..	Do. ..	Incomplete. Gift of additional land for sandal-paste, to the temple of Tiruvagniśvaramuḍaiya-Mahādēva at Kulattūr in Tenmārrūr-nāḍu a sub-division of Palakuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam by Śeṅgēṇi Ammaiyappaṉ Attimallaṉ alias Rājēndraśōḷachchambuvarāyaṉ.
239	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	3rd ,, ...	Do. .	Sale of land for a lamp to the temple of Kulandai-Āṇḍār at Kulattūr in Tenmārrūr-nāḍu, by a native of Naḍuvil-nāḍu.
240	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th ,, ...	Do. ..	Gift of the village of Āliyūr for daily worship and festivals in the temple of Agniśvaramuḍaiya-Mahādēva at Kulattūr.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same walls	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	5th year	Tamil ..	Damaged. Gift of paddy for the midnight service in the same temple.
242	Do.	Do. ..	Vikrama-Chôḷadêva	3rd ,, ...	Do. ..	Built in. Gift of land for feeding the devotees in the temple of Agniśvaramuḍaiya-Mahâdêva, by a Brahman residing in Vikramaśôḷa-chaturvêdimaṅgalam, an independent village in Paḍuvûr-kôṭṭam.
243	On the west wall of the same maṇḍapa.	Vijaya-nagara.	Kampaṇa-Uḍaiyar son of Vîra-Bokkaṇa-Uḍaiyar.	Parâbhava, Dhanus, ba. di. êkâdaśi, Sunday, Śôdi (Svâti).	Do. ..	Registers the assignment of the service of the accountant of the temple of Kuḷandai-Aṇḍâr, on one of the Mahêśvaras of the temple.
244	On the south wall of the same maṇḍapa	..	Sakalalôkachakravartin Râjanârâyaṇa ..	6th year, Âdi ..	Do. ..	Assignment of the appointment of accountant of the interior section of the same temple.
245	On the same wall	..	Sakalalôkachakravartin Râjanârâyaṇa-Śambuvarâya.	6th year Siṁha, śu. di. prathamâ, Sunday, Makha.	Do. ..	Records a similar transaction in the temple of Agniśvaramuḍaiya-Mahâdêva.
246	Do.	Paṇḍya ..	Tribhuvanachakravartin Kônêrinmai-koṇḍa Sundara-Paṇḍyadêva.	13 + 2nd year ..	Do. ..	Gift of land for worship and daily expenses in the same temple.
247	Do.	..	Maṟavarman Tribhuvanachakravartin Vîra-Paṇḍyadêva.	....	Grantha ..	This inscription is engraved below No. 246 above and records that it was engraved at the instance of Hastimalla.
248	On a slab lying inside the same maṇḍapa	Paṇḍya ..	....	Doubtful	Tamil ..	Damaged.
249	On the south wall of the Svayaṁbhuliṅgam shrine in the first prâkâra of the same temple.	..	....	....	Do. ..	This is the gift of pradhâni Viṭṭappar, son of Apparaśar.
250	On the north wall of the same prâkâra.	Paṇḍya	[Maṟavarman] Tribhuvanachakravartin Vîra-Paṇḍyadêva.	4th year	Do. ..	Damaged. Gift of paddy and money for offerings and lamps to the image of Puvananâyakêśvaramuḍaiya-Nâyanâr set up by one of the Kaikkôḷars of the village.
251	On the south wall of the same prâkâra.	Vijaya-nagara.	Hariyaṇa-Uḍaiyar	Śaka 1305, Rudhirôdgâri, Mîna, śu. di. pûrṇai, (paurṇamî), Monday, Uttiram.	Do. ..	Unfinished. Gift of land for worship by Uttama-Nambi Karuṇjirutanâyan of Śiru-Puḷûr in Vîrapâṇḍiyapa alias Sundara-Paṇḍya-chaturvêdimaṅgalam in Śôḷa-maṇḍalam, to the shrine of Saptamâtṛis set up by him in the temple of Kuḷandai-Aṇḍâr.
252	On the east wall of the same prâkâra.	Chôḷa ..	Tribhuvanachakravartin Rajadhirâjadêva.	11th year, Mâśi ..	Do.	Built in in the middle. Registers a political compact entered into between Śeṅgêṇi-Miṇḍan Śiyan Pallavaṇḍan alias Śambuvarâyan on one side and Śeṅgêṇi Attiṉaliṉ alias Râjêndraśôḷa-Śambuvarâya and Ôḍuvaṉ alias Rajagambirachchambuvarâya on the other, by which it was agreed that they would not break the terms of the compact.
253	On the same wall	Do. ..	Tribhuvanachakravartin Râjarâjadêva (III).	3rd ,, ...	Do. ..	Gift of 32 cows for a lamp to the temple of Tiruvagniśvaramuḍaiya-Mahâdêva at Kulattûr, by a native of Venkarpakkam in Môndûr-nâḍu a sub-division of Ammarkôṭṭam a district of Jayaṅgoṇḍaśôḷa-maṇḍalam.
254	Do.	Do. ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	11th ,, ...	Do. ..	Registers a compact similar to that of No. 252 above between Kûḍal-Aṟaśanârâyaṇaṉ Âlappiṟandaṉ alias Kâḍavarâyaṉ and Śeṅgêṇi Virasôḷaṉ Attimallaṉ alias Kulôttuṅgaśôḷa Śambuvarâyar.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	2 [6]th year ..	Tamil ..	Gift of land in Kôḍaṇḍapuram in Iṉjipêḍu-nâḍu a sub-division of Palakuṟṟa-kôṭṭam for lamp to the temple of Tiruvagniśvaramuḍaiya-Mahâdêva.
256	Do.	Do. ..	Râjarâjadêva	10th ,, ...	Do. ..	Gift of cows for a lamp to the temple of Kuḷandai-Aṇḍâr at Kulattûr by Śeṇḍâmaraikkaṇṇaṉ Śôḷakôṉ, a veḷḷâḷa of Uṟṟukkâḍu.
257	Do.	Vijaya-nagara.	Vîra-Bokkaṇṇa-Uḍaiyar, son of Vîra-Hariyaṇa-Uḍaiyar.	Śaka 1325, Svabhânu, Mêsha, ba. di. trayôdaśi, Monday, Sadaiyam.	Do. ..	Gift of two houses to a certain individual who was assigned as a servant in the temple of Kuḷandai-Aṇḍar.
258	Do.	..	....	Parthiva, Âṇi ..	Do ..	Records the sale of a house-site to Bhuvanêkabâhudêva, manager of a maṭha.
259	Do.	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	46th year ..	Do. ..	Built in below and at the end. Seems to record a gift of land to the temple of Agniśvaramuḍaiyar for opening a flower-garden and digging a fresh-water tank.
260	Do.	Vijaya-nagara.	Vîra-Bûkkaṇa-Uḍaiyar, son of Vîra-Hariyaṇa-Uḍaiyar.	Śaka 1325, Svabhânu, Mêsha, śu. di. daśami, Monday, Sadaiyam.	Do. ..	Gift of the village of Maḷavûr free of taxes, by Vîra-Puliyarâya-Uḍaiyar, son of Vîra-Bûkkaṇa-Uḍaiyar, to the temple of Agniśvaramuḍaiya-Mahâdêva, for an offering, two perpetual lamps, twilight lamp, for festivals, worship, repairs and flower-garden.
261	On the east wall of the mahâ-maṇḍapa in the same temple.	..	. . . dêva-Mahârâja	Aṅgira, Karttigai	Do. ..	Built in at the end. Seems to record a gift of land.
262	On the east wall of the Brihannâyaki-Amman shrine in the second prâkâra of the same temple.	Do.	Vîra-Bokkaṇṇa-Uḍaiyar, [son of] Vîra Hariyaṇa-[Uḍaiyar].	Śaka 132*, Parthiva, Makara-Saṅkrânti.	Do. ..	Gift of land for a lamp to be burnt at the service called Gaṅgêyaṉ-śandi after the donor Râjarâjaṉ Gaṅgêyaṉ.
263	On the same wall	..	....	....	Tamil verse ..	....
264	On the west wall of the kalyâṇa-maṇḍapa in the same prâkâra.	..	....	Śukla, Karttigai 21.	Tamil ..	Assignment of Śidâri-kaṇiyâṭchi (service) on a certain individual with the gift of land and distribution daily of the cooked rice attached to that office.
265	On the south wall of the same maṇḍapa.	..	Sakalalôkachakravartin Rajanârâyaṇa Śambuvarâya.	12th year ..	Do. ..	Records that the maṇḍapa was constructed by a dancing girl of the temple of Kuḷandai-Aṇḍâr.
266	On the wall of the ruined shrine on the south side of the same prâkâra.	Vijaya-nagara.	Kampaṇa-Uḍaiyar	Viśvâvasu, Karkaṭaka, ba. di. Tritiyâ, Sunday, Aviṭṭam (Dhaniṣhṭa.)	Do. ..	Registers the services of tirukkaiyôṭṭi and singing before the god in the name of certain devotees in (the temple of) Tirumuḍuguṇṇam.
267	On the left side of the outer gôpura of the same prâkâra.	Do.	Kampaṇa-Uḍaiyar, son of Vîra-Bokkaṇa-Uḍaiyar.	Śaka 1285, Virôdhikrit.	Do. ..	Records that the gôpura called Gaṇḍaraguḷimârâyaṇâyakaṉ-tirugôpuram in the second prâkâra in the temple of Tiruvagniśvaramuḍaiya-Mahâdêva at Kulattûr was the gift of Gaṇḍaraguḷimârâya-Nâyakkaṉ, son of Sômaya-Daṇṇâyakkar on the occasion of the capture by him of Veṉṟumaṉkoṇḍa-Śambuvarâyar and Râjagambiraṉ-malai.
268	On the right side of the same gôpura.	Do.	Kampaṇṇa	....	Tamil verse ..	Verse in praise of Bukkaṇa, Kampaṇa and Sômaya-daṇṇâyaka. Seems to record the construction of the gôpura by Gaṇḍaraguḷi.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
269	On the same side.	..	....	....	Tamil ..	This gōpura and the doorway are the gifts of Tuṇāṇḍār Arulār.
270	On a slab set up by the side of the same gōpura.	Vijaya-nagara.	Viraprataṭpa Achyutayadēva-Mahāraya ..	Śaka 1452, Vikriti, Rishabha śu. di. daśami, Monday, Tiruvōṇam (Śravana).	Do. ..	Gift of certain taxes to the temple of Tiruvagniśvaram-udaiya-Mahādēva for conducting the mahāpūja.
271	On the south wall of the same prākāra.	Do.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Krōdhi, Aippaśi ..	Do. ..	Records that the walls of the second prakāra of the Kulandai-Āṇḍār temple was built by Tirunallikiḷāṉ Nallakamban Teṉṉavarāyaṉ of Iḷaṅgāḍu.
272	Over an image of Durgā cut on the boulder called Rājakkal to the south of the same temple.	..	....	2*th year	Do. ..	This is the Bhagavati cut by Naḍuṅgāṉilai.
273	On the same boulder	Chōḷa ..	Kulōttuṅga-Chōḷadēva	43rd ,, ...	Do. ..	Gift of 48 sheep for ½ lamp to the temple of Tiruvagniśvaram-Udaiyar, by Bhuvamāśvaran of Nariyanpākkam in Paṇaiyūr-nāḍu for having killed by mistake with an arrow while aiming at a deer Ponnaṉ Achchiruvaṉ of Śaṅgarambākkam in Oymā-nāḍu.
274	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	40th ,, ..	Do. ..	Incomplete and damaged. Seems to refer to an accident similar to that of No. 273 above and records a gift of ½ lamp.
275	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	41st ,, ..	Do. ..	Damaged.
276	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	49th ,, ..	Do. ..	Incomplete. Mentions the temple of Tiruvagniśvaram-Uḍaiyar.
277	Do.	Do. ..	Do.	43rd ,, ..	Do. ..	Gift of 12 sheep for ¼ lamp to the same temple.
278	Do.	Do. ..	Do.	3[8]th,, ..	Do. ..	Refers to an accident in a deer hunt as in No. 273 above and records a gift of ½ lamp to be burnt in the Agniśvaram-Uḍaiyar temple.
279	Do.	Do. ..	Do.	38th ,, ..	Do. ..	Refers to a similar accident as in No. 273 above and records a gift of ½ lamp.
280	Do.	Do. ..	(Kulōttuṅga I)	....	Do. ..	Begins with the introduction ಸ್ವಸ್ತಿಶ್ರೀ ಮೆೞ. Seems to record a gift of lamp to the same temple.
281	Do.	Do. ..	Rājakēsarivarman alias Rājēndra-Chōḷadēva.	2nd year ..	Do. ..	Begins with the introduction ಶ್ರೀಪ್ರಕಾಶ, etc. Seems to record a gift of lamp.
282	On the side of the veranda of the ruined maṇḍapa in a field to the south of the same temple.	..	....	[Śaka]1422, Raudri	Tamil verse ..	Registers that Chennaya Krishṇaya built a shrine for Śambandar at Kuḷandai.
283	On the side of a boulder called Sarukkamparai about a furlong to the south of the same village.	Pallava ..	Vijaya-Kampavikramavarman	26th year ..	Tamil ..	Gift of land by purchase for the maintenance of the tank (ēripaṭṭi).
284	On a rock near a pond called Veṇgalamma-kuṭṭai in the same village.	Vijaya-nagara.	Kumāra-Kampaṇa	Ānanda, Ādi ..	Do. ..	States that this pond was dug by a certain Tiruppaṇi-Naṭchchiyar, a dancing girl of the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On a rock near another pond called Aṇṇamalaiyāṉ-kuṭṭai in the same village.	..	....	Śaka 14[9]4, Durmati.	Tamil ..	Records a gift of land by Śennaya-Krishṇaya for burning four lamps and for fetching a potful of water for the sacred bath.
286	On the north wall of the central shrine in the ruined Śiva temple at Āyur (Tiruvaṇṇāmalai taluk, same district).	..	....	22nd year, Āvani 31	Do. ..	Damaged. Seems to record a gift of land.
287	On the same wall	..	Tribhuvanachakravartin Kōnērimel-koṇḍāṉ.	....	Do. ..	Incomplete. Seems to record a gift of land. Mentions Hoysaḷa-nāḍu and Aḍappattu-Ilakkappar.
288	On the west wall of the same shrine.	..	....	Śaka 1193, Dhanus, śu. di. prathamā, Friday, Mūla.	Do. ..	Incomplete. Seems to record a gift of land to the temple of Tiruvagattīśvaramuḍaiya-Nayaṇār at Āyur in Śeṅgunra-nāḍu of Vāṇagappāḍi on the northern bank of Peṇṇār a subdivision of Rājaraja-valanāḍu.
289	On the south wall of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉēṟiṉ-maikoṇḍāṉ Vikrama-Pāṇḍyadēva.	6th year, Paṅguṇi.	Do. ..	Records an order of Maḷḷaya-Daṇḍanāyakkar. Gift of land for conducting a festival on the day of Punarvasu to the temple of Tiruvagattīśvaram-Uḍaiyar at Āyur in Śiṅgamaḷaiparru.
290	Do.	Pallava ..	Śakalabhuvanachakravartin [Peruñjiṅga-dēḷva.	32nd year, Mēsha, śu. di. prathamā, [Monday], Tiruvādirai (Ārdrā).	Do. ..	Damaged and incomplete. Mentions Mānābharaṇa Śēḍiyarāyar and Tiruvagattīśuramuḍaiya-Nayaṇār.
291	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Śakalabhuvanachakravartin Kōpperuñ-jiṅgadēva.	8[5]th year, Tulā, śu. di. pañchamī, [Thursday], Mūla.	Do. ..	Unfinished. Seems to record a gift of the image of Aṣṭradēva by the oil merchants (vāṇigar), who are introduced with numerous titles, to the temple of Tiruvagattīśvaramuḍaiya-Nayaṇār of Āyur in Śēḍi-maṇḍalam on the northern bank of Peṇṇār.
292	On the same wall	Hoysaḷa ..	Vīra-Ballāḷadēva	....	Grantha ..	Incomplete.
293	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kōṉērimelko[ṇḍāṉ].....	....	Tamil ..	Damaged and stone taken off in the middle. Seems to register a gift of land.
294	On the north wall of the same maṇḍapa.	Vijayana-gara.	Vīra-Kampaṇa-Uḍaiyar	.. .. Rākshasa, Mithuna, śu. di. chaturthi, Sunday, Pushya.	Do. ..	Damaged. Gift of land.
295	On the same wall	..	....	Vikrama, Vṛischika, śu. di. chaturdaśi, Friday Aśvati.	Do. ..	Much damaged. Seems to record a gift of land to a certain number of Chaturvēdibhaṭṭas and to the temple of [Vikrama]-Perumāḷ.
296	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	[20]th year, Tulā, ba. di. tṛitīyā, Monday, Rōhiṇī.	Do. ..	Records a gift of land.
297	On the west wall of the same maṇḍapa.	Vijayana-gara.	Kampaṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Śaka, 12[74], [Nandana], Kanyā, śu. di. [Purṇai] (Paurṇami), Monday, [Rēvati].	Do. ..	Seems to record a gift of a Brahman village called Sōmanāthapura-chaturvēdimaṅgalam in Śiṅgamaḷaiparru in Śēḍi-maṇḍalam in Śeṅgunra-nāḍu in Vāṇagōppāḍi on the northern bank of Peṇṇai by Sōmappa, the pradhāni of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the same wall	Vijayanagara.	Kampaṇa-Uḍaiyar	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mṛigaśīrsha.	Tamil ..	Registers a gift of land to a Brahman residing in Kuḍalor alias Poyyai Śrīdhara-chaturvēdimaṅgalam for adhyayana on special days and during the festival in the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār at Āvur of Śedimaṇḍalam alias Śiṅgamalaippaṛṛu.
299	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	4th year, Makara, śu. di. pañchami, Monday, Revati.	Do. ..	Records the rate of taxes fixed on the various crops grown on the lands.
300	On the same wall	Pallava ..	Sakalabhuvanachakravartin Perumjiṅgadēva.	32nd year, Mēsha, śu. di. prathamā, Sunday, Mūla.	Do. ..	Gift of land for supplying sandal-paste and scented powder for bath to the same temple.
301	Do.	..	....	...	Do. ..	Records a gift of white chauri by Sundara-Pāṇḍyakōvalarāyaṇ.
302	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin [Sundara]-Pāṇḍyadēva.	12th year	Do. ..	Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.
303	On a pillar by the side of the same maṇḍapa.	Do. ..	Vira-Pāṇḍyadēva	11th ,, ...	Do. ..	This is the sacred maṇḍapa of Kuḍināyaṇār Narasiṅgadēvar.
304	On the north wall of the Gaṇapati shrine in the same temple.	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Vira-Bokkaṇa-Uḍaiyar.	Vilambi, Kumbha, ba. di. Friday, Mūla.	Do. ..	Records the gift of the village of Kūvākkōḷi as a hamlet of the village of Sōmanāthapura-chaturvēdimaṅgalam.
305	On the west wall of the same shrine.	Do.	Do. do.	Vilambi, Kumbha, ba. di. navami, Friday, Mula.	Do. ..	Registers that Viśvēśvaradēva of Periyamaḍam at Tiruvaṇpāmalai made a gift of the village of Erpakkam to the mahājanas of Vaiyppūr alias Sōmanāthapura-chaturvēdimaṅgalam, an agrahāra in Śiṅgamalaippaṛṛu, in exchange for Kūvakkōḷi which belonged to him as the mahājanas secured an order of the king assigning the latter as a hamlet of Sōmanāthapura.
306	On the south wall of the same shrine.	..	Sakalalōkachakravartin Rājanarāyaṇaṇ ..	23rd year, Āḍi ..	Do. ..	Gift of land free of taxes to a certain Brahman for conducting the worship in the temples of Vaippūr-Kūvakkōḷi, the hamlet of Sōmanāthapura-chaturvēdimaṅgalam. Refers to Timappaṇar brother-in-law (of the king).
307	On the north, west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	24th year	Do. ..	Gift of land for offerings to the temple of Tirumāḍappāṛṛi-Uḍaiyar at Āvur in Vāṇaṅgappāḍi on the northern bank of the Peṇṇār at the request of Nallulāṇ Viṇṇi Attimallaṇ alias Araiyarābharaṇavaṇavēlāṇ, while Rājarāja Vāṇakōvaraiyar was residing at Perumbarrappuliyūr (i.e., Chidambaram). The letters appear to belong to a later date.
308	On the south wall of the Amman shrine in the same temple.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1371, Pramōdūta, Makara, śu. di. dvadaśi, Monday, Svati.	Do. ..	Gift of land free of taxes to Vāṇādaṛāyar by the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār at Āvur.
309	On the west wall of the same shrine.	Do.	Dēvarāya-Mahārāya, son of Mallikarjunadēva-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1405, Śōbhakṛit. . . . śu. di. saptami, Pushya.	Do. ..	Middle stone completely pesled off. Seems to record gift of taxes to Vāṇādaṛāyar as araśukāval-vari.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the east wall of the same shrine.	Saḷuva ..	Narasiṅgadēva-Mahārāya	Śaka 1393, Vikṛiti, Aippaśi 13, trayōdaśi, Monday, Aśvati.	Tamil ..	Built in. Mentions Annamarasar agent of the king and the temples of Tiruvagattīśvaramuḍaiya-Nāyaṇār and Añjaleṉga-Perumāḷ at Āvur and refers to Oḍḍiyaṇ disturbance.
311	On a boulder in the central shrine in the ruined Vishṇu temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	Doubtful	Do. ..	Seems to record a gift of dry land to the temple of Karumāṇikkattāḷvār at Āvur.
312	On a rock in a field at Pujaripatti, hamlet of Ilavampatti (Omalur taluk, Salem district).	Vijayanagara.	Vīrapratāpa Śrīraṅgadēva-Mahārāya ..	Kaliyuga 4756, Saka 1577, Manmatha, Āṇi, 10, Paurṇami, Friday, Mūla.	Do. ..	Gift of the village of Ilavampaṭṭi which was renamed Kaḷḷasanāthapuram for conducting festivals in the temple of Śrīkaḷḷasanātha and Ammai Śivakāmi ar Tāramaṅgalam, by Immaḍikaṭṭi Muḍaliyār, a member of the community of Vaṇaṅgāmuḍi-Muḍaliyārs of the place.
313	On a slab near a Māriyamman temple in the same hamlet.	..	....	....	Do. ..	Gift of thirty kaḷañju of gold to (the temple of) Puḷaḷūrdēva by a private individual.
314	On the reverse of the same slab ..	..	....	....	Do. ..	Gift of five kaḷañju of gold to the same god by a private individual.
315	On the north wall of the central shrine in the Kaḷḷasanātha temple at Taramangalam (same taluk and district).	..	....	....	Do. ..	First section of the inscription is very much damaged. Records that certain portions of the temple were reconstructed and that certain images were set up and consecrated by Immuḍikaṭṭi-Muḍaliyār of the Vaṇaṅgāmuḍi-Muḍaliyār community.
316	On the north wall of the prakara of the same temple.	Mysore ..	Chikkadēvarāya	Kaliyuga 4780, Siddhārthi, Sittirai 10, Monday, saptami, Punarvasu.	Do. ..	Records that Kempayya, the son of Sāmayya of Mysore, and the agent of the king set up and consecrated the images of Subrahmaṇya and the Aruvattumūvar in the temple.
317	On a slab on the road-side, 10½ miles from Dharmapuri on the Dharmapuri-Krishnagiri road (same district).	Vijayanagara.	Vira-Bukkarāya	Parābhava	Do. ..	Records that the hamlet of Ponnēri was given by Rāmanāyaṇ, a local chief of Tagaḍūr-nāḍu in Edirilisōḷa-maṇḍalam for (the temple of) Ponnakkūttar.
318	On the top of a hillock called Kuchakal near Pulahalli, a hamlet of Bettamugalalam (Hosur taluk and same district).	Hoysaḷa ..	Vira-Rāmanāthadēva	....	Do. ..	Fragment.
319	On a hero-stone in Bairamangalam (same taluk and district).	Do. ..	Tribhuvanachakravartin Vira-Rāmanāthadēva.	31st year, Karttigai	Do. ..	Mentions that Annam alai, son of . . . . toruvaḷaṇ, was killed by a tiger in a hunt.
320	On a boulder in a field near a heap of rocks called Nallagutta in the same village.	..	Vira . . . . . Uḍaiyar	Śaka 1303, Dunmati, Tai 12, trayōdaśi, Friday.	Do. ..	Much damaged.
321	On a pillar in the maṇḍapa at the northern entrance into the Malḷēśvara temple at Bezwada (Bezwada taluk, Kistna district).	..	....	Śaka 1151, Māghabahuḷa, chaturdaśi, Wednesday.	Telugu ..	Gift of 25 cows for a perpetual lamp to the god Maḷḷīśvara-Mahādēva (of) Bejavaḍa by Maḷḷi-Dēsaṭi, son of Proḷi-Dēsaṭi, of the fourth caste a descendant of Ghaḍikōṭa Guṇḍa, lord of Tumburu-nāḍu and a devotee of the god Jōti-Siddhavaṭēśvara. The boyi that was to supply the daily ghee was granted 1 puṭṭi of land.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same pillar	..	....	Śaka 1055, Uttarāyaṇa-saṁkrānti.	Telugu ..	Damaged. Records that a certain seṭṭi of the Parvatāla family made provision for a perpetual lamp in the temple of the same god.
323	Do.	..	....	Śaka 1075	Do. (verse).	Gift of 55 sheep for a perpetual lamp to the same god by Kantamma who was the paternal aunt of Nāgārjuna, the treasurer (dhanadhyaksha) of Boddana-Nārāyaṇa and who set up an image of the goddess Gauri for the god.
324	Do.	..	....	Śaka 1163, Śivarātri.	Sanskrit (verse) and Telugu.	Registers the gift of 25 cows for a perpetual lamp to the same deity by the Vaiśya Paruva Anni-seṭṭi of Goṇṭūru who was 'a lord of Penugoṇḍa' and belonged to the Pendlikula-gōtra.
325	On a pillar near the same entrance.	Vijayanagara.	Krishṇadēva-Mahārāya	Yuva, Phālguṇa śu. 5, Thursday.	Telugu ..	Damaged. Refers to an edict set up under the orders of the king by Rāyasam Koṇḍamarasu with reference to the Koṇḍapalli and Koṇḍavīḍu provinces (rājya).
326	On a mutilated pedestal stone in the same temple.	..	....	....	Sanskrit (verse)	Fragment. Mentions a chief named Baḍa.
327	On the east face of the Nandi-pillar set up in front of the Mōlasthānēśvara temple at **Nadendla** (Narasaraopet taluk, Guntur district).	[Koṇḍapaḍumaṭi.]	Malla, son of Maṇḍa and Kundāmbā ..	Śaka 1069	Do.	Records the king's provision for a perpetual lamp in the temple of god Śiva at Nāḍiṇḍla. The king was the lord of 'Giripraṭṭohi (i.e., Koṇḍapaḍumara) which comprised 73 villages'.
328	In the same place	..	....	Śaka 1072, Uttarāyaṇa-saṁkrānti.	Telugu ..	Gift of sheep by Kunda [mā], the wife of Mahāmaṇḍalēśvara Maṇḍarāja to the same temple. See the above number.
329	On the left door-jamb of the northern entrance into the mukhamaṇḍapa of the same temple.	..	....	Śaka 1055, Uttarāyaṇa-saṁkrānti.	Do. (verse and prose).	Gift of 12 biruda-gaḍyas for a perpetual lamp in the same temple by Sūramā, wife of Śuddanabōyi. The five pūjāris of the temple received the money and provided the necessary ghee for the lamp.
330	On the right door-jamb of the same maṇḍapa.	..	....	Śaka 1078, Uttarāyaṇa-saṁkrānti.	Telugu (verse and prose).	Registers the gift of 55 sheep made for a perpetual lamp in the same temple by Nārāyaṇa, the brother-in-law of [Ba]ḍēya Nāgarāja, who was the son of Velanāṭi-Daṇḍanāyaka Vēmi-Nāyaka, a Brahman of the Mulaghaṭika family and the Bhāradvāja-gōtra. In the damaged verse portion is mentioned Gōṅka-Bhūpati.
331	On the south-east pillar in the Kalyāṇa-maṇḍapa of the Trikōṭīśvara temple at **Kotappakonda** (same taluk and district).	..	....	....	Telugu ..	Damaged. Seems to register the gift of a lamp to the god Trikōṭīśvara-Mahādēva of Kāvūru by Paṇḍanāyaka Mumma [ha]-Nāyaka of the Chaturṭṭhakula.
332	On the north-west pillar in the same place.	..	....	Śaka 1[0]75, Viṣhu-saṁkrānti.	Do. ..	Gift of a perpetual lamp to the same deity by Daiyana-Pregaḍa Sōmana the muḍiseli of Mahāmaṇḍalika Boḍḍana-Nārāya.
333	On a slab set up near a well at **Nambur** (Guntur taluk, same district).	..	....	Śaka 1448, Vyaya, Chaitra, śu. 15, Thursday.	Do. ..	Registers the terms of the settlement of the land under the donative-tank (dharma-cheruvu) dug by Kommarāja at Nambūru.

C.—Stone inscriptions copied in 1919—*cont*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	To the left of the entrance into the maṇḍapa before the central shrine in the Śrīkākuḷēśvara temple at **Srikakulam** (Divi taluk, Kistna district).	....	....	....	Telugu ..	Damaged. Seems to register a gift of land made for a lamp to the god Śrīvallabha, Śrīkākolanu by a certain Malli-Nāyaka.
335	On a pillar in the maṇḍapa in front of the west gōpura of the Bhīmēśvara temple at **Drakshārāma** (Ramachandrapuram taluk, Godavari district).	Gajapati ..	Vīra-Mukunda-Gajapati Mahādēva ..	10th year, Makara, di. 5, kri, (i.e., Kṛishṇa) 7, Thursday, Akshaya, Pushya ba. 7, Thursday.	Do. ..	States that the king, while ruling from his throne at Kaṭaka (i.e., Cuttack) having conquered the Gauḍa (country) giving promise of favour to the Gauḍa king, and having performed the pearl tulāpurusha and other donations at the Gaṅgā(?) (Ganges), remitted the duties on the marriages in the twenty-seven sthalas attached to Rājamahēndravaram.
336	On the upper tier in the east wall of the Bhīmēśvara temple at **Bhimavaram** (Cocanada taluk, same district).	Eastern Chaḷukya.	Sarvalōkāśraya śrī-Viṣhṇuvardhana-Mahārāja.	26th year, Vṛischika-saṅkrānti, Sunday.	Do. ..	Incomplete.
337	On the same tier	Do.	Do.	[6]5th year, Dhanus, lunar eclipse.	Do. ..	Incomplete. Records gift of a perpetual lamp to the god Chaḷukya-Bhīmēśvara. Mentions Uḍayar śrī-Rājēndra.
338	On a mutilated image lying near the Buddhist ruins in **Salihundam** (Chicacole taluk, Ganjam district).	....	....	....	Nāgarī ..	Fragment. Seems to refer to some ācāryōpādhyaya.
339 to 342	On the prabhas of four Buddhist images set up in the same village.	....	....	....	..	All these give the usual Buddhist formula beginning 'Yedharmma hētuprabhava', etc.

D.—List of photographs taken during 1918–19.

Number (continued from the last report)	Locality.	Description.	Size of negative.
508	Hampi ..	Stone lion in the Pampāpati temple	Half plate.
509	Do. ..	Krishnarāya and his two consorts (?) in the same temple.	Do.
510	Do. ..	Stone image of Sūryanārāyana in the same temple ..	Do.
511	Do. ..	Do. Bhīma (?) at the entrance into one of the Palace-gates.	Do.
512	Tādpatri ..	Sculpture in relief of a pig and a dagger in the Rāmēśvara temple.	Do.
513	Avanigadda ..	Pillars of front gōpura within the Vishnu temple ..	Do.
514	Gaṇapēśvaram.	Stone image of Bhairava in the Śiva temple	Do.
515	Bezwada ..	Sculptural ornament of a group of women playing at *kōlāṭṭam* in the Mallēśvara temple.	Do.
516	Drākshārāma ..	View of the Śiva temple and the tank	Do.
517	Do. ..	Another view do.	Do.
518	Do. ..	Stone model of a temple placed within the same temple.	Do.
519	Do. ..	Jaina (?) stone image in the same temple	Do.
520	Do. ..	View of the west gōpura of the same temple	Do.
521	Do. ..	Details from the same gōpura	Do.
522	Do. ..	Stone image of Subrahmanya (?) (two serpents entwined) in the same temple.	Do.
523–524	Do. ..	Bronze image of an elephant in the same temple ..	Do.
525	Do. ..	Do. Naṭarāja in the same temple	Do.
526	Do. ..	Do. three other deities (?) in the same temple	Do.
527	Do. ..	Stone inscriptions ,, ,, ..	Full plate.
528	Do. ..	View of the central shrine ,, ..	Do.
529	Do. ..	Do. verandah round the central shrine ..	Half plate.
530	Bhīmavaram ..	Stone image of a Yakshī (?) in the Śiva temple ..	Do.
531	Do. ..	Stone model of a temple in the same temple	Do.
532	Do. ..	View of Dhvajastambha outside the same temple ..	Do.
533–534	Do. ..	Stone pillar with an image and inscription placed within the temple.	Do.
535	Do. ..	Stone image of Lakshmī-Nārāyana in the Vishnu temple.	Do.
536	Do. ..	Stone image of Garuda-Nārāyana in the same temple.	Do.
537	Do. ..	View of the base of the central shrine of the same temple.	Do.
538	Makhalingam ..	Full view of the gōpura of the Sōmēśvara temple ..	Do.
539–541	Do. ..	Detail of sculptures from the same temple	Full plate.
542	Do. ..	Gateway of the second entrance of the Mukhalingēśvara temple.	Do.
543	Do. ..	Stone image of Tāndavamūrti in the same temple ..	Half plate.
544	Do. ..	Do. Ādisēsha do. ..	Do.
545	Do. ..	Do. Mātangi do. ..	Do.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19, calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

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

1. *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 Nov. 28 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 "Magha" is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Cholas.
		Rājakēsarivarman.
1918	346 and 348	5th year, Kanni, Lunar eclipse.
		Details not enough for verification.
		Rājakēsarivarman Rājarāja I.
,,	489	1[4]th year, Āni, Monday, Tiruvōnam = Monday, 5th June A.D. 999, which fell within the 14th year of the reign of Rājakēsarivarman Rājarāja I, as determined by Kielhorn. Reign commenced between 25th June and 25th July A.D. 985. (Ep. Ind. Vol. IX, page 217.) On this day nakshatra Śravana or Tiruvōnam ended about 38 ghaṭikas after mean sunrise.
		Parakēsarivarman Rājendra-Chōla.
1919	187	29th year, Mithuna, Sunday, Viśākhā. = Sunday, 22nd June A.D. 1040. On this day Viśākha nakshatra commenced at 7 ghaṭikas after sunrise, ending next day at 6 ghaṭikas after mean sunrise.
,,	189	16th year, Mithuna, Friday, Uttiraṭṭādi. In Mithuna, A.D. 1027, at the beginning of 16th year, Uttiraṭṭādi commenced on Tuesday 27th June and ended on Wednesday 28th June. In Mithuna, A.D. 1028, at the end of the 16th year, the same nakshatra began on Sunday 16th June and ended on Monday 17th June. The date seems irregular.
		Rājakēsarivarman Rājādhirājadēva I.
	176	30th year, Mīna, Wednesday, Uttiram. = Wednesday 2nd March A.D. 1048. In Mīna A.D. 1047–48, which was the 30th year of this reign, nakshatra Uttiram or Uttara-Phalguni began on Wednesday 2nd March A.D. 1048 at 13 ghaṭikas after mean sunrise and ended next day at 12 ghaṭikas after sunrise.
,,	210	Year lost, Makara, śu. di. Wednesday, Tiruvādirai (Ārdrā). Details cannot be verified for want of regnal year. Every three or seven years, Wednesday in any month would be a day of "Ārdrā."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Cholas—*cont.*
		Parakēsarivarman Rājēndradēva.
1919	179	7th year, Mithuna, ba. di. 4, Thursday, Aviṭṭam. The day intended was apparently Thursday, 3rd June A.D. 1059, on which day nakshatra "Aviṭṭam" or "Śravishṭha" ended at 20¾ ghaṭikas after mean sunrise. But the tithi was ba. 5 and not ba. 4 and it ended at 27¼ ghaṭikas after mean sunrise. Note.—Ba. 4 probably an error for ba. 5.
,,	180	6th year, Vṛiśchika, ba. di. 13, Tuesday, Svāti. In 1057 A.D. which fell in the 6th year of the reign, Tuesday 25th November (= Vṛiśchika) was a day of "Svāti," which nakshatra began at 3½ ghaṭikas after sunrise ending next day at 2 ghaṭikas after mean sunrise: but the tithi was the beginning of the 12th, not of the 13th in Bahuḷa-paksha.
,,	181	6th year, Mēsha, śu. di. 13, Hasta, Thursday. =Thursday, 9th April A.D. 1058, on which day Śukla 13 ended at 36½ ghaṭikas after mean sunrise and nakshatra "Hasta" at 41½ ghaṭikas.
,,	183	7th year, Kanyā, Sunday, Pūrṇadam (Pūrvāshāḍhā). = Sunday, 27th September A.D. 1058, on which day nakshatra "Pūrva-Āshāḍhā" ended at 29 ghaṭikas after mean sunrise.
		Tribhuvanachakravartin Vīrarājēndradēva.
,,	376	6th year, Mīna. ba. di. 3, Thursday, Śittarai. = Thursday, 12th Mar. A.D. 1069 on which day ba. 3 began at 54½ ghaṭikas after mean sunrise and nakshatra "Chitra" ended at 21 ghaṭikas after mean sunrise. The tithi was properly ba. 2 and not ba. 3.
		Rājakēsarivarman Kulōttuṅga-Chōḷa.
,,	177	[6]th year, Simha, ba. di. 11. Punarvasu, [Tuesday]. Perhaps Tuesday, 8th September A.D. 1075, when Simha ba. 11 ended at 58 ghaṭikas but the day was one of Pushya (ending at 22 ghaṭikas), Punarvasu having ended on previous day.
,,	178	9th year, Rishabha, śu. di. 7 Āślēsha, Thursday. = A.D. 1079, 9th May, Thursday; f.d.t. ·31; ·63.
,,	184	9th year, Karkaṭaka, ba. di. 9, Rōhiṇi, Thursday. = A.D. 1079, 25th July, Thursday; ·38; ·93.
,,	186	8th year, Mithuna, ba. di. 3, Thursday, Pūraṭṭādi. Mithunā, Pūraṭṭādi was a Monday in A.D. 1078 and a Saturday in A.D. 1079. The date seems irregular.
,,	198	27th year, Karkaṭaka, śu. di. 2, Pushya, Wednesday. No suitable date in A.D. 10 96, 1097 or 1098.
,,	201	[2]8th year, Mēsha, ba. di. 13, Uttiraṭṭādi, Friday. = A.D. 1098, 2nd April, Thursday; ·48; ·60.
,,	212	13th year, Simha, ba. di. Monday, Ekādaśi, Punarvasu. In A.D. 1083, Simha ba. 11 and Punarvasu fell on Saturday; but in A.D. 1082, Simha ba. 11 and Punarvasu fell on Monday ending at ·79 and ·48 respectively.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷa.
1918	374	10th year, Māśi, śu. di. 9, Wednesday, Mrigasirsha. =Wednesday, 27th January A.D. 1143; ·22; f.d.n. ·30.
,,	380	3rd year, Simha [ba.] di. 9, Monday, Pūrṇadam. =Monday, 19th August A.D. 1135; ·35; f.d.n. ·62.
,,	528	10th year, Makara, śu. di. 9, Monday, Viśākhā. =Monday, 11th January A.D. 1143; ·62; ·42. Note.—It is note worthy that these three epigraphs, as proved by their dates, should belong to the reign of Kulōttuṅga-Chōḷa II whose dated inscription, have so far occurred only in Telugu districts (vide the article on this reign by the present writer in Epigraphic Indica, Vol. XI, page 287). There are no dates satisfying the given details in the reign of either Kulōttunga-Chōḷa I or Kulōttunga-Chōḷa III. The blank in No. 380 of 1918, which has been read conjecturally as "bahuḷa" should be "śukla," while "pūrvapaksha" or "śu. di." in No. 528 of 1918, which is quite clear in the impression, is clearly an error for "apurapaksha" or "ba. di.," the combination of su. 9 and nak. "Viśākha" in Makara month not being possible except in aparapaksha. See the present writer's Eye-table.
		Parakēsarivarman Vikrama-Chōḷa.
,,	438	5th year, Karkaṭaka, śu. di. Wednesday, Trayōdaśi, Uttiraṭṭādi. = A.D. 1122, Wednesday, 19th July; ·18; f.d.n. ·10. The nakshatra "Uttir-aṭṭadi" seems to be an error for "Uttirādam."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Rājakēsarivarman Tribhuvanachakravartin Rājarāja (II).
1918	504	4th year, Vṛiśchika, śu. di. 10, Monday, Rēvati. In A.D. 1148, on Monday 22 November śu. 10 ended at ·85, while the naksh-atra Rēvati began at ·10 of day and ended at ·03 on the following. The regnal year 4 seems to be an error for 2.
		Kulōttuṅga-Chōḷa III.
,,	505	26th year, Karkaṭaka, śu. di. 13, Wednesday, Uttirādam. = A.D. 1203, July 23, Wednesday, ·60; f.d.n. ·35.
,,	512	37th year, Mēsha, ba. di. 3, Sunday, Mūlā. The day intended was presumably Sunday, 19 April, A.D. 1215, on which day Nak. "Mūla" ended at 14 ghat. after mean sunrise; but the tithi was ba. 4 not ba. 3.
,,	515	26th year, Rishabha, Monday, Mūlā. = A.D. 1204, May 17, Monday, Nak. "Mūla" ended at 26 ghat. after mean sunrise.
,,	519	27th year, Simha, ba. di. 13, Tuesday, Āyilyam. = A.D. 1204, August 24, Tuesday; ·91; ·72.
,,	520	26th year, Mēsha, śu. di. 5, Wednesday, Punarvasu. The day intended was perhaps Wednesday, 7 April, A.D. 1204, on which day Nak. "Punarvasu" began at 13 ghat. after mean sunrise, ending next day at 9 ghat.; but the *tithi* was śu. 6 not śu. 5.
,,	531	13th year, Vṛiśchika, ba. di. 26. Wednesday, Pushya. If '26' means the day of solar month then there is no suitable date in the present reign except in A.D. 1195, the 18th year, and that date is Wednesday, 22nd November, A.D. 1195; f.d.n. ·17.
,,	533	36th year, Makara, śu. di. 9, Tuesday, Kārttigai. = A.D. 1214, January 21; Tuesday; f.d.t. ·08; ·62.
		Tribhuvanachakravartin Rājarāja (III).
,,	389	24th year, Kumbha, śu. di. 5, Monday, Anisham. Should be ba. 5; but even this did not combine with "Anusham" on a Monday in the 24th year of this reign A.D. 1239-40.
,,	390	18th year, Makara, śu. di. 10, Wednesday, [Rōhiṇi]. = A.D. 1234. January 11, Wednesday; ·6; f.d.n. ·20.
,,	526	16 + 1st year, Rishabha, [śu.] di. 4, Saturday, Punarvasu. = A.D. 1233, May 14, Saturday; ·93; ·66.
1919	72	15th year, Simha, ba. di. 11, Monday, Tiruvādirai. = A.D. 1230, August 5, Monday; f.d.t. ·40; f.d.n. ·39.
		The Pandyas.
		Jaṭāvarman Kulaśēkhara.
1918	488	19th year and 267th day, Mīna, śu. di. 2, Wednesday, Aśvati. = A.D. 1208, March 19, Wednesday; f.d.t. ·28; ·77.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.
,,	518	2nd year, Makara, śu. di. 13, Friday, Mrigaśīrsha. A.D. 1305, Jan ·8; Friday; f.d.t. ·70; ·52. A.D. 1278, Jan. 7, Friday, f.d.t. ·58; ·52. The first is the date probably intended as it fell in the second year of Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 and for whom a Śaka date was recently found.
,,	536	9th year, Tulā, śu. di. 4, Monday, Makhā. Irregular, because śu. 4 and "Makhā" cannot combine in Tulā month.
,,	537	9th year, Tulā, ba. di. 4, Monday, Makhā. Irregular, because ba. 4 and "Makhā" cannot combine in Tulā month. *N.B.*—These two inscriptions presumably found near each other are both erroneous. They are worth studying as they may furnish an explanation of similar errors found in other dates.
1919	132	18th year, Kārttigai, 11. Details insufficient for verification. *Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya.*
,,	93	10th year, Dhanus, śu. di. 1, Monday, Punarvasu. Irregular, because śu. 1 and "Punarvasu" cannot combine in Dhanus month.
,,	94	13th year, Mārgāḷi 21. Details not enough for verification.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		The Pandyas—*cont.*
		Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya—cont.
1919	170	12th year, Kanni, [ba. di.] 1, Monday, Makhā. Irregular: neither śu. 1, nor ba. 1, can combine with "Makha" in Kanni month.
,,	299	4th year, Makara, śu. di. 5, [Monday, Rēvati]. = A.D. 1257, January 22, Monday; ·42; ·53.
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara.
1918	339	42nd year, Karkaṭaka, śu. di. 6, Sunday, Hasta. = A.D. 1309, July 13, Sunday; ·76; ·47.
1919	296	[20]th year, Tulā, ba. di. [3], Monday, Rōhiṇī. The details do not satisfy the 20th year of his reign, A.D. 1187-1188.
		Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍya.
1918	509	5th year, Siṁha, ba. di. 9, Friday, Rōhiṇī. = A.D. 1339, July 30; ·90; f.d.n. ·26. It was the 1st day of Siṁha.
,,	525	8th year, śu. di. 5, Wednesday, [Pushya]. In A.D. 1343, Wednesday, 30th April was a day of "Pushya" but the *tithi* was 6th, not 5th in the bright fortnight.
		Tribhuvanachakravartin Parākrama-Pāṇḍya.
1919	214	[4]th year, Mithuna, ba. di. Wednesday. Details not enough for verification, the more so because it is not stated whether the king was a Jaṭāvarman or a Māṟavarman.
		Later Pandyas.
		Perumāḷ Kulaśēkhara.
1918	326	Śaka 148[1], [9]th year, Siddhārthi, [Tai, 17]. Day intended was probably Sunday, 14th January A.D. 1560—no week-day.
		Aḻagan-Perumāḷ Ativīrarāma Śrīvallabha.
,,	325	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaṛitu, Mēsha 7, ba. di. 10, Sunday, Aviṭṭam. = A.D. 1586; April 3, Sunday; ·55; ·62.
,,	328	Śaka 1[4]9 [2], 8th year, Pramōdūta, Tai 10. Day intended was probably Sunday, 7th January A.D. 1571; but there is no week-day in the inscription.
		Saluvas.
		Narasiṅgarāya.
1919	39	Svabhānu, Āṇi, 15. Details not enough for verification.
,,	53	Śaka 1388, Vyaya, Mārgaḻi, 9. No week-day in inscription. Day intended was probably Sunday 7, December, A.D. 1466.
,,	82	Vyaya, Pūraṭṭādi 24. Not enough for verification.
,,	96	Vyaya, Kārttika, 30. Not enough for verification.
,,	310	Śaka 1393, Vikṛita, Aippaśi 13, Trayōdaśi, Monday, Aśvati. The given details are not found in Ś. 1393 current = Vikṛita = A.D. 1470-71.
		Tammayadēva-(Dharmarāya)-Mahārāya.
,,	25	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, Dvādaśi. = A.D. 1499, April 22, Monday; ·86; ·19.
,,	173	Śaka 1424, Durmati, Siṁha, śu. di. 10, Monday, Śravaṇa. Apparently irregular.
		Vijayanagara I.
		Kampa.
,,	171	Mithuna, śu. di. Wednesday. Not enough for verification.
,,	228	Śaka 1285, Śōbhakṛit, Tulā, śu. di. 13, Friday, Rēvati. = A.D. 1363, October 20, Friday; f.d.t. ·41; f.d.n. ·58.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara I—*cont.*
		Kampa—cont.
1919	243	Parābhava, Dhanus, ba. di. 11, Sunday, Svāti. = A.D. 1366, December 27, Sunday; f.d.t. ·75; ·09.
,,	266	Viśvāvasu, Karkaṭaka, ba. di. 3, Sunday, Aviṭṭam. = A.D. 1365, July 6, Sunday; ·86; ·25.
,,	294	Rākshasa, Mithuna, śu. di. 4, Sunday, Pushya. Irregular.
,,	297	Śaka, 12[74], [Nandana], Kanyā, śu. di. [Pūṇaī], Monday, [Rēvati]. = A.D. 1352, September 24, Monday; ·36; ·67.
,,	298	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mrigaśīrsha. = A.D. 1367, January 13, Wednesday; Nak. ended on this day at ·17.
,,	304	Vilambi, Kum[bha], ba. di. 9, Friday, Mūlā. = A.D. 1359, February 22; Friday; ·51; ·29.
,,	305	Do. do. do.
		Harihara.
,,	251	Śaka 1305, Rudhirōdgāri, Mīna, śu. di. Pūrṇai, Monday, Uttiram. = A.D. 1383; March 7, Monday; f.d.t. ·32; f.d.n. ·13.
		Viruppaṇa.
1918	373	Śaka, 1315, Śrīmukha, Mārgaśira, śu. di. 5, Kārttigai 25, [Friday]. In Śaka 1315 = Śrīmukha, i.e., A.D. 1393-94, Kārttigai 25 was Saturday by Sūrya and Arya-Siddhānta and the tithi was ba. 3.
,,	400	Śaka [13]19, Iśvara, Paṅguṇi, 11. Day intended was probably A.D. 1398, March 6, Wednesday. No week-day in inscription.
,,	409	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. 1, Sunday. Irregular. Kārttigai, śu. 1 in Śaka 1308, Kshaya = A.D. 1386 was a Friday.
,,	476	Śaka 1315, Śrīmukha, Mithuna, śu. di. 2, Thursday, Pushya. = A.D. 1393, June 12, Thursday; ·37; f.d.n. ·01.
		Bukka.
,,	259	Śaka 1295, Paridhāvi, Prathamā, Bhādrapada, ba. di. 12. Details not sufficient for verification.
1919	117	Śaka 13[2]5, Subhānu, Tulā, ba. di. 12, Friday, Uttiram. = A.D. 1403, October 12, Friday; f.d.t. ·21; f.d.n. ·42.
,,	257	Śaka 1325, Śvabhānu, Mēsha, ba. di. 13, Monday, Śadayam. In this year, Mēsha, Śadayam, Monday (April 16, A.D. 1403) was ba. 10, not ba. 13.
,,	260	Śaka 1325, Svabhānu, Mēsha, śu. di. 10, Monday, Śadayam. Should be ba. di. 10; see note on last date. Tithi and Nak. ended respectively at ·75 and ·74.
,,	262	Śaka 132*, Pārthiva, Makara-Saṁkrānti. Details not enough for verification.
		Dēvarāya.
,,	283	Śaka 1[3]41, Vikāri, Kārttika, śu. di. 1, Sunday. A.D. 1419, November 19, Sunday was śu. 2, not śu. 1.
,,	133	Śaka 1348, Parābhava, Mēsha, ba. di. 14, Saturday, [Rēv]ati. = A.D. 1426, Saturday, April 6; f.d.t. ·01; f.d.n. ·13.
,,	229	Śaka 1355, Pramādīcha, Kumbha, śu. di. 10, Monday, Tiruvōṇam. Irregular.
		Mallikārjuna.
,,	42	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurṇai, Monday, Makhā. Tāraṇa is Ś. 1386, not Ś. 1384. The day intended is apparently A.D. 1465 (= Tāraṇa), February 11, Monday; ·42; ·16.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara I—*cont.*
		Mallikārjuna—cont.
1919	84	Śaka 138[9], [Vyaya], Mithuna, śu. di. 10, Monday, Tiruvādirai. In Ś. 1389 current = Vyaya = A.D. 1466-67, Mithuna, śu. 10 fell on Monday, June 23, ending at 23 ghat. after mean sunrise, but the Nak. was "Svāti," not "Tiruvādirai".
,,	154	Śaka 1372, Pramōdūta, Śittirai, 15. Details not enough for verification.
,,	308	Śaka 1371, Pramōdūta, Makara, śu. di. 12, Monday, Svāti. Pramōdūta = Ś. 1372 = A.D. 1450-51. In A.D. 1449, (=Ś. 1371 expired), January 6, Monday; śu. 12, ended at ·06 while the Nak. Mṛigaśīrsha (and not Svāti), ended at ·26.
		Virūpākshadēva.
,,	79	Śaka 13[90], Sarvadhāri, [Paṅguni] 20. Details not enough for verification.
		Dēvarāya.
,,	309	Śaka 1405, Śōbhakṛit, śu. di. 7, Pushya. In A.D. 1483 = (Śōbhakṛit) on April 14, Monday, śu. 7, ended at ·54, while the Nak. "Pushya" was current the whole of that day. The date cannot be verified.
		Vijayanagara II.
		Kṛishṇarāya.
1918-19	12 App. A	Śaka 1448, Vyaya, Vaiśākha, śu. di. Paurṇimā. In A.D. 1526 (= Vyaya) Vaiśākha, śu. 15 fell on April 26, Friday ending at ·91 of day.
1918	196	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday. In A.D. 1514 (= Bhāva) Chaitra ba. 5 fell on April 14, Friday and ended at ·38.
,,	263	Bahudhānya, Āśvija, ba. di. 10, Monday. In A.D. 1518 (= Bahudhānya), Āśvini, śu. 10 (not ba. 10) began on Monday, September 13, at ·71 and ended at ·61 on the following day.
,,	280	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10. In A.D. 1527 (= Sarvajit) Śrāvaṇa, śu. 10 fell on August 7, Wednesday and ended at ·27 of day.
,,	288	Śaka 1446, Svabhānu, Karttika, śu. di. 12, Monday. Śaka 1446 = A.D. 1524 = Tāraṇa (not Svabhānu) = A.D. 1524, November 7, Monday; f.d.t. ·05. The tithi was current the whole of the day as it began ·96 on Sunday and ended at ·05 on Tuesday. The cyclic year seems to be an error.
,,	397	Śaka 1433, Prajāpati, Mēsha, śu. di. 3, Friday, Aśvati. In A.D. 1511 (= Ś. 1433 = Prajāpati), śu. 3, fell on Monday and "Aśvati" fell on Sunday ending at ·04. But śu. 13 fell on Friday April 11. A.D. 1511, and the Nak. was "Hasta."
,,	406	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇami. There are two Paurṇamis in this month one on Monday, 28 December A.D. 1517 and the other was on Tuesday, 26 January, A.D. 1518. The date cannot be verified for want of week day.
,,	493	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī, Monday, Rēvati. = A.D. 1514, October 30, Monday (= Vṛischika 1 and not Tulā) śu. 12 ended at ·50 and "Rēvati" ended at ·97. Utthāna-dvādaśī will fall only on Kārttika śu. 12.
1919	2	Śaka 1403 (for 1443), Vṛisha, Kumbha, śu. di. 3, Wednesday, Uttiraṭṭādi. In A.D. 1529, January 29, Wednesday (Kumbha 3) śu. 3, began at ·74 and ended at ·72 on the following day, but the Nak. was Pūraṭṭādi and (not Uttiraṭṭādi) which began at ·20 on Wednesday and ended at ·21 on the following day.
,,	3	Śaka 1401 (for 1441) Mēsha, śu. di. 5, Monday, Mṛigaśīrsha. = A.D. 1519, April 4, Monday; ·38; ·34.
,,	44	Śaka 1445, Tāraṇa, Tai, 15, Monday, Pushya. = A.D. 1524 = Tāraṇa = Ś. 1446. In A.D. 1525, January 9, Monday (= Tai 13 not 15) Pushya ended at ·86. The Śaka 1445, seems to be an error for 1446 and the date 15, seems to be an error for 13.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara II—*cont.*
		Achyutarāya.
1919	6	Vikṛiti (Ś. 1452), Tai 13. Details not enough for verification.
,,	40	Vilambi (Ś. 1461), Tai 7. Details not enough for verification.
,,	41	Nandana (Ś. 1454), Āni 4. Details not enough for verification.
,,	43	Vilambi (Ś. 1461), Tai 5, [Ardh]ōdaya. In Vilamba = A.D. 1538-39, Ardhōdaya was Tai 22, Sunday, when there was a combination by day-time of Pausha Amāvāsyā with Nak. "Śravaṇa" on Sunday.
,,	104	Virōdhi (Ś. 1451), Āvani 20. Details not enough for verification.
,,	105	Khara (Ś. 1453), Ādi 1. Details not enough for verification.
,,	122	Śaka 1453, Virōdhakṛit, Kumbha, śu. di. 13. [Monday, Pushya]. Ś. 1453 was Khara, but Virodhākṛit = Ś. 1473 = A.D. 1551. = A.D. 1552. February 8, Monday, (=Kumbha 13); ·43; ·33. Śaka 1453 seems to be an error for 1473.
,,	123	Vikṛita (Ś. 1452), Āni 10. Details not enough for verification.
,,	161	Śaka 1454, Nandana, Ādi 5. Details not enough for verification.
,,	167	Śaka 1453, Khara, Māśi 9. Details not enough for verification.
,,	223	Śaka 1458, Durmukhi, Mithuna, śu. di. [Kārttigai]. Details not enough for verification.
,,	270	Śaka 1452, Vikṛita, Rishabha, śu. di. 10, Monday, Tiruvōṇam. Śu. 10 and Tiruvōṇam did not combine in the whole of A.D. 1530 = Vikṛita = Ś. 1452, on a Monday. But in Tulā A.D. 1530 October 1, Saturday, śu. 10 began at ·05 of day and ended at ·07 on the following day while the nak. Śravaṇa ended at ·45 on Saturday.
		Sadāśiva.
1918	260	Śaka [14]69, Plavaṅga, Kārttika, śu. di. 2, Wednesday. In A.D. 1547 (=Plavaṅga), lunar Kārttika śu. 2 fell on Saturday and solar Kārttigai, śu. 2 fell on Monday.
1919	1	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday. In A.D. 1547 (= Plavaṅga) in the month of Rishabha, the Nak. "Punarvasu" fell on Sunday, May 22.
,,	5	Śaka 1497, Yuva, Rishabha, ba. di. New-moon, Monday. = A.D. 1575, May 9, Monday; f.d.t. ·20.
,,	49	Śaka 1470, Kīlaka, Śittirai, 10, Uttiram, śu. di. 10, Simhalagna, Friday. In A.D. 1548 (= Kīlaka = Ś. 1470), Chittirai 11 (and not 10) was on Friday, and on this day the tithi was ba. 13 and the Nak. was "Uttiraṭṭādi" and not Uttiram. (The date seems to be irregular.)
,,	109	Śōbhakṛit (Ś. 1466), Arpaśi 5. Details not enough for verification.
		Vijayanagara III.
		Veṅkaṭadēva-Mahārāya.
1918	398	Śaka 1520, Vilambi, Simha, śu. di. 7, Monday, Anurādha. = A.D. 1598, August 28, Monday (= Simha 28); ·78; ·48.
		Śriraṅgadēva-Mahārāya.
1919	312	Kaliyuga 4756, Śaka 1577, Manmatha, Āni 10, Paurṇamī, Friday, Mūlā. = A.D. 1655, June 8, Friday (= Āni 10); ·84; f.d.n. ·20.
		Rāmadēvarāya.
1918	274	Śaka 1583, Plava, Mārgaśira, śu. di. 5, Saturday. = A.D. 1661, November 16, Saturday; ·80.
		Veṅkaṭapati.
,,	265	Śaka 1666, Māgha, śu. di. 5. In A.D. 1744 Māgha, śu. 5 fell on Monday, January 9. In A.D. 1745, Māgha śu. 5 fell on Saturday, January 26, but the date cannot be verified for want of week-day.
,,	273	Śaka 1581, Vikāri, Phālguna, śu. di. 3, Friday. = A.D. 1660, February 3, Friday; ·66.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallavas.
		Perumjinṅgadēva.
1918	411	2nd year, Makara, ba. di. 14, Thursday, Hasta. Irregular.
1919	290	32nd year, Mēsha, śu. di. 1, [Monday], Tiruvādirai. Irregular.
,,	300	32nd year, Mēsha, śu. di. 1, Sunday, Mūlā. Irregular.
		Sambuvarayas.
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
,,	47	18th year, śu. di. 1, Śadaiyam. Not enough for verification.
,,	233	7th year, Mēsha, śu. di. 13, Wednesday, Uttiram. According to note to No. 871, Kielhorn's South-Indian Inscriptions (App. to Vol. VII, Ep. Ind.), the 17th year of his reign coincided with S. 1261 = A.D. 1339-40; and May 1323 must have fallen in its 1st year. Reckoning by these indications, we have, as the equivalent of the present date Wednesday, April 12, A.D. 1329 when śu. 13 ended at ·54; but it was a day of "Hasta", Nak. "Uttiram" having ended at ·61 on the previous day.
,,	245	6th year, Simha, śu. di. 1, Sunday, Makhā. Proceeding as above, we have, as the equivalent of the present date, Sunday, August 7, A.D. 1328, on which day śu. 1 ended at ·18; but here again the Nakshatra "Makhā" had ended at ·68 on the previous day. We might suppose a different system of reckoning Nakshatras: but neither Garga nor Brahma-siddhānta yields a different result.
		Gajapati.
		Dakshiṇa-Kapilēśvara Hambīra-Mahāpātra.
,,	51 & 92	Śaka 1386, Tāraṇa. Mithuna, śu. di. 3, Thursday, Pushya. = A.D. 1464, June 7, Thursday; f.d.t. ·21; f.d.n. ·25.
		Kakatiya.
		Pratāparudradēva.
,,	11	Śaka 1244, Dundubhi, Kārttika, śu. di. 5, Thursday.
	App. A	In A.D. 1322 (= Dundubhi), Kārttika śu. 5 fell on October 15, Friday, and it ended at ·96 of day. Thursday seems to be an error for Friday.
		Eastern Gangas.
		Dēvēndravarman Rājarāja, son of Vajrahasta III.
	3	Śaka 97[1], Karkaṭaka, Śukla-paksha, Trayōdaśi, Sunday.
1918–19.	App. A	In A.D. 1048–49 (= S. 971, current) Karkaṭaka ba. 13 began on Sunday 10 July A.D. 1048 at ·60, ending next day at ·68; while in A.D. 1049–50 (= S. 971 expired) the same tithi ended on Sunday 30 July, A.D. 1049, at ·34. In both cases paksha was 'bahula', not 'Śukla'.
,,	4	Śaka 998, Chaitra, Vishu-Saṅkrānti; Crowned in Śaka 992 on Jyēshṭha, śu. 8,
	App. A	Simha-lagna, Thursday, Uttara-Phalgunī. = A.D. 1070. Jyaishṭha śu. 8 fell in this year on Thursday, May 20, the tithi ending at ·35; Nak. Uttara-Phalgunī began on the same day at ·28 and ended at ·20 next day.
		Western Chalukyas.
		Jagadēkamalla.
1918	210	11th year, Śukla, Chaitra, śu. (?) Amāvāsya, Monday, Uttarāyaṇa-Saṅkrānti. A.D. 1027 = Śukla (N. cycle). The Chaitra Amāvāsya at the beginning of this year fell on a Sunday (9 Apr. A.D. 1027) while that at the end of the year fell on a Thursday.
,,	211	7th year, Raktākshi, Prathamā, Śrāvaṇa, Punname, Lunar eclipse. A.D. 1022 = Raktākshi. On Śrāvaṇa Paurnami in this year, Monday 16 July, there was a lunar eclipse.
,,	228	Śaka 959, Pramādhi, Uttarāyaṇa-Saṅkrānti. The reckoning of Pramāthin is by northern cycle. A.D. 1037 = Pramāthi (N. cycle).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		Jagadēkamalla—cont.
1918	253	Śaka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyaṇa-Saṅkrānti. Bhāva (N. cycle) = A.D. 1032-33 = Ś 955 current. In this year, Pausha śu. 1 fell on Wednesday, December 6, A.D. 1032. Tithi ended at ·51.
,,	257	4th year of Kalachurya Bhujabalachakravartin Rāyanārāyaṇa Āhavamalladēva, Śōbhakrit, Jyēshṭha, Punnami, Lunar eclipse. In A.D. 1061–62 = Śōbhana (N. cycle), there was no lunar eclipse in Jyēshṭha.
,,	258	Śaka 958, Dhātu, Kārttika, śu. di. Padiva, Sunday, solar eclipse. A.D. 1034–35 (= Śaka 956) was Dhātri by N. cycle, but there was no solar eclipse on Kārttika Amāvāsya of this year nor did the Amāvāsya or Pratipāda coincide with a Sunday.
,,	264	10th year, Prabhava, Paushya, śu. di., Thursday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta. A.D. 1025 was Prabhava by N. cycle, but Pausha śu. 4 in that year was Sunday 26th December, not a Thursday.
,,	282	Pramādi, Kārttika, Amāvāsya, Monday, Solar eclipse. Neither in Pramāthin = (A.D. 1037) nor in Pramādi (= A.D. 1071) was there a solar eclipse at Kārttika Amāvāsya, and neither Amāvāsya fell on a Sunday.
,,	289	9th year, Kshaya, Jyēshṭha, śu. di., 13, Monday, Lunar eclipse, Vishu-Saṅkramana. A.D. 1024 = Kshaya (N. cycle); but in this year, Jyēshṭha śu. 13 fell on Sunday, 24th May. Of course śu. 13 cannot be a lunar eclipse day. There was a lunar eclipse in Āshāḍha of this year not in Jyēshṭha.
		Trailōkyamalladēva.
,,	201	Śaka 976, Jaya, Uttarāyaṇa-Saṅkrānti, Sunday. Not enough for verification.
,,	235	Śaka 966, Tāraṇa, Uttarāyaṇa-Saṅkrānti. Not enough for verification.
,,	286	Śaka 986, Krōdhi, Chaitra, Paurnimā, Sunday. = A.D. 1064 (= Krōdhin), April 4, Sunday; Paurnimā ended at ·22.
,,	290	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyaṇa-Saṅkrānti. In A.D. 1052 (= Nandana), on Thursday, December 24 (= Makara 1), śu. 1, began at ·05 of the day and ended at ·11 on the next day. Makara-Saṅkrānti was at ·83 on Wednesday.
,,	291	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1052 (= Khara) on Sunday, February 2; ba. 15 began at ·50 of day and ended at ·47 on the next day. It was not a day of Uttarāyaṇa-Saṅkrānti.
,,	292	Śaka 981, Vikāri, Śrāhe, Śrāvaṇa, Punnima, Tuesday, [Vishu]-Saṅkrānti, Lunar eclipse = A.D. 1059, July 27, Tuesday; ·54. There was a lunar eclipse.
,,	293	Śaka 9[8]3, Plava, Jyēshṭha, Amāvāsya, Sunday, Solar eclipse. In A.D. 1061 (= Plava), Jyēshṭha, Amāvāsya fell on Wednesday (not Sunday) and there was a solar eclipse on that day.
,,	298	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1048 (= Sarvajit), Māgha śu. 5 was on Saturday but ba. 5 was on Sunday ending at ·42 of day.
		Tribhuvanamalla.
,,	213	Chālukya Vikrama year 24, Pramāthi, Jyēshṭha, śu. Paurnamāsi, Sunday, Lunar eclipse. = A.D. 1099 (= Pramāthin) 5th June; Sunday; ·67; and there was a Lunar eclipse on that day.
,,	214	Chālukya Vikrama year 29, Vaiśākha, śu. di. tadige, Sunday. In A.D. 1104, on Sunday, April 10, Vaiśākha śu. 13 (not 3) ended at ·14. Tadige seems to be an error for Trayōdaśi.
,,	229	Śaka 1049, Parābhava, Pushya, śu. di. padiva, (?) Sunday, Uttarāyaṇa-Saṅkramana. A.D. 1127 (= Ś 1049) = Plavanga and not Parābhava. A.D. 1127; 25th December, Sunday, was a day of bahula pañchami and it was a day of Uttarāyaṇa-Saṅkrānti. The cyclic year seems to be an error.
,,	245	Chālukya Vikrama year 47, Śubhakrit, Pushya, śu. di. 7, Saturday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta. = A.D. 1123, January 6, Saturday; ·37.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		Tribhuvanamalla—cont.
1918	277	Chālukya Vikrama year 46, Khara, Paushya, śu. di. 11, Sunday, Uttarāyaṇa-Saṅkrānti. = A.D. 1111, January 22, Sunday ; ·57. The cyclic year was Vikṛita and not Khara.
,,	278	Śaka 987, Viśvāvasu, Paushya, śu. di. 7, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1065 (=Krōdhin), on Sunday ; January 16, Makara śu. 7 ended at ·90.
,,	279	Chālukya Vikrama year 37, Nandana, Paushya, śu. di. 11, Monday, Uttarāyaṇa-Saṅkrānti, Vyatipāta. = A.D. 1112, December 30, Monday ; ·48.
,,	287	Chālukya Vikrama year 48, Śubhakṛit, Uttarāyaṇa-Saṅkrānti. In A.D. 1123 (= Śubhakṛit), Uttarāyaṇa-Saṅkrānti fell on December 25, Tuesday.
		Bhūlōkamalla.
,,	234	Chālukya Vikrama year 52, Plavaṅga, Āshāḍha, Amāvāsya, Sunday, Dakshiṇāyaṇa-Saṅkramaṇa, Vyatipāta. In A.D. 1127, on Sunday, 10th July, Āshāḍha Amāvāsyā began at ·27 of day and ended at ·29 on the following day.
		Jagadēkamalla.
,,	212	Śaka 1[0*].95, Jaya, Prathamāshāḍha, Śrāvaṇa, Puṇṇama, Lunar eclipse. = A.D. 1173, June 27, Wednesday ; ·13 ; f.d.n. ·72. There was a lunar eclipse on that day.
		Yadavas.
		Gutta Vikramāditya.
,,	215	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa. = A.D. 1181 (= Plava), December 25, Friday ; f.d.t ·09. The tithi began on Friday at ·02 of day and ended at ·09 on the following day. The Śaka year referred to here is expired.
		Rāmachandra.
,,	205	10th year, Pramāthi, Phālguna, śu. di. 11, Monday. = A.D. 1280 (10th year of Yādava king Rāmachandra according to Mr. Rangachari's Madras Inscriptions, Vol. II, p. 286), Monday, February 12, when śu. 11 ended at 56 ghat. after mean sunrise.
,,	224	Śaka 1[20[4], Chitrabhānu, Vaiśākha, su. di. 14, Monday, Svāti, Vyatipāta-yōga. In A.D. 1282 = Chitrabhānu, on April 23, Thursday, Vaiśākha, śu. 14 ended at ·30 and the Nak. Svāti ended at ·68. The week-day Monday is an error for Thursday.
,,	225	14th year, Sarvajit, Āśvija, Monday. Details not enough for verification.
,,	242	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday. 15th year of Rāmachandra's reign was A.D. 1285, while Sarvajit was A.D. 1287–88. In A.D. 1286, on Monday August 5, Śrāvaṇa śu. 15 ended at ·84.
,,	243	10th year, Pramāthi, Āshāḍha, ba. di. 10, Monday. In A.D. 1279 = Pramāthi, Āshāḍha ba. 10 fell on Wednesday. In A.D. 1280, the same tithi fell on Sunday ; and in A.D. 1281 on Saturday.
,,	247	12th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday. In A.D. 1282 (= Chitrabhānu), on Sunday, April 26, Vaiśākha ba. 2 ended at 55.
,,	256	Śaka 1219, Hēmaṇambi, Mārgaśira, śu. di. 5, Thursday. In A.D. 1297, Mārgaśirsha śu. 5 fell on Wednesday, November 5, and it ended at ·83 ; but in A.D. 1296 (= Durmukha) Adhika Mārgaśirsha, śu. 5 fell on Thursday, November 1 and it ended at ·73.
		Mysore Chiefs.
		Chikkadēvarāya.
1919	316	Kali 4780, Siddhārthi, Śittirai 10, Monday, Saptami, Punarvasu. = A.D. 1679, April 7, Monday (= Chittirai 10) ; ·37 ; ·42.
		Hoysala.
		Vīra-Ballāḷadēva.
1918	197	Bhāva, [Jyēshṭha], ba. di. 9, Jīvavāra (Friday). In A.D. 1314 = Bhāva, Jyēshṭha ba. 9 fell on Tuesday, not Friday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Hoysala—*cont.*
		Vīra-Ballāḷadēva—cont.
1918	207	Piṅgala, Amāvāsya, Monday. Not enough.
,,	217	Śaka 1117, Ānanda, Chaitra, śu. di. paḍiva (prathama), Friday. Ś 1117= A.D. 1195 = Rākshasa and not Ānanda. In A.D. 1194 (= Ānanda), on Friday. March 25, śu. 1 ended 09.
,,	220	15th year, Krōdhana, Jyēshṭha, Paurṇami, Sunday, Lunar eclipse. In A.D. 1205 Krōdhana, Jyēshṭha, Paurṇami was not Sunday.
,,	221	7th year, Piṅgaḷa, Jyēshṭha, śu. di. Puṇṇame (Full-moon), Monday, Lunar eclipse, Vyatipāta-Saṁkramaṇa. In A.D. 1197 =Pingaḷa, Jyēshṭha, Paurṇami was neither Monday nor a day of lunar eclipse.
,,	261	Śaka 1132, Śuklə, Jyēshṭha, śu. di. 5, Sunday. Ś 1132 = A.D. 1210 was Pramōdūta and not Śukla. Ś. 1131=A.D. S. 1209 was śukla In A.D. 1209 (= Śukla) Jyēshṭha śu. 5 fell on Sunday, May 10, and it ended at ·80.
,,	269	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, Solar eclipse. In A.D. 1214 which was Bhāva, lunar Vaiśākha śu. 1 was on Saturday, but solar Vaigāśi śu. 1 fell on Monday and there was no solar eclipse. But in A.D. 1213 which was Śrīmukha, lunar Vaiśākha śu. 1 began on Monday, April 22, at ·44 of day and ended at ·39 on the following day and there was a solar eclipse on Monday.
		Vīra-Narasiṁha.
,,	208	Chitrabhānu, Bhādrapada, ba. di. 8, Thursday.
,,	209	Chitrabhānu, Bhādrapada, Amāvāsyā, Monday.
,,	281	Śaka 1145, Chitrabhānu, Pushya, ba. 8, Monday, Uttarāyaṇa-Saṁkramaṇa, Vyatipāta-yōga. Ś 1144 was Chitrabhanu. In A.D. 1122 (= Chitrabhānu), on December 26, Monday, Pushya ba. 8 began at ·52 and ended at ·44 on the following day. It was a day of Makara Saṅkrānti.
		Nayakas (Madura).
		Virappa-Nāyaka, son of Viśvanātha.
,,	340	Śaka 1503, Vikrama, Ādi, [2]. The date cannot be verified for want of week-day.
		Vijayaraṅga-Chokkanātha-Nāyaka.
1918–1919	1 & 2 App. A	Śaka 1617, Kollam 871, Ādi 11, śu. di. 10, Thursday, Anusham. = A.D. 1695 (= Kollam 871) July 11, Thursday (= Ādi 11) ; ·47 ; ·99.
		Nayakas (Tanjore).
		Achyutappa-Nāyaka.
,,	416	Śaka 1505, Subhānu, Māśi 8. The date cannot be verified for want of week-day. Do. do. Māśi 3.
,,	423	Same as above.
		Mahrathas.
		Ēkōji-Mahārāja.
1918	540	Śaka 1605, Kaliyuga, 4784, Dundubhi, Śittirai 8, Thursday, śu. di. 7, Pushya. Śaka 1605 = A.D. 1683 = Kali 4784 = Rudhirōdgārin (not Dundubhi). In A.D. 1683, April 5, Thursday (= Chittirai 8), the tithi was ba. 4 (and not śu. 7) and the nak. was Jyēshtha (and not Pushya). In this year, śu. 7 and Pushya combined on April 23, Monday and it was Chittirai 26. But in A.D. 1682 (= Dundubhi), on Chittirai 8 (= April 5, Wednesday), the tithi was śu. 8 and the nak. was Pushya.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Tukkōji-Mahārāja.
1918	521	Śaka 1652, Saumya, Vaigāśi 17, Friday. Ś. 1652 = A.D. 1730 = Sādhāraṇa and not Saumya. = A.D. 1730 May 15, Friday (= Vaigāśi 17). The cyclic year Saumya seems to be an error for Sādhāraṇa. Saumya Vaigāśi 17 was on Thursday.
		Miscellaneous.
1918-19	1 App. A	Śaka 1408, Kollam 661, Pūraṭṭādi 20, ba. di. 7, Tuesday, Mṛigaśīrsha. = A.D. 1486 (= Ś. 1408 expired), September 19, Tuesday. This was 20th Kanya or Puraṭṭāsi, and on this day ba. 7 commenced at ·34, ending next day at ·25, while Nakshatra Mṛigaśīrsha ended the same day at ·76. But kollam 661 must have come to end before this date and kollam 662 commenced in North Malabar with Simha month on 31 July and in South Malabar with Kanya month on 31 August.
1918-19	No. 10 App. A.	Śaka 1225, Krōdhi, Kārttika, śu. di. 10, Thursday. Ś. 1225 was Śōbhana and not Krōdhi = A.D. 1303. Ś. 1226 was Krōdhi = A.D. 1304. In A.D. 1304, on Thursday, October 8, Kārttika śu. 10 began at ·33 and ended at ·30 on the following day.
,,	202	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12. In Ś. 1480 = Kālayukta, Vaiśākha ba. 12 was on Sunday. The date cannot be verified for want of week-day.
,,	203	Nandana, Mārgaśira, ba. di. 12, Friday. Not enough for verification.
,,	222	Śaka ...., Śōbhakṛit, Āśvija, śu. di. 15, Wednesday. = A.D. 1842, October 19, Wednesday; ·40. The cyclic year was Śubhakṛit and not Śōbhakṛit.
,,	223	Śaka 1311, Vibhava, Jyēshtha, śu. di. 1, Friday. Ś. 1311 was Śukla and not Vibhava. Ś. 1310 was Vibhava = A.D. 1388. In A.D. 1389 = Ś. 1311, neither śu. 1 nor ba. 1 was on Friday. But in A.D. 1388 (= Ś 1310), on May 22, Friday, ba. 1 (not śu. 1) ended at ·75. Śu. 1 was on Thursday. Śu. 1 seems to be an error for ba. 1.
,,	227	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5. Ś. 1253 = A.D. 1331 = Prajāpati. In A.D. 1331 Māgha śu. 5 fell on Friday but it cannot be verified for want of week-day.
,,	231	Kālayukti, Śrāvaṇa, ba. di. 1, Wednesday. Details not enough for verification
,,	232	Śaka 1649, Plavaṅga, Phālguṇa, śu. di. 5. In A.D. 1727 = Plavaṅga = Ś.1649, Phālguṇa śu. 5 fell on Sunday, 4th February, A.D. 1728. But it cannot be verified for want of week-day.
,,	236	Śaka 986, Pramādi, Vaiśākha, Saṁkrānti. Details not enough for verification.
,,	238	Bhāva, Jyēshtha Uttarāyaṇa-Saṁkramaṇa. Details not enough for verification.
,,	239	Śaka 1209, Sarvajit, Vaiśākha, ba. di. Sunday. In A.D. 1287 = Sarvajit = Ś. 1209, Vaiśākha ba. 6 and ba. 13 fell on Sunday 4th and 11th May respectively.
,,	250	Śaka 984, Vaiśākha, śu. di. 5, Sunday. In A.D. 1062 (= Ś. 984) Vaiśākha śu. 5 fell on Tuesday, April 16. The week-day Sunday seems to be an error for Tuesday.
,,	251	Śaka 985, Śōbhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṁkrānti. In A.D. 1063 = Śōbhakṛit = Ś. 985, on December 24, Wednesday (not Sunday), both lunar Pausha and solar Pushya śu. 2 occurred: and Uttarāyaṇa-Saṁkrānti fell on this day at ·69 of day. Week-day Sunday seems to be an error for Wednesday. But śu. 12 fell on Sunday, January 4, A.D. 1064.
,,	275	Śaka 1650, Saumya, Jyēshtha, śu. di. 5. The date cannot be verified for want of week-day.
,,	276	Śaka 1434, Prajōtpatti, Paushya, ba. di. 30, Amāvāsya. The date cannot be verified for want of week-day.
1918	295	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday. = A.D. 1053, June 20, Sunday; f.d.t ·59.
,,	296	Śaka 1213, Khara, Chaitra, śu. di. 2, Thursday. In A.D. 1292, on March 20, Thursday, Chaitra śu. 1 (not śu. 2) began at ·35 and ended on Friday at ·30. Śu. 2 seems to be an error for śu. 1.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
1918	300	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15. =A.D. 1539, August 29, Friday; ·38. Details not enough for verification for want of week-day.
,,	302	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
,,	304	Śaka 1461, Vikāri, Bhādrapada, śu. di. 13. Details not enough for verification for want of week-day.
,,	306	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
,,	321	Kollam (?) 902, Plavaṅga, Vaigāśi, 29. Details not enough for verification.
,,	327	Śaka 1480, Kālayukti, Kārttigai. Details not enough for verification.
,,	370	Śaka 1313, Prajāpati, Makara, śu. di. 3, Friday, Śadayam. = A.D. 1391, December 29, Friday; ·22; f.d.n. ·22. The Nak. "Śadayam" began on Friday at ·14 and ended at ·22 on Saturday.
,,	371	Śaka 1300 (for 1306) Rudhirōdgārin, Kārttigai, 16. Details not enough for verification.
,,	396	Śaka 1410, Kīlaka, Tulā, ba. di. Wednesday, Makhā. = A.D. 1488, October 29, Wednesday. On this day, the tithi was ba. 9 and the Nak. was "Pūrva-Phalguni", Makhā having ended on the previous day at ·93 of day.
,,	541	Śaka 1659, Piṅgaḷa, Māśi, 5. Details not enough for verification.
,,	542	Śaka 1505, Tārana, Vaigāśi 15. Details not enough for verification.
1919	168	Śaka 1452, Vikṛita, Aḍi 20. Details not enough for verification.
,,	288	Śaka 1193, Dhanus, śu. di. 1, Friday, Mūlam. = A.D. 1271, December 4, Friday; ·93; ·44.
,,	295	Vikrama, Vriśchika, śu. di. 14, Friday, Aśvati. (About 14th century.) In A.D. 1340 (= Vikrama) on November 3, Friday, the tithi śu. 14 was current th[illegible] whole of that day and nak. Aśvati ended at ·13.

PART II.

Excluding the 200 stone inscriptions newly copied this year but not included in the appendices to the report, since they had been taken up for immediate publication, most of the remaining 700 records are assignable to specific dynasties of kings. Two hundred and seventy-four epigraphs belong to the Chōlas, 60 to the Pāṇḍyas, 89 to Vijayanagara, 38 to the Western Chālukyas, 14 to the Pallavas, 15 to the Hoysaḷas, 12 to the Śambuvarāyas and 8 to the Yādavas. Besides these, there are some records of the Rāshṭrakūṭas, the Eastern Chālukyas, the Nāyakas of Madura and Tanjore, the Mysore Chiefs, the Gajapatis, etc. About 160 miscellaneous inscriptions in the collection cannot be definitely ascribed to any particular dynasty.

Antiquities of the Shiyali taluk.

2. Shiyali, one of the taluks selected for village-war inspection during the year 1918–19, was important in ancient times in more respects than one, and it may be said, that few tracts could compare with it in point of antiquarian interest. Here was Kāvirippūmpaṭṭiṇam, the once richest city of Southern India and the capital of the Chōla empire for some time. It was picturesquely situated at the mouth of the river Kāvērī and foreign ships laden with rich cargo touched at this important port. In its best days it contained several massive structures of various descriptions. The description of the city as given in the Tamil classical works, such as, *Paṭṭiṇappālai* composed about the time of Karikāla in the 6th century A.D., *Śilappadigāram* assigned to A.D. 756 by Diwan Bahadur L. D. Swamikannu Pillai, etc., shows the prosperity it once enjoyed, its wealth and industrial activity. According to some, it is the *Chabaris Emporium* mentioned by Ptolemy in the 1st century A.D. The inscriptions secured from the modern Kāvērippaṭṇam and its vicinity leave no doubt as to its identity with Kāvirippūmpaṭṭiṇam alias Pugār, though the monuments of Pallavanīchcharam and Sāyāvanēśvara are not of such early date as could be expected.

Śaiva places.

3. Other places in the taluk which contain ecclesiastical monuments of the 7th century A.D., celebrated in the pious hymns of Jñānasambanda and which were visited during the year under report are (1) Tirunallūrperumaṇam, (2) Tirumahēndrapaḷḷi, (3) Teṇṭirumuḷḷaivāyil, (4) Tirukkaḷikkāmūr, (5) Tiruvenkāḍu, (6) Kīḻai-Tirukkāṭṭuppaḷḷi, (7) Tirukkurugāvūr-Veḷḷaḍai, (8) Śīrgāḻi (Shiyali) which bore 12 other names, (9) Tirukkōlakkā, (10) Tiruppuḷḷirukkuvēḷūr now known as Vaidīśvaraṇkōyil and (11) Tiruppuṅgūr. Of these eleven places which are situated on the banks of the Kāvērī, Tirunallūrperumaṇam now called Āchchāpuram, Shiyali and Tirukkōlakkā are closely connected with the life of the Śaiva saint Jñānasambanda. It was at Shiyali that this devotee of Brahman parentage who is said to have lisped in numbers even from his third year was born and brought up; and Tirukkōlakkā, which is almost a suburb of Shiyali, marks the spot where he obtained a pair of gold cymbals as a reward for the devotional songs which he composed and as an incentive for the prosecution of his life-work, i.e., the spread of Hindu religion. His images are largely worshipped in Śaiva temples in the south under the name Āḷudaiya-Piḷḷaiyār and are distinguished from those of other saints by a pair of cymbals which they are made to hold in their hands. At Tirunallūrperumaṇam the saint was, on the direction of his parents, wedded to the daughter of the pious Nambāṇḍārnambi and, strange as it may appear, entered godhood on the very day of the marriage celebration together with all his relatives who had gathered on the spot. In all these three places, Jñānasambanda receives prominent worship, and annual or monthly festivities, are conducted in his honour even to this day. Also the inscriptions of these places record munificent grants made for the purpose. The name of the consort of Jñānasambanda is not given in the *Periyapurāṇam* which describes the lives of the Śaiva saints, but from No. 527 of Appendix B it looks as if her name was Śōkkiyār. Though none of the eleven places mentioned above has been omitted in the *Dēvāram* hymns of our saint, by far the largest number amounting to very nearly 700 verses has been sung in praise of the god at Shiyali and ten stanzas each have been contributed to Tirukkōlakkā and Tirunallūrperumaṇam.

Vaishṇava places celebrated in the *Nālāyira-prabandham*.

4. Besides the above-mentioned Śiva temples, the taluk contains as many ancient Vishṇu temples celebrated in the hymns of the *Nālāyiraprabandham*. These are found in and around Nāṅgūr. They have been mostly sung by Tirumaṅgai-Āḻvār whose birth-place is believed to be Kuraiyūr, a hamlet of Tiruvāli-Tirumaṅgai, a village in Tiruvāli-nāḍu. The saint having flourished in the 8th century A.D., it is certain that the following eleven temples viz., (i) Tirumaṇimāḍakkōyil, (ii) Tiruvaiguṇḍa-Vinṇagaram, (iii) Tiru-Arimēya-Vinṇagaram, (iv) Tiruttēvanārtogai, (v) Tiruvaṇpurushōttamam, (vi) Tiruchchembooṇśeykōyil, (vii) Tiruttevviyambalam, (viii) Tirumaṇikkūḍam, (ix) Tirukkāvalampāḍi, (x) Tiruvellakkaḷam and (xi) Tirupārthaṇpaḷḷi should have been in existence prior to that date.

Paucity of architectural remains.

5. Thus though the taluk is studded with ancient shrines celebrated in the hymns of the *Dēvāram* and the *Nālāyiraprabandham* and is remarkable as containing the birth-places of two of the greatest religious reformers of the 7th and 8th centuries A.D. who have earned immortal fame by their works, it is strange that the very places where the scene of their activity was laid should be so poor in respect of any architectural remains worth the name. The only structure that could be cited as an example of antique art is the Śvētavanēśvara temple at Tiruvenkāḍu which according to the lithic records engraved on the walls of its central shrine cannot be taken further back than to the end of the 10th century A.D., as, at best, the temple could have been constructed only in the days of Rājarāja I. A few other structures such as those at Shiyali, Vaidīśvaraṇkōyil, Tiruppuṅgūr and Tirumuḷḷaivāyil have been thoroughly renovated in modern times leaving no trace of their antiquarian remains, and sometimes without even a notice to this department. It is a striking feature, quite peculiar to this tract, that many of the ancient shrines, mostly Vaishṇava and a few Śaiva, remain to this day as brick structures, while only a few have been built of stone in later times.

Causes for the absence of early monuments.

6. Among the causes for the absence of early stone monuments may be mentioned, in the first place, the absence of hills in the vicinity of the taluk to supply the necessary material and, secondly, the encroachment of the sea on this side of the Coromandel coast which could be inferred from the Tamil literature to have occurred several times and which in consequence must have washed away at one sweep such of the ancient buildings as may have existed. In *Śilappadigāram*, canto xxviii, we find an account of an inundation which resulted in the destruction of the ancient Chōla capital Kāvirippūmpaṭṭiṇam. It may be noted that this encroachment did not confine itself solely to the coast towns and villages but extended, on one occasion, as far as Shiyali which is 12 miles from the coast. This is evident from the writings of Jñānasambanda and some stone epigraphs which describe the incident poetically that "Kaḷumalam (i.e., Shiyali) floated when the sea carried away (all the surrounding parts)".

Reclamation of lands in Tiruvenkāḍu.

7. Another result of these inundations was that most of the lands in the taluk got submerged and silted up with sand and had to be reclaimed at much cost. Nos. 504 and 505 of Appendix B acquaint us with the cost of converting such land into fields fit for cultivation. In one case (No. 504 of 1918), while the cost of six *nā* of land was 2,000 *kāśu*, the cost of reclamation was 3,000 *kāśu*. Other epigraphs show that many lands which were originally given to temples had to remain uncultivated perhaps under similar circumstances.

The Pallavas.

A Vishṇu temple built in the time of Nandivikramavarman.

8. Only two inscriptions of Pallava kings were secured during the year under review. Of these No. 158 of Appendix C, dated in the 3rd year of the reign of Vijaya-Nandivikramavarman, states that the temple of Tigaittiṟal-Vishṇugriha at Kiḻiṇaḷūr in Ōymā-nāḍu was built by a

certain Tigaittiṟalār and No. 283 of the same appendix, dated in the 26th year of the reign of Vijaya-Kampavikramavarman, records that a private individual of Kulattūr in Teṉṉāṟṟūr-nāḍu, a subdivision of Kuṉṟa-kōṭṭam, purchased some lands and presented them as *ērippaṭṭi*, evidently for keeping the tank at Maḍam in proper repair.

Grant for the upkeep of a tank in the time of Kampavarman.

Cholas.

9. As has been already pointed out, the largest number in the current year's collection belongs to the Chōḷas. The earliest of these (No. 353 of 1918) introduces a hitherto unknown queen of Parāntaka I, named Ādittaṉ Kaṟṟalippirāṭṭi.

An unknown queen of Parāntaka I.

10. Of the inscriptions of Rājakēsarivarman, without any distinguishing marks of identification, copied during the year, none could be safely attributed to Āditya I. Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rājakēsarivarman when a *sōmagrahaṇa* occurred in the month of *Kaṇṇi* and register gifts by Mahimālaya Irukkuvēḷ alias Parāntakaṉ Vīraśōḷaṉ. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I. The Rājakēsarivarman of these inscriptions must, therefore, belong to one or the other of the only two Rājakēsarivarmans, i.e., Gaṇḍarāditya or Parāntaka II that followed him prior to the succession of Rājarāja I. No. 349 of 1918 provides for the singing of the *Tiruppadiyam* in the temple at Paḷḷūr, while No. 491 mentions a body of weavers called "*Pārthivaśēgaratteriṉṟa-Kaikkōḷar*" who might have been so named after Rājarāja I.

Rājakēsarivarman.

11. Sure records of Rājarāja I with the introduction "*Tirumagaḷpōḷa*" are not few and some of them are interesting. We learn from Nos. 442 and 448 of Appendix B that Vāṉavaṉmahādēvi alias Tribhuvanamahādēvi was one of his queens and the mother of Rājēndra-Chōḷa I. A record of the latter (No. 460 of 1918) also states that Tribhuvanamahādēvi was his mother. No. 443 refers to the treasures which Rājarāja I had taken from the Chēra king and No. 449 mentions another queen of his, viz., Kūttaṉ Vīrāṇiyār. Rājarāja's elder sister, Kundavai, is distinctly spoken of in the inscriptions of Dādāpuram as the daughter of Poṉmāligaiyiṟṟuṇiṇaḍēva thus clearly settling the identification of Sundara-Chōḷa Parāntaka II with Poṉmāligaittuṇiṇaḍēva. From the Tanjore inscriptions published in Volume II of *South-Indian Inscriptions* we know the active part played by this lady in the munificent gifts made to the temple of Rājarājēśvara built by Rājarāja I. The Dādāpuram records state that she built three temples at that place, one to Śiva called Ravikulamāṇikka-Īśvara, another to Vishṇu named Kundavai-Viṇṇagar-Āḻvār and a third to Jina called Kundavai-Jināḷaya and made costly gifts to them. No more instances are necessary to show the religious toleration of the times. The Śiva and Vishṇu temples built by this princess exist at present, but there is no trace of the Jina shrine.

Rājarāja's queens, elder sister and father.

Poṉmāligaittuṇiṇaḍēva is Sundara-Chōḷa.

Princess Kundavai's works.

12. The names of two of the officers of the king, viz., *Sēnāpati* Mummuḍiśōḷa-Brahmārāyaṉ (No. 14 of Appendix C) and Parākramaśōḷa-Mūvēndavēḷāṉ (No. 17 of Appendix C) suggest that Rājarāja I bore the surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa.

Rājarāja's surnames Mummuḍi-Chōḷa and Parakrama-Chōḷa.

13. No. 444 of 1918 from Tiruveṉkāḍu which is dated in the 6th year of Rājakēsarivarman is probably also a record of Rājarāja I, who in the earlier years of his reign was known chiefly by that title. The object of this inscription is to engrave on stone the grants made by Parāntakaṉ Mādēvaḍigaḷār alias Śembiyaṉmādēviyār, the queen of Gaṇḍarādityadēva and the mother of Uttama-Chōḷa. In the body of the inscription, she is stated to be the daughter of Maḷavaraiyar or Maḷavarkōṉ. The grants consisted of copper vessels, ornaments and images made of gold and silver set with precious stones, such as pearls *rājāvindam*, *māṇikkam*, *pavaḷam*, *kuppi*,

Gifts of Śembiyaṉmādēvi at Tiruveṉkāḍu.

vajiram, *maraṭakam*, etc., presented by the lady at different times. The inscription commences by saying (1) that in the 4th year of the reign of Uttama-Chōḷa, she presented certain copper vessels and that in the 6th year of the same king she gave gold ornaments set with a number of gems. In the 6th year of Rājakēsarivarman, the same queen is stated to have given a gold pot probably for the pinnacle, a gold image of Chandraśēkhara of great weight and a large number of gold and silver ornaments also set with several precious stones. Incidentally the inscription says that in the same year the queen of Uttama-Chōḷa named Sēṭṭaṉśorambaiyār alias Tribhuvanamādēviyār presented a silver pot and then enumerates other gifts made by the queen Śembiyaṉmādēvi in the same year and in the 10th and 11th years of Parakēsarivarman. Then after referring to some more gifts made in the 4th year of Uttama-Chōḷa, the record says that in the 6th year of Rājakēsarivarman, the assembly of Nāṅgūr in Nāṅgūr-nāḍu who had received in the 2nd year of Gaṇḍarādityadēva alias Mummuḍi-Chōḷadēva, 400 *kāśu* presented by Parāntakaṉmādēvigaḷār alias Śembiyaṉmādēviyār, the queen of Gaṇḍarāditya, the mother of Uttama-Chōḷa and the daughter of Maḷavaraiyar for bathing the god on all the monthly *saṅkrāntis*, not having made the required land provision at that time, now allotted lands in the southern hamlet of the village.

14. This inscription is of some interest as showing the religious bent of mind of the widowed queen of Gaṇḍarāditya in undertaking costly charitable works, about which references have already been made in previous epigraphical reports. From this record we learn, for the first time, that there was on the Chōḷa throne a ruling king who bore the name Gaṇḍarāditya and the surname Mummuḍi-Chōḷa. Since the inscription is dated in the 6th year of Rājakēsarivarman and refers to the reign of Uttama-Chōḷa, it is fairly certain that it is one of Rājarāja I, who, it may be remarked, was the first sovereign after Uttama-Chōḷa to assume the title, Rājakēsarivarman. In this connexion, it may also be said that palæographical considerations do not militate against this view. Still, it is not easy to determine who the new king mentioned in it is. In the first place it is very doubtful if the record in question enumerates the presents made by Śembiyaṉmādēvi in any chronological order at all. If it does, it should not, after enumerating the gifts made in the 4th and 6th years of Uttama-Chōḷa and the 3rd year of Rājakēsarivarman (i.e., Rājarāja because Uttama-Chōḷa's queen figures as donor in it), revert back to the 10th and 11th years of Parakēsarivarman and again to the 4th year of Uttama-Chōḷa and then again to the 6th and 2nd years of Rājakēsarivarman. As such, anything said about the identity of the new king must be purely conjectural. Mummuḍi-Chōḷa known so far is one of the recognized surnames of Rājarāja I. If, however, we suppose that the reference in the inscription is actually to Gaṇḍarāditya, the second son of Parāntaka I, it follows that he must have had the hitherto-unknown surname of Mummuḍi-Chōḷa which like Irumuḍi-Chōḷa, the surname of his father Parāntaka I, indicated probably the third great ruling king of the revived Vijayāḷaya line of the Chōḷas.

Gaṇḍarāditya alias Mummuḍi Chōḷa.

15. One of the inscriptions of the year's collection (No. 156 of Appendix C), dated in the 16th year of Rājarāja I (A.D. 1001), reveals to us the fact that the members of a village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily 2 *śōṟu* from the village. Another interesting information regarding village assemblies is that the members met together and transacted business even during night (Nos. 180 and 186 of Appendix C), though in the generality of cases, it is found that business was conducted during day time.

Trumpets blown to summon village assemblies.

16. A record of the 17th year of Rājarāja I states that one of the officers called Ārūṟaṉ Uḍaiyaḍivākaraṉ Aruṇmoḷi Mūvēndavēḷār of Araiśūr while camping at Paṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu, made inquiries as to the villages that were owned by the temple of Bhūmīśvara and on the report of the *dēvakanmis* that since the time when Marakkāṇam was assigned as *dēvadāna* to the temple, no scale of expenses had been fixed for it, he at their request called before his presence, all the *dēva-kanmis* and the farmers who cultivated the temple lands, ascertained the produce of the *dēvadāna* land and drew up in detail a scale of expenditure for the temple. The inscription under reference

An officer who inquired into the management of temple lands and expenses.

shows that in the 11th century A.D. a responsible officer was appointed to conduct inquiries into the lands owned by temples, to see whether the provisions made were regularly met and if not to fix a scale of expenses for them. In previous reports it has been pointed out that Madhurāntakaṇ Gaṇḍarāditta̲ṇ and Tiruvadigal Śāttaṇ were such important state officials who discharged similar functions and even went to the length of imposing fines on defaulters (A.R. for 1918, p. 142).

17. Some of the inscriptions of Rājēndra-Chōḷa I record a few fresh facts. From No. 464 of Appendix B we learn that Nakkaṇ Karukkamarndāl alias Pañchavaṇmādēvī was his queen. The name Kalikaṇṭhaka occurs for the first time in the records of Rājēndra-Chōḷa I (No. 140 of 1919) and as such might be supposed to be a surname of that king. No. 192 of Appendix C states that the great men of the village of Tribhuvanamādēvi-chaturvēdimaṅgalam made an order to the effect that every six *mā* of land situated within a specified locality and irrigated by the tank called Madhurāntakappērēri, must pay 1 *kalam* of paddy as *ēri-āyam* and that the great men in charge of the tank supervision committee of the year ought to collect the dues and maintain the tank in proper repair. Thus, besides private donations as *ērippaṭṭi* (vide paragraph above) the income from which went to meet the cost of repairs of tanks, there was also a regular tax called *ēri-āyam* collected for the same purpose. This is again illustrated by an inscription from Muṇṇūr (No. 66 of 1919) which records that a private individual purchased the right of collecting 1 *tūṇi* on each *mā* of wet land and 1 *tūṇi* on the dry lands, *kaḻani-puñjai* and *kāṭṭu-puñjai* and gave it over to the assembly of the village for strengthening the tank bund wherever necessary.

Ēri-āyam.

18. No. 176 of Appendix C from Tribhuvaṇi in the South Arcot district called Tribhuvanamahādēvi-chaturvēdimaṅgalam is dated in the 30th year of the reign of the Chōḷa king Rājakēsarivarman Rājādhirāja I (A.D. 1018–1050). The details of the date given in the record work out correctly for Wednesday, 2nd March, A.D. 1048. On this day the great assembly of the village met together in the pavilion erected by Śembiyaṇ Umbaḷanāṭṭuvēḷār and purchased lands in the name of the god Vīranārāyaṇa-Viṇṇagar-Āḻvār to meet all the requirements of the charity known as Rājēndraśōḷaṇ-uttamāgram established in the temple by the general (sēnāpati) Rājēndraśōḷa-Māvali-Vāṇarāja, in order to secure the health of king Rājēndra-Chōḷa. Evidently, the charity was instituted while yet the king was living and was named after him. Land also was purchased to the extent of 72 *vēḷi* which could yield an annual rental of 12,000 *kalam* of paddy, which quantity was required annually to conduct the charity in all its details. Besides providing for offerings, worship, etc., on a grand scale to Vīṟṟirunda-Perumāḷ Aḻagiyamaṇavāḷa and Naraśiṅga-Āḻvār, for conducting the festivals of Māśi-tiruppunarpūśam, Jayantyashtami, Mārgaḻi-tiruvēḷkāḍaśi, for Uttarāyaṇa, Dakshiṇāyaṇa, Aippaśi and Śittirai Vishus, for feeding the Śrī-Vaishṇavas and for reciting the Tiruvāymoḻi—all of which required 2,475 *kalam* of paddy annually—the grant made further provision also for (i) 3 teachers of the Ṛig-Vēda, 3 of the Yajur-Vēda, one each of Chhandōgasāma, Talavakārasāma, Āpūrva, Vājasanēya, Bōdhāyanīya and Satyāshṭa-(āḍha) sūtra, thus making a total of 12 teachers with a daily allowance of 4 *kalam* of paddy; (ii) for one person each for expounding the Vēḍānta, Vyākaraṇa, Rūpāvatāra, Śrī-Bhārata, Rāmāyaṇa, Manu-Śāstra and Vaikhānasa-Śāstra, (iii) for sixty students each of the Ṛig-Vēda and Yajur-Vēda, twenty of Chhandōgasāma and fifty of other śāstras, thus making a total of 190 persons with a daily ration of 11 *kalam*, 10 *kuṟuṇi*, 4 *nāḻi*; and (iv) for 70 other students of the Vēdānta, Vyākaraṇa and Rūpāvatāra. The provision thus made for feeding the teachers and students detailed above consisted of 9,525 *kalam* of paddy. In all, the total requirements for the year came to 12,000 *kalam* which were ordered to be measured out by the holders of the 72 *vēḷi* of land purchased and given for the purpose. It was stipulated that the *taram* (i.e., the class) of the land should not be altered even when the general classifications were undertaken; that on this land, except *ēri-āyam*, *pāḍikāval*, and *ēri-amaṇji*, no other taxes or obligations should be imposed and that the teachers who gave instruction in the Vēdas, the Bhaṭṭas who expounded the *śāstras* and the students who learnt the Vēdas, etc., were also exempted

Provision made for Vedic study in the 11th century.

from certain payments or obligations. The rest of this huge record is damaged. Nevertheless, it adds to the already-collected vast amount of epigraphical evidence to show that temple charities were not exclusively meant for ceremonials in the temple but also for scientific (śāstraic) and religious (Vēdic) education.

19. Two inscriptions dated in the 14th year of Rājakēsarivarman Rājādhirāja II (Nos. 429 and 538 of Appendix B) 'who was pleased to take Madura and Ceylon' are quite similar in respect of their contents and are worthy of notice here. They register a reduction in the rate of rents to be paid on *variśaippaṟṟu* and *vārappaṟṟu* lands held under lease from the temple, through the great men forming the assembly of Pañchavaṇmādēvi (i.e., Āchchāpuram) by the cultivators residing in the hamlets of Pirpaṭṭanallūr, Aḻaganallūr, etc.

Reduction of rents.

The changes effected in the quantity of rents to be paid are shown in the following table:—

Up to the year of the record.	From the year of the record.	Reduction.
80	70	10 kalams
75	65	
70	60	
60–45	55–35	5 ,,
40–30	35–25	5 ,,
25	21½	3½ ,,
20	18	2 ,,

The following further reforms were also made:—

Farmers cultivating lands which do not come under *variśaippaṟṟu* or *vārappaṟṟu* but are classed as *veḷḷāṇpaṟṟu*, *dēvadāna* and *purappaṟṟu* shall take 2/5 of the yield and those who cultivate under *kudiyaṟṟu* shall be entitled to a third of the produce. For lands cultivated with water baled from a source, the cultivator shall reserve half the produce (*śevvāram*) and pay the other half to the owner. For lands cultivated with *payaru*, the quantity that is usually paid shall continue. On such cultivable lands as are left uncultivated, if green pulse and sesamum are sown broadcast, the cultivator shall have a right for *śevvāram*. The charges for taking out the paddy for being measured during *kār*, shall be borne by the cultivators. The amount of money required for the *kundigai* during *kār* and *pośāṇ* shall be met from the sale of paddy. Half the *śenṟel* produce which forms the share of the *peruṅguḍi* shall be conveyed by the farmers, the incidental charges such as the wages of those who carry being borne by themselves.

For lands cultivated with dry crops and for lands which had hitherto to pay a *kaḍamai* of 20 *kāśu*, only 17 *kāśu* shall henceforward be taken. Those that had been paying from 18 to 10 *kāśu* shall get a reduction of 2 *kāśu* and from the *kaḍamai* of lands ranging from 10 to 5 *kāśu*, two *kāśu* shall be reduced. Thus shall the dry assessment be fixed.

Reduction of *kaḍamai*.

At the time of realising the *kaḍamai* so settled, the state officials shall not enter any dwelling houses nor levy fines. One cultivator shall not be made liable for the revenue dues of another. Those persons who do not agree to the above-mentioned rates of *kaḍamai* and *vāram* should be moved from their tenancy, and in their places, persons agreeing to the altered conditions should be secured.

From the 14th year, it shall be a rule that a woman who is wedded to a person, shall, on the demise of the latter, become the owner of the lands, slaves, jewels or other valuables and the cattle of her deceased husband. But if before his death, he had made default and his lands had been sold, the purchaser shall have the right over the lands and slaves that belonged to the deceased. Brahmans shall not till lands with bulls yoked to the plough. Those classes that are engaged as labourers shall not become *vēḷ* and *araśu*. Kāvidis, potters, drummers, weavers and barbers shall not keep locks of hair. During their mournings and joyous occasions big drums (*bēriṟai*) shall not be beaten; and they shall not have sway over slaves, i.e., shall not keep any slaves. Bullocks grazing near the

Rights of women to hold property.

Other social laws prevalent in the 12th century A.D.

24. The word ಕಂಡುಗ found at the beginning or the end of many of the Pāṇḍya inscriptions copied this year clearly suggests that the engravings on stone and copper of the edict issued by the king were compared carefully with the original documents on palm leaves (*ōlai* preserved in the Imperial office of Registry, and were so attested by the word ಕಂಡುಗ evidently in the name of the king himself (see *e.g.* No. 510 of Appendix B).

Attestation of early documents.

25. An undefined Pāṇḍya king with the titles Tribhuvanachakravartin and Kōnērinmaikoṇḍāṉ appears in No. 480 of Appendix B from Tiruvenkāḍu. The minister that issues the grant here is Vijaya-Gaṇḍagōpāladēva surnamed Aḍaiyavaḷaindāṉ, the younger brother of Maḷavarāyar. The latter name is familar in Pāṇḍyan records of the time of Māṟavarman Sundara-Pāṇḍya I who ruled from A.D. 1216–1235. The relationship herein mentioned of Vijaya-Gaṇḍagōpāladēva to Maḷavarāyar is highly interesting, since nothing has been certainly known as yet of the connexions of this chief whose records are largely found in the South Arcot district, directly or indirectly with the ruling family or its ministers.

Vijayagaṇḍagōpāla surnamed Aḍaiyavaḷaindāṉ the younger brother of Maḷavarāyaṉ.

26. Again, Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ, the king who figures in No. 366 of Appendix B and, in whose name was instituted in the temple at Shiyali (Tirukkaḷumaḷam) a shrine for the god Rājākkaṇāyaṉār and the goddess Maratakachokkiyār, was evidently also a Pāṇḍya king, since in the body of the record reference has been made to a land which had been lying as an uncultivated waste up to the 18th year of the king's elder brother (*annāḷvi*) Sundara-Pāṇḍyadēva. Perhaps the Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ of this inscription has to be identified with Māṟavarman Kulaśēkhara I who was the earliest of the Pāṇḍya kings that held the title of Rājākkaṇāyaṉ (see *Annual Report* for 1917, page 127). But we do not know of any Sundara-Pāṇḍya that was his elder brother. It is interesting to note that in a record of Jaṭāvarman Sundara-Pāṇḍya of his second year, we are casually informed of a new (flood) embankment substantially built on the side of the Kāvērī river, the old one having evidently breached and covered with sand the neighbouring lands under cultivation. The record coming as it does from Tiruvenkāḍu in the Shiyali taluk of the Tanjore district, the reference must evidently be to an embankment on the Coleroon which branches off from the Cauvery near Trichinopoly. No. 481 of Appendix B attributes to this same king Jaṭāvarman Sundara-Pāṇḍya I, the special title Ellārkuṉāyaṉār which means "the lord of all" and corresponds to Ellāṇḍalaiyāṉ, a recognized surname of Sundara-Pāṇḍya I. As it is the case even to-day, the popularity of this great king was in the 13th century commemorated by the inauguration of several religious and civic charities. A record from Chidambaram (No. 546 of Appendix B), for example, registers the establishment of a grove and a street of coccanut trees (planted on either side of it), for the recreation and habitation of the people. The repairs to the Cauvery (Coleroon) embankment above referred to, were recognized to be of so much importance at the time, that even a small cess seems to have been raised on this account. It is called கடவெரிக்கரைத்தலைமைஞ்ஞ in No. 510 of Appendix B.

Jaṭāvarman Sundara-Pāṇḍya I.

27. The contents of No. 514 of Appendix B give us a clue to the probable period to which we may have to assign the kings Perumāḷ Śrīvallabhadēva and Perumāḷ Sundara-Pāṇḍyadēva who appear to have been ruling together. It is stated that since the time when the king Peruñjiṅgadēva being opposed to the Kannaḍiyaṉ (i.e., the Hoysala Vīra-Narasiṁha II) raised a fortification on the north bank of the river Kāvērī until the 32nd year of Perumāḷ Śrīvallabhadēva the festivals in the temple of Tiruvenkāḍu had been stopped and that these were now revived in the 33rd year. The date of Peruñjiṅga who was the enemy of the Hoysala is known from his inscriptions to be the beginning of the 13th century A.D. Perhaps Śrīvallabha and Sundara Pāṇḍya also belonged to this period and in his chronology of the Pāṇḍyas, M.R.Ry. L.D. Swamikannu Pillai refers also to a Jaṭāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*vide* Annual Report for 1918, page 155, paragraph 49). I have identified a Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya in one of whose records a reference has been made to an earlier grant by Peruñjiṅgadēva, with Jaṭāvarman Sundara-Pāṇḍya II (A.D. 1276–1290) (Annual Report for 1910, page 97, paragraph 34).

Conflict of the Pāṇḍyas with the Hoysaḷas.

28. The damaged inscription No. 293 of Appendix C which is dated in the reign of Māṟavarman Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ and refers to the delimitation of boundary (stones) made previously in the reign of the king's elder brother (*annāḷvi*) Śrīvallabhadēva is perhaps to be attributed to Perumāḷ Sundara-Pāṇḍyadēva mentioned above as a joint ruler with Śrīvallabha. No. 525 of Appendix B supplies astronomical details for a date in the 8th year of Tribhuvanachakravartin Parākrama-Pāṇḍyadēva and refers incidentally to the 10th year of the king Kulōttuṅga-Chōḷadēva. The characters are not very old and the king Kulōttuṅga-Chōḷa referred to here might therefore be presumed to be the third of that name in the Chōḷa genealogy, whose initial date was A.D. 1178.

Western Chalukyas of Kalyani.

29. The Harpanahalli taluk of the Bellary district which was epigraphically surveyed during the year has brought to light many inscriptions of this dynasty, the earliest of which is dated in Śaka 943 (No. 294 of 1918) and belongs to the reign of Jagadēkamalla who must be identified with Jayasiṁha II whose full name occurs in No. 228 of 1918. One of his Pallava subordinates was Jagadēkamalla-Noḷamba-Pallava-Permānaḍi also called Jagadēkamalla-Noḷamba-Pallava Permānaḍi Uḍaiyāḍityadēva (see Annual Report for 1915, page 87, paragraph 5). The latter was in charge of the districts of Noḷambavāḍi 32,000, Kaḍambaḷige 1,000, Ballakuṇḍe 300, Paravi 70 and Kariviḍi 30 in Śaka 955 and 959. Noḷamba-Pallava-Permānaḍi mentioned in No. 258 and the Daṇḍanāyaka Poḷaḷamayya mentioned in No. 294 of 1918 were other subordinates of the king.

Jagadēkamalla Jayasiṁha II and his subordinates.

30. Jayasiṁha II was succeeded by Traiḷōkyamalla Āhavamalla Sōmēśvara I, called in his inscriptions only by the title Traiḷōkyamalla. Of his reign there are records ranging from Śaka 966 (*i.e.*, the year of his accession) to Śaka 987. The reign of this king was a period of continual war with the Chōḷas who were trying to re-conquer Noḷambavāḍi and other provinces which had been overrun by the Chōḷas during the time of Rājarāja I and Rājēndra-Chōḷa I. That Sōmēśvara was also taking retaliatory measures is borne out by the fact that prince Vishṇuvardhana-Vijayāḍityadēva who was in charge of Kōgaḷi 500, Ballakuṇḍe 300 and Kaḍambaḷi 1,000 in Śaka 987 was encamped at Araśiyakere on his way to the conquest of the south under the orders of the king (No. 278 of 1918). No. 286 of 1918 which was copied at Uchchaṅgidurga is dated in Śaka 986 and states that Vishṇuvardhana-Vijayāḍityadēva was ruling Noḷambavāḍi 32,000. He is here given the title 'Āhavamallanaṅkakāra' while No. 278 of 1918 referred to above gives also the titles 'Vēṅgī-maṇḍaḷēśvara' and 'Chāḷukya-Māṇikya.' A certain Bijjaḷadēva is stated to have granted a tank in Uchchaṅgi fort to the temple of Gaḷagēśvara. No. 139 of 1899 which was copied in the same place mentions perhaps the very same Mahāmaṇḍaḷēśvara Bijjaḷadēva. No. 286 of 1918 further gives the origin for the different names in the different *yugas* to this Uchchaṅgidurga as follows: Being the residence of a Rākshasa by name Mēghanāda in Krita-yuga, it received the name of Mēghanāda-parvata. In Trēta, it was the abode of Hiraṇyaka and Nārāyaṇa having killed him lost all thirst for gold (*kanaka* or *hiraṇya*). It was therefore named Kanakagiri. In Dvāpara, it was the hermitage of Uttuṅgamahā-ṛishi. Hence the name Uttuṅgaparvata. In the Kali age, Uchchaṅgiyabbe and two other Brahman maids performed penance and attained salvation by the grace of the god Īśvara. The place was called after them Uchchaṅgiya-parvata. This Uchchaṅgidurga which is in the Harpanahalli taluk of the Bellary district was the capital of Noḷambavāḍi 32,000 and was the seat of government of the Pāṇḍya feudatories of the later Western Chālukyas. It must have surely been a powerful stronghold; for No. 284 of 1918 states that it withstood attack for 12 years (?) and finally fell into the hands of one Mādava of the Yādava family and a *sāmanta* of Ballaha. Rudrabhaṭṭa, the author of *Jagannāthavijaya* in commemorating the conquests of Vīra-Ballāḷa describes 'the fort of Uchchaṅgi which was hitherto considered impregnable' (Lives of Kannaḍa Poets, Vol. I, page 212).

Traiḷōkyamalla Āhavamalla Sōmēśvara I.

Of Sōmēśvara's other subordinates may be noted Kaṭeya Nāgāyarasa of the family of Mayūravarmma ruling Kaḍambaḷige 1,000 in Śaka 974; Jagadēkamalla

Nambi-Noḷamba-Pallava-Permmādidēva ruling in Śaka 966, the districts Kadambalige 1,000, Kōgaḷi 500, Ballakunde 300 and Kaneyakallu 30.

31. Records of Vikramāditya VI Tribhuvanamalla who succeeded Sōmēśvara II, range in date from the 6th year of his reign to Śaka 1049 which is the latest date found for him till now. No. 245 of 1918 which is a damaged record mentions the conquest of the king over the *Drāviḍas* and the *Pāñchālas*. In No. 214 of 1918 we find the king chastising his own subordinate, a certain *Mannaya* Boppaya, who capturing Gaṇḍarādityanahoḷalu (also called Gaṇḍarādityana-chaturvēdimaṅgala; A.R. for 1915, page 89, paragraph 8) had plundered private property and killed Brahmans. Vikramāditya ordered him to forfeit all claims for the *mannaya* of the village.

One of the feudatories of the king was Tribhuvanamalla-Pāṇḍyadēva who held the titles of the 'punisher of the Parichchēdins' and 'vanquisher of the hopes of the Chōḷa king Rājiga-Chōḷa.' In Śaka 1049 (No. 229 of 1918) he was ruling Noḷambavādi 32,000 from his residence at Bēlūru which might be the same as Beltūru in the Dāvanagere taluk of the Mysore state (Ep. Carn. Vol. XI, Intr. page 11). No. 227 of 1918 gives the genealogy of another subordinate the *mahāsāvanta* Singarasa of the Bāyara-*vaṁśa*, and states that he was the son of Kāmanṛipa and grandson of Bhūpa, whose father was Mārasiṅga, the son of Subhaga and grandson of Beneganga. Still another subordinate of the king was the *Mahāsāmantādhipati* and *Prachaṇḍa-daṇḍanāyaka* Ananta-Pāḷayya in charge of the *Vaḍḍarāvuḷa* tax of the 7½ lakh country.

Bhūlōkamalla Sōmēśvara III and his subordinates.

32. Only one record (No. 234 of 1918) in the year's collection belongs to the reign of Sōmēśvara III who held the *biruda* of Bhūlōkamalla and had for his subordinates the *Mahāpradhāna*, *Kannaḍasandhivigrahi* and *Daṇḍanāyaka* Bhōga-Bhaṭṭay ya and the *Mahāpradhāna* and *Daṇḍanāyaka* Chōḷāṇḍa ôr Chōḷadēva ruling the Noḷam bavāḍi 32,000 province.

Pratāpachakravartin Jagadēkamalla II and his subordinates.

33. Sōmēśvara III was followed by Jagadēkamalla II and had the distinguishing title Pratāpachakravartin. Of his subordinates Jagadēkamalla-Pāṇḍyadēva was ruling the Noḷambavāḍi 32,000 in the 10th year of the king and in the 9th and 11th years, the same province was under Jagadēkamalla Vīra-Pāṇḍyadēva who was evidently the same. No. 210 of 1918 states that this Vīra-Pāṇḍya was ruling from his capital at Uchchaṅgi. Sōmēśvara's other subordinates were the Mahāmaṇḍalēśvara Nochidēva who had the title of 'lord of Banavāse' and the *Mahāpradhāna* and *Hiraṇyadaṇḍanāyaka* Vatsarasa of the Kaumme-*kula*. One of the donees in the record was Chandrarāśi-Paṇḍita, the disciple of Dhammarāśi Munipa whose teacher was Vidyārāśi-Paṇḍita of the Lakuliśa-Pāśupata sect and of the Siṁha-Parsha[d] school. To the same school belonged Divyaśakti-Paṇḍita (No. 278 of 1918), Vīrēśvara-Paṇḍita and Vāmaśakti-Paṇḍita (No. 277 of 1918) and Rājaguru Kālēśvaradēva who is called Elukōṭi-chakravartin of Kōgali 500 (No. 204 of 1918). The names of some more teachers belonging to the Siṁha-Parsha[d] school have already been mentioned on page 88 of my report for 1915.

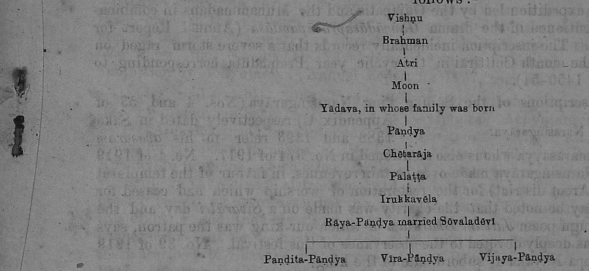
Jagadēkamalla in A.D. 1183.

34. No. 257 of 1918 is dated in Śōbhakṛit, the 4th year of Rāyanārāyaṇa Āhavamalla who was one of the sons of Kalachurya-Bijjala and held the titles Kaḷachurya-Bhujabala-chakravartin and Vīra-Nārāyaṇa. His first year is already known to be A.D. 1179–1180 (*Dynasties of the Kanarese districts*, page 488). Hence the 4th year of his reign would be A.D. 1183–84. But Jagadēkamalla is stated in our inscription to have then been ruling at Kalyāṇi. In the genealogy given on page 428 (*ibid*) there is a break of 20 years between A.D. 1163, the latest date of Taila III and A.D. 1183, the earliest date of Sōmēśvara IV and this period is ascribed to the usurpation of Kaḷachuryas. In the case of the records of the Pāṇḍya chiefs which are dated after A.D. 1163 and in which the ruling king is given as Taila III, Dr. Fleet states that these chiefs entertained hopes of the restoration of the Chāḷukyan suzerainty. In the report for 1917, the latest date for Taila III was given as Śaka 1090 (1168 A.D.). In the report for 1918 it was suggested in the case of a record dated in Śaka 1091 (A.D. 1169) and belonging to the reign of Pratāpachakravartin

Jagadēkamalla, that Taila III might have assumed the title of Jagadēkamalla in his later days. If the present record is also to be attributed to Taila III, his reign has to be extended to the very commencement of that of Sōmēśvara IV, thus leaving no gap between him and his son for the usurpation.

His Pāṇḍya subordinate.

35. No. 296 of 1918 the date of which is damaged gives the genealogy and a long eulogy of the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya. The genealogy runs as follows:—



From this it is seen that the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya was the younger brother of Jagadēkamalla Vīra-Pāṇḍya, the feudatory of Jagadēkamalla II referred to above and the son of Tribhuvanamalla Rāya-Pāṇḍya for whose merit a grant is made in No. 289 of 1918. In the report for 1914, it has been pointed out that Tribhuvanamalla Rāya-Pāṇḍya was the grandson of Palaṭṭa-Pāṇḍya. Tribhuvanamalla-Pāṇḍya mentioned in No. 233 of 1918 is probably Irukkavēḷa, the father of Rāya-Pāṇḍya (see genealogy given on page 16 of the introduction to *Epigraphia Carnatica* Vol. XI).

Vijayanagara.

Kampana II.

36. Of the first Vijayanagra dynasty we have inscriptions to represent almost every king, in the year's collection. Of these No. 305 of 1919 which comes from Āvūr in the North Arcot district is dated in Vilambi and refers to the time of Kampana-Uḍaiyar (i.e., Kampaṇa II) son of Vīra-Bokkaṇṇa-Uḍaiyar. The earliest date for this chief hitherto known is Śaka 1283 (see genealogical table on page 86 of Annual Report for 1907). The cyclic year Vilambi of this record corresponding to Śaka 1281–1282, gives us an earlier date for Kampaṇa. No. 267 of 1919 dated in Śaka 1285 (Śōbhakṛit) states that Gaṇḍaragūḷi Māraya-Nāyaka the son of Sōmaya-Daṇḍanāyaka who was the *pradhāni* of Kampaṇa, defeated and took captive Veṇṛumaṅkoṇḍa Śambuvarāya. This suggests that the early Vijayanagara conquerors in the south met with opposition not only from the Muhammadans of Madura but also from the local Hindu chiefs of the Chōḷa country.

Bukka II.

37. No. 260 of 1919 dated in Śaka 1325 refers to a certain Vīra-Puliyarāya-Uḍaiyar as a son of Bukkaṇa-Uḍaiyar. It is not impossible that this chief is identical with Vīra-Bhūpatirāya whose initial date is Śaka 1331 (see genealogical table on page 86 in the Annual Report for 1907). If this is proved to be correct, our present record would give him a fresh initial date earlier by half a decade.

Dēvarāya II.

38. The only inscription of Dēvarāya II in the year's collection (No. 229 of 1919) is dated in the Śaka year 1355 and refers to an illuminating incident of a lady personally interviewing the king on behalf of a temple and securing a copper-plate grant from him, making the *sarvamānya* gift of a village. This lady was Āramvaḷatta-Nāchchiyār, the elder sister of a *Kaikkōḷa* attached to the temple of Agnīśvara at Madam. In return for her services, the *Ruḍra Māhēśvaras* of the temple granted the *Kaikkōḷa* lady one *paḍakku* of grain every day and two *paṇam* of money per mensem.